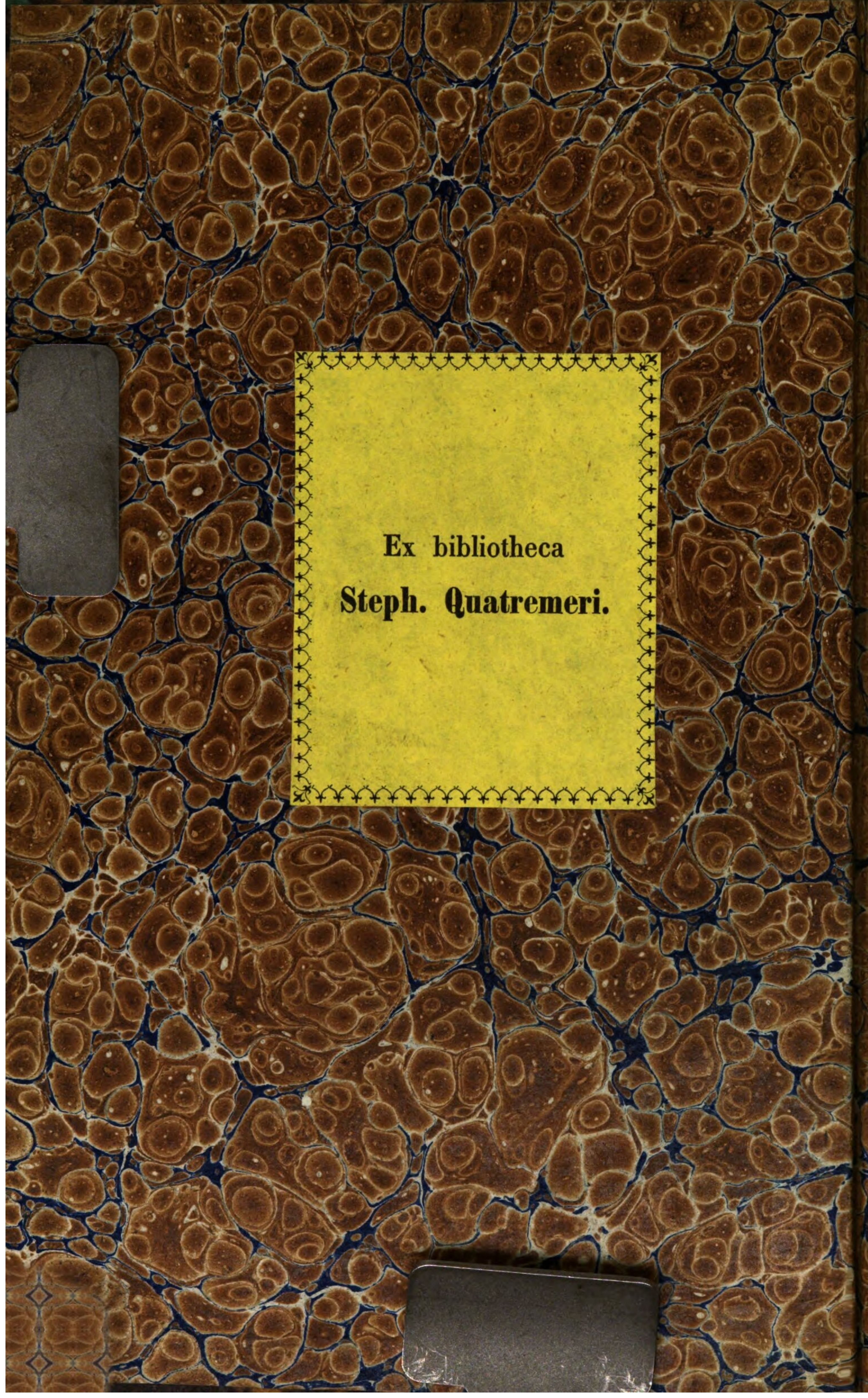
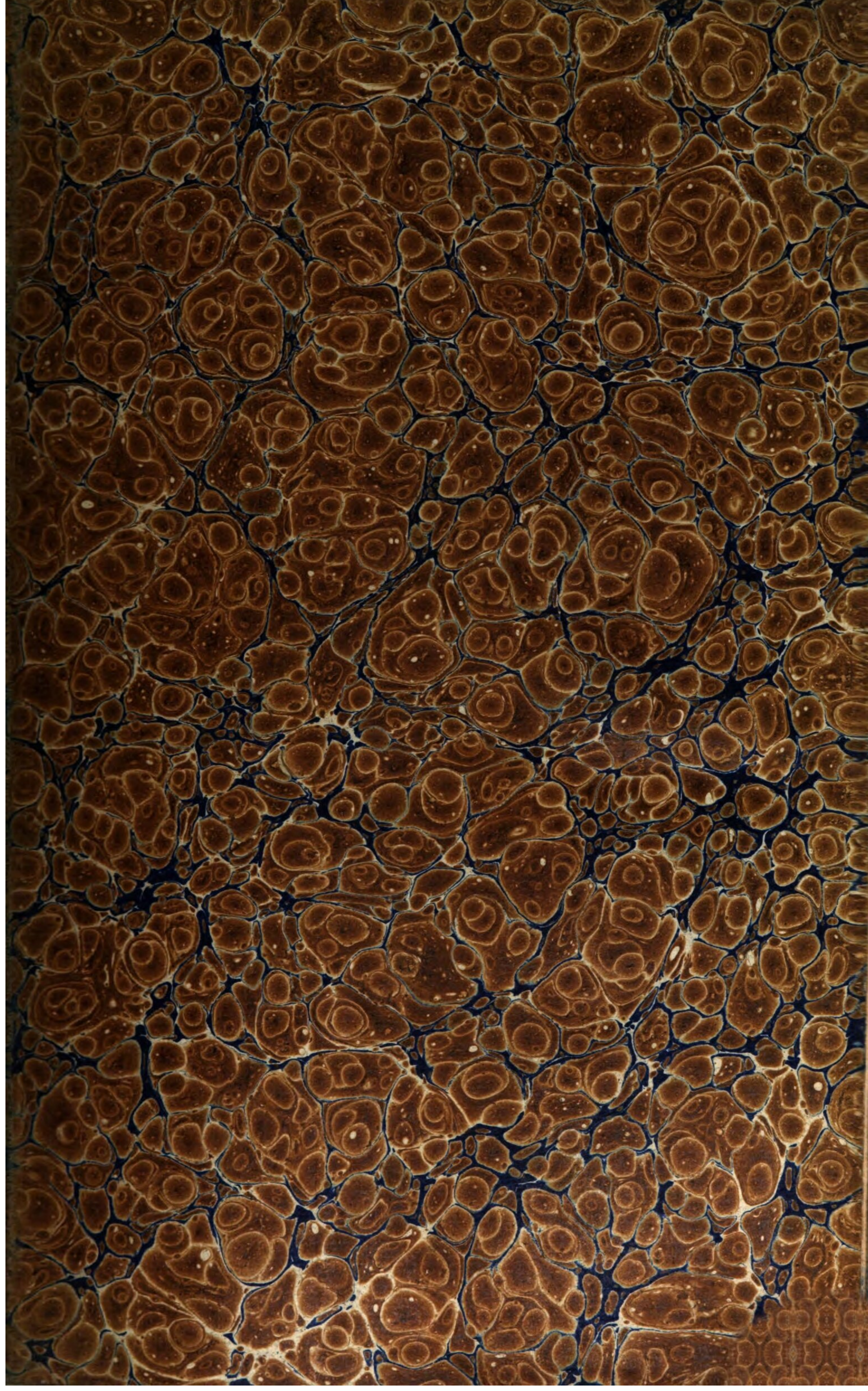




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COMMENTARIES
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ON THE
HOLY SCRIPTURES.

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COMMENTARIES

AND

ANNOTATIONS

ON THE

HOLY SCRIPTURES

CONTAINING

I. Various Important Essays, and short Dissertations on the following Subjects: The Manuscripts and ancient Copies of the Holy Scriptures—Ancient Versions—The Talmudic Writings—The Jewish Calendar—Ancient Coins, Weights, and Measures—Various Sects—and other Matters connected with the Sacred Text.

II. Introductions to the Books of the Old and New Testament.

III. A Series of Critical, Philological, and Explanatory Notes, partly original, and partly compiled from Writers of the last century, in every Age and Country.

IV. A Chronological Index, accompanied with Synchronisms of the most important Epochs and Events: A copious Index to the Subjects of the Sacred Text: An Index to the Principal Matters of the Commentaries and Annotations; and four Maps.

BY THE REV. JOHN NEWBURY, D.D.

OF THE UNIVERSITY OF OXFORD, AND OF THE SOCIETY OF THE UNITED PARISHES OF ST. ANDREW AND ST. MARTIN, LE DUC.

IN FIVE VOLUMES.

VOL. I.

T. DAVISON, Lombard-street,
Whitefriars, London.

COMMENTARIES
AND
ANNOTATIONS
ON THE
HOLY SCRIPTURES:

CONTAINING

- I. Various Prolegomenous Essays, and short Disquisitions on the following Subjects: The Manuscripts and ancient Copies of the Holy Scriptures—Ancient Versions—The Talmudic Writings—The Jewish Calendar—Ancient Coins, Weights, and Measures—Various Sects—and other Matters connected with the Sacred Text.
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BY THE REV. JOHN HEWLETT, B.D.

CHAPLAIN IN ORDINARY TO HIS ROYAL HIGHNESS THE PRINCE REGENT;
MORNING PREACHER AT THE FOUNDLING-HOSPITAL; AND LECTURER
OF THE UNITED PARISHES OF ST. VEDAST-FOSTER, AND
ST. MICHAEL-LE-QUERN.

IN FIVE VOLUMES.

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1816.

COMMENTARIES

ANNOTATIONS ADVERTISEMENT

HOLY SCRIPTURES

When the editor undertook the arduous task of publishing the Holy Scriptures, embellished with numerous and expensive engravings, maps, &c. it

occurred to him, that there would be a numerous class of readers, who being already in possession of

a Bible, might be inclined to purchase the Notes and

Annotations, together with the whole of the Bible.

It is therefore, in the Book of the Old and New Testament

Annotations and Supplement, in a separate

form, and at a small price, in order to be more

convenient, from the smallness of the type, to read

the notes in the quarto volumes, might be gratified

in being able to procure the same matter, at a mo-

derate price, and printed in larger characters.

The whole is now therefore respectfully pre-

sented to the public in octavo volumes, with such

corrections and additions as a careful reader

may require. The former history of the Jews, which has been

published in a separate volume, price 6s. in boards.

ADVERTISEMENT.

WHEN the editor undertook the arduous task of publishing the Holy Scriptures, embellished with numerous and expensive engravings, maps, &c. it occurred to him, that there would be a numerous class of readers, who being already in possession of a Bible, might be inclined to purchase the Notes and Introductions, together with the whole of the Prolegomenous and Supplementary Matter, in a separate form. The great difference in point of expense would be an important consideration with some; and many persons advanced in life, who found it inconvenient, from the smallness of the type, to read the notes in the quarto volumes, might be gratified in being able to procure the same matter, at a moderate price, and printed in larger characters.

The whole* is now therefore respectfully presented to the public in octavo volumes, with such corrections and additions as a careful revision fur-

* Except 'the Concise History of the Jews,' which has been published in a separate volume, price 6s. in boards.

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nished, and with the earnest hope that it may, by God's blessing, not only be instrumental in diffusing a more general and correct knowledge of the Holy Scriptures ; but prove the means of establishing in the minds of men the principles of true faith, of genuine piety, and christian worship.

J. H.

Hunter-street,

May, 1816.

ADVERTISING

ORIGINAL PROSPECTUS,

AND

P R E F A C E

TO THE BIBLE.

IN the present advanced period of civilised society, it is pleasing to observe, that the exertions of the learned in explaining the Holy Scriptures, have kept pace with the labors of writers in other departments of literature and science.

The BIBLE, indeed, for various reasons, claims pre-eminence of distinction above all other books. Believers of every denomination in the Christian Church reverence it, as containing the KNOWLEDGE OF SALVATION, and appeal to it, as the WRITTEN WORD OF GOD. The philosopher and historian must regard it, collectively taken, as an inestimable treasure of knowledge; as furnishing the only credible account of the creation of the world; as giving the earliest and most authentic records of the human race; as presenting the most interesting and natural views of primitive manners; as abounding with narratives of unexampled pathos and simplicity; as exhibiting specimens of oriental poetry, that equal, if they do not surpass, all others in grandeur and sublimity; and, lastly, as forming a sacred repository of moral

and divine wisdom, connected with the history of God's providence through a long series of ages.

Possessing such claims to attention, we need not wonder, that the Holy Volume, particularly since the Reformation, should have engaged the labor and intense study of learned men, in every nation of Europe, with a view to interpret its meaning, explain its doctrines, and illustrate its difficulties. The reader, however, is not to infer from this, that the Sacred Writings, generally speaking, are in themselves obscure. Considering their high antiquity, and the subjects of which they treat, we may rather wonder, that they should be so clear and satisfactory. But certain difficulties are inseparable from the study of the Bible. Our knowledge of every dead language must necessarily be imperfect; the colloquial forms of expression, the manners, habits, customs, and superstitions of all ancient nations, cannot be fully known; the fluctuating nature of language itself, the fugitive, or uncertain sense of some words, and the general, extensive, and metaphorical use of others, must occasionally embarrass the critic and the scholar. To this may be added, in the present case, the want of contemporaneous history; and indeed, for the most part, of all literature of the same date. In the great number of manuscripts and printed copies of the Hebrew Scriptures that are extant, the various readings also amount to some thousands; but of these, fortunately, very few are of any importance, or materially affect the sense: such however as do, are noticed in this edition of the Bible, as they occur,

from the voluminous collections of Houbigant, Kennicott, and De Rossi.

Numerous and unavoidable as these difficulties are, they have been much increased by the zeal, the credulity, the superstition, the prejudices, or the infidelity of individuals, and of particular sects. Instead of consulting the Holy Scriptures, with humility and reverence, as the only rule of faith and practice, many have previously adopted some favorite schism, or some peculiar tenets, and then preposterously applied to the Bible for their sanction and confirmation. Hence it has followed, as a natural consequence, that many texts have been perverted from their genuine meaning; false glosses, fanciful interpretations, and forced constructions, have been imposed on the unlearned reader in abundance; while some writers, still more presumptuous, have questioned the authenticity of particular parts of the Holy Scriptures; and, when a text has been in direct opposition to a favorite dogma, they have ventured to pronounce it doubtful, or even to reject it as spurious.

Other difficulties present themselves to one, who wishes to give a faithful and impartial interpretation of the Holy Bible. There are many pious, well-disposed persons of the Established Church, who seem to think that the Sacred Writings become more an object of reverence, in proportion as they recede from vulgar apprehension, and approach towards a sort of mysticism and spirituality. With them, almost every action is regarded as a sign, or token;

every event admits of some future interpretation ; every word is supposed to contain some spiritual meaning, and every declaration is made to wear the semblance of prophecy : so that, where a rational believer perceives one typical, or allegorical representation, they, like the Cabalists among the Jews, can see a hundred ; and, in support of doctrines, which may be fully and satisfactorily proved from a few evident texts of Scripture, they go on, with credulous and intemperate zeal, to multiply superfluous numbers, of which many are questionable, arbitrary, or irrelevant.

As a member of the Established Church, the Editor professes himself a sincere friend to its discipline, and a firm believer of its doctrines : in the present publication, therefore, the reader must not expect to find any thing in hostility, or opposition to it. He is assured, that every essential point in theory and practice, which it has adopted, may be proved from Scripture : but good and pious men entertain considerable difference of opinion, as to the existence of some peculiar tenets, and with regard to the extent of others. The Bible is resorted to on all occasions ; and its sacred authority is frequently warped, to favor the sentiments of one individual, and to disparage, or refute those of another. Nothing of this sort must be expected from the edition of the Holy Bible, which is now respectfully offered to the Public. One great object will be to make the Holy Scriptures speak for themselves ; to illustrate some passages by reference to others of similar import ; to give a full

and impartial exposition of the Word of God, and then leave it to every man's conscience, on all doubtful matters, to form his own sentiments.

A catalogue of the various notes, paraphrases, commentaries, and illustrations, that have been written on the whole, and on select parts of the Bible, would alone fill a large volume. In a publication, therefore, like the present, which is intended for general use, it is obvious, that a judicious selection and abridgment of the learning of past ages, as well as the present, must be the principal duty of an Editor. In endeavouring to accomplish this, it has been a principal object to render the work easily intelligible and practically useful to the English reader; and, at the same time, every favorable opportunity has been embraced of directing the Student in Divinity, for fuller information on difficult subjects, to the best and most authentic sources of biblical criticism.

From the treasures of learning that have been displayed, of late years, in illustration of the Sacred Scriptures; from the unwieldy size and enormous expense of some publications, and the peculiar character, with respect to doctrinal points, which has been justly attached to others, it was thought, that an edition of the Holy Bible on the plan proposed, would, at this time, be peculiarly acceptable and useful.

In carrying this plan into execution, the Editor feels that he has undertaken an arduous task. With the accumulated learning of ages for materials, it is possible that, in the choice and selection of them, his judgment may occasionally be thought deficient, and

his decisions, may sometimes be deemed erroneous: but no one, it is hoped, will have just cause to reproach him with the want of diligence and exertion; much less with any attempt to pervert the genuine sense of the Sacred Volume, or to give any false bias to the awful and interesting truths which it reveals to mankind.

As it is desirable that nothing should be omitted, which might render the Bible more attractive, the present edition is ornamented with numerous Engravings, by our best Artists, from pictures of the great Masters in every age. It is, indeed, a little remarkable, that so few editions of the Scriptures should have been illustrated and adorned by the works of the many celebrated painters, who, under the most powerful and munificent princes of Europe, raised their fame, chiefly, on those matchless productions of the pencil, which had for their subjects some select and interesting portions of Scripture History. The study of the Bible, and the revival and progress of the Fine Arts, originated about the same time. For many years, on the Continent, they advanced together with friendly and almost equal steps. With us, indeed, a well-founded dread of superstition may be said, for a long time, to have interrupted, or rather prevented, this desirable connection; but, as that dread, however reasonable at first, has now long since passed away, we may rejoice to see the Holy Volume wear those attractions, which originally sprang from itself, and embrace every opportunity of disseminating a just taste for the Fine

Arts, together with a more accurate and extensive knowledge of Divine Truth.

THE preceding pages were first presented to the Public, in the form of a Prospectus, which it was thought adviseable to retain, with a few slight alterations, as part of the Preface. As the work is now finished, the Reader may expect to receive, and the Editor is better qualified to give, a more minute detail of particulars respecting its contents, and the plan on which it has been conducted.

It was at first my intention to assign every note to its original author; but I soon found that this would be attended with extreme difficulty, and, in many cases, it was utterly impossible. No class of writers borrow from each other more freely, without acknowledgment, than biblical critics and commentators. Many notes in the pages of writers of high character, which have the appearance of being original, may frequently be traced to some older commentator, from him to the Jewish Rabbis, and from the Jewish Rabbis to the Christian fathers. In the labors of compilers, it is still more difficult to give every one his own. Thus, Dr. Dodd, for instance, appears to have frequently transcribed from Fawkes, without once mentioning his name; but there is no injustice in this, because both have taken largely, and without proper acknowledgment, from the voluminous commentary of Cal-

met. The reader, therefore, will infer, that the names which are subjoined to the notes, are, for the most part, those of the respective authors, from whom I took them; but of which I do not think myself pledged to prove, that they were the original composers.

When, at the end of a note, I have said, 'See Bp. Patrick, Lowth, Hammond,' &c. I mean that, generally, the substance of it may be found in the author thus mentioned, though somewhat altered, enlarged, or abridged. The language of some of our old commentators has been occasionally modernised, and the arrangement of their sentences has been sometimes altered, for the sake of uniformity, and with a view, that their sentiments might appear to the readers of the present day in a more advantageous dress. With the very learned Dr. Lightfoot, Dr. Hammond, Jos. Mede, and a few more, I have ventured to take this liberty, but without depriving my pages of the sanction of their names; and for this I hope to stand justified, or excused, in the estimation of the public.

The reader will perceive that the notes are derived from every source of criticism that was accessible to me. They have been taken from the Christian fathers; from the Jewish Rabbis; from ancient Versions; from Roman Catholic writers; from the many liberal and learned commentators of our own Reformed Church, and from Protestant Dissenters of almost every denomination; but more especially from three

of their brightest ornaments, Dr. Doddridge, Dr. John Taylor, and Dr. Lardner.

Particular attention has been paid to the labors of those authors, who have confined their attention to single books, or to larger portions of Scripture. For this reason, even the imperfect work of Dr. Geddes, as a *critic* and a *linguist*, has not been overlooked, so far as it goes, which is only to the Book of Ruth inclusively, though I have no wish to give the least sanction, or currency, to his peculiar theological notions.

Hammond, Mudge, Bp. Horne, Street, and others, have been consulted on the Psalms. Schultens, Peters, and Scott, are among those who have contributed to elucidate the Book of Job. I need only mention Vitringa, Bp. Lowth, and Bp. Stock, as powerful auxiliaries for Isaiah. The respective translations and notes of Abp. Newcome, Dr. Blayney, and Bp. Horsley have not been neglected on Ezekiel, Jeremiah, Hosea, and the other minor prophets; and some use has been made of Bp. Porteus's Lectures on the Gospel of St. Matthew. They are the production of a well-informed, pious mind, and of a man of taste, on a single, but very important book of Scripture. The author has not added much original matter, indeed, to the public treasures of sacred criticism; but he has selected with judgment, and given the result of his inquiries in a style remarkable for its perspicuity and elegance. It would be tedious to enumerate all the authors of this class to whom I am indebted; but there is one who claims from me par-

ticular notice and particular acknowledgment; that is, the late learned and pious Dr. Macknight, for the benefit which my notes have certainly derived from his valuable works, both on the Gospels and on the Apostolical Epistles.

Many of the notes, it will be seen, are without a signature. These are much more numerous than I at first expected, and, for the most part, are my own; except in some instances, where the substance of the information belongs to the common stock of biblical criticism, and could not, with propriety, be assigned as the property of any individual. Some of these original notes, particularly those on Numbers i. 46; on Proverbs xv. 10; on Matthew iv. 24, and a few more, are so long as to require some explanation. The high importance of the first, in tending to remove many difficulties and some discrepancies in the Sacred Narrative; and the general clue which the second affords, for reconciling and explaining a great variety of texts, will be a sufficient apology for their occupying more space, and being more diffuse than usual. The third, which may be considered rather as a disquisition than a note, is on Dæmoniacal Possession; respecting which there are considerable difficulties, and much diversity of opinion has subsisted. As the subject, therefore, had never been discussed, so far as I know, in any English Bible, I thought proper to treat it rather fully; but, at the same time, I have given the reader the result of my inquiries, and of my own reflections, in as small a compass as seemed practicable. The prolixity of a

few more will be readily excused, when the subjects are considered, of which they respectively treat.

It will be perceived, that the notes which accompany this edition of the Holy Bible, have not been augmented by prolix expositions, and paraphrases of texts, which contain no difficulty; for such instruction appears to leave no room to exercise the reader's understanding: nor have the volumes been increased by long practical improvements at the end of each chapter, which, taken together, form the great bulk of many commentaries. These latter additions have been rejected, not from any disapprobation, but for want of room. The principal object of the present work was to give as much information as possible to all classes of readers; to explain difficulties; to reconcile, or account for apparent discrepancies; and to present to the public, in a convenient form, and in a narrow compass, what might be called, with respect to the notes and illustrations, and the sacred Text itself, A VARIORUM EDITION OF THE HOLY SCRIPTURES. Yet practical reflections are not entirely discarded. The reader will find many extracts* from the works of our best divines, and more would have been willingly given; but it should be remembered that the limits, which were first proposed to this edition of the Bible, have been already much exceeded.

The same reason must be assigned for not admitting more parallel passages, and forms of ex-

* Some of these have been taken, owing to a predilection, which I hope is pardonable, from my own Sermons.

pression, to illustrate the language of the inspired writers, from Philo and Josephus, the ancient Classics, and the Talmudic authors. These every scholar knows might have been supplied in abundance, on the New Testament, and without any laborious research, from such commentators as Bengel, Raphel, Elsner, Schoettgen, and Kypke; or from the inexhaustible treasures of biblical criticism, which the learned Wetstein has accumulated.

When it is considered that Caryl wrote two huge folio volumes on the Book of Job, that Vitringa's Commentary on Isaiah is of the same magnitude, and that Dr. Owen, on the Epistle to the Hebrews, filled four volumes in quarto, the reader will conclude that it is no arduous task to expand the pages of sacred criticism. The difficulty consists in selection, compression, and abridgment. It is hoped, therefore, that the edition of the Holy Bible, which is now presented to the public with great deference, will be found to contain the essence of the various literature and biblical researches, that lie dispersed through an immense number of volumes. With what industry it has been selected, and with what judgment it has been applied, the liberal and enlightened reader of the present day must be left to determine. But though much has been done, it may be said, that much remains undone. More time for research, more varied and extensive learning, and richer stores of memory, might have supplied additional information; and, I doubt not, in some cases, would have afforded a more satisfactory exposition of difficult

texts : but I hope rather to be commended for what has been produced, than to be condemned for what has been omitted ; or for what was beyond my power to effect. In rising from the laborious task of editing the Holy Scriptures on the present plan ; a task which requires, what no individual possesses, literature and science of the highest attainment, and of almost every kind, no one can be so unreasonable as to expect that the various sources of critical emendation and conjecture should be exhausted ; or that materials should not still be left for future industry and learning. From the great light, however, which has been thrown on the Holy Volume within the last two centuries, the labors of commentators, at present, can only resemble ‘ *The gleaning of grapes when the vintage is done.*’ (Isa. xxiv. 13.)

Whatever may be the merits, or demerits, of the present work, it will be allowed by the friends of the Established Church, that there was, at least, something laudable in the attempt ; particularly, when it is considered, that an edition of the Holy Bible, or of the New Testament, accompanied with any thing deserving the name of a Commentary, during the last fifty years, can scarcely be mentioned, which is not strongly tinged with Calvinistic doctrines, with principles hostile to episcopal government, with Arian, or Socinian tenets, or with that sameness and peculiarity both of style and manner, which distinguish the productions of the various denominations of Methodists.

I mean not the least opprobrium, or disrespect,

by this sentence. God forbid that every man, under the protection of our free constitution, should not have the liberty to worship God, and to form his religious creed, agreeably to the dictates of his reason and his conscience, not only without persecution and intolerance, but without public molestation and censure. But valuing my own principles and opinions, while I concede full liberty and ample indulgence to those of others, I mean to state facts; and to assert, with manly freedom, that editions of the Holy Bible, accompanied with comments derived from such sources, cannot be favorable to the discipline and doctrines of the Established Church, which the Clergy are bound to support, and of which they are the appointed ministers. The present publication, therefore, so far as an individual member of the establishment is concerned, may serve to repel the charge, which has sometimes been brought, rather invidiously, against the regular Clergy, of lukewarmness, indolence, and indifference.

I know not what degree of information, with respect to the removing of difficulties, or what degree of conviction, with respect to the exposition of doctrines, the notes may be the means of conveying to others; but I hope it will be at least a pardonable instance of egotism, when I say that, in writing them, I have been more fully convinced than ever of the weakness and futility of every argument, which deists, sceptics, and unbelievers have advanced against the truth of Divine Revelation; and that my mind has been more deeply impressed, if possible,

with the wisdom, the moderation, and genuine liberality of our Reformed Church; with the truth and soundness of its doctrines, the apostolical purity and devotion of its liturgy, and the truly Christian spirit, which regulates its discipline, and pervades its laws.

As I have been betrayed into the common weakness of talking of myself, I hope also to be excused, if I take this opportunity of saying, that I feel truly grateful to Almighty God for the almost uninterrupted health, with which I have been blessed, from the commencement to the conclusion of my labors; for the intellectual comfort and satisfaction with which they have been prosecuted; and I will add, for the great improvement, at least to myself, with which, by the assistance of Divine Grace, they have been attended.

In addition to the notes and other illustrations, I may venture to promise, that the reader will here have a correct copy of the Sacred Text; I mean of our authorised Translation; which will be deemed of the more importance, when it is considered, that numberless errors have been suffered to disfigure most of the common editions of our University Bibles. The laborious task of collating the best of these, and of verifying, or correcting, the references to parallel texts, in many hundred instances, was entrusted to the late Mr. Martin Smart, whose practical knowledge of the press, added to his habits of diligence and accuracy, peculiarly qualified him for such an undertaking.

The Prolegomenous and Supplementary matter, though familiar to theological scholars, may be new and acceptable to a numerous class of English readers, for whose use it was chiefly compiled. The want, indeed, of something like a Biblical Apparatus, attached to English Editions of the Holy Scriptures, has been long felt and deplored. That which is now offered, it is hoped, will be sufficient, though it might have been easily extended; but the necessary limits prescribed to the present work must always be considered: and if the slight sketch, or view, which is here given, should serve only to excite a desire in some readers for fuller information, they are directed to the sources that will supply it in great abundance.

It would be unpardonable ingratitude, were I to omit acknowledging my obligations to such living authors of eminence, as have assisted me in my pursuits. To Dr. Gray I am greatly indebted, for many of the Introductions to the books of the Old Testament; and the notes on the Epistles are enriched by copious extracts from the present Lord Bishop of Lincoln's 'Refutation of Calvinism;' a work, which for extensive learning and research, all bearing on the principal subjects of discussion, for soundness of argument, luminous arrangement, and perspicuity of style, must always rank among the first productions in the English language.

The learned editor of Harmer has judiciously corrected his author in many places, and furnished me with some useful additional information. The Rev. Mr. Burder, in his 'Oriental Customs,' has brought

a considerable accession to the miscellaneous matter, which Harmer had collected; and I acknowledge with gratitude the advantages which my notes have derived from his work. To the learned and industrious editor of Calmet's Dictionary, not only myself, but every future commentator on the Holy Scriptures, must be indebted, for the valuable additions which he has made to his original author, and for the great variety of knowledge, and accumulation of facts, that are to be found in the three quarto volumes of his 'Companion to the Bible;' his 'Scripture Illustrated;' and his 'Fragments.'

I most cheerfully express my obligations, also, to the learned and judicious Rosenmüllers, father and son, from whose Scholia on the Old and New Testament I have selected and translated the more largely, because their volumes are not so accessible to the English reader as many other works; and because of their intrinsic excellence: but I am apprehensive that the expression of my gratitude will never reach them.

The late Lord Bishop of London, to whom, without having any personal knowledge, I took the liberty of applying for a scarce, but very learned Tract written by his venerable father, embraced the necessary means of procuring it for me, and with that promptitude which greatly enhances the value of every favor. To my Lord Bishop of Chichester I feel much indebted for great condescension, kindness, and liberality. His lordship, at a very early period, and without solicitation, not only subscribed to the work, but did me the honor of calling on me,

and encouraged me in the prosecution of my labors, by sentiments of benevolence, and expressions of approbation.

I cannot conclude this Preface, which I fear will be thought too long, without saying, that the present Publishers and Proprietors have been extremely liberal in readily giving me such accommodation and assistance as they were able; and several of my friends furnished me with many books, which I had not, and which I could not have procured without much difficulty and expense.

JOHN HEWLETT.

Hunter-street, May 21, 1812.

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ERRATA.

- Vol. I. p. 288, after l. 22, see p. 561.
- Vol. II. p. *11, l. 24, for *χειρ*, read *χειρ*.
- p. *16, l. 12, for 'Text,' read 'Masoretic points.'
- p. 306, l. 11, for 'idolaters,' read 'idolatrous.'
- Vol. III. p. 402, l. 10, for 'truths,' read 'truth.'
- Vol. IV. p. 6, l. 26, for 'Testiment,' read 'Testament.'
- p. 79, l. 20, for 'Mic.' read 'Hos.'
- p. 264, l. 12, for *mcridian*, read *meridian*.
- p. 464, l. 10, for 'discoutse,' read 'discourse.'
- p. 493, l. 20, for 'also,' read 'else.'
- p. 556, l. 31, for *εποιησλο*, read *εποιησαλο*.
- Vol. V. p. 152, l. 20, *dele* 'if we except John.'

ERRATA.

- Vol. I. p. 238, line 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

PROLEGOMENA.

VOL. I.

B

ON THE
AUTHENTICITY AND INSPIRATION
OF THE
OLD TESTAMENT.

Extracted from the Bp. of Lincoln's Elements of
Christian Theology.

The Old Testament, according to our Bibles, consists of thirty-nine books, but among the Jews they formed only twenty-two, which was also the number of letters in their alphabet. They divided these twenty-two books into three classes; the first class consisted of the Law; namely, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, which they called the Law. The second class consisted of thirteen books; namely, Joshua, Judges, and Ruth in one book; the two books of Samuel, of Kings, and of Chronicles, respectively in single books; Ezra and Nehemiah in one book; Esther, Job, Psalms, and the two books of Jeremiah, in one book; Ezekiel, Daniel, and the twelve minor prophets in one book; these three books they called the Prophets. The third class consisted of the four remaining books; namely, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon, which four books the Jews called the Writings, and the Greeks, Hagiographa. This class was also called the Psalms, from the name of the first book in it. This third class division was mainly suggested by the books themselves; it was used merely for convenience, and did not proceed from any opinion of the authority of the books of the several classes. In the manner the minor prophets were so called from the brevity of their works, and not from any supposed inferiority to the other prophets. The books are now in all instances arranged in our Bibles according to the order of time in which they

were written.
There is some little dispute as to the arrangement of the books in the Bible of different countries and languages. The Jews, the Greeks, and the Latins have different orders.

ON THE
AUTHENTICITY AND INSPIRATION
OF THE
OLD TESTAMENT.

[*Extracted from the Bp. of LINCOLN'S ELEMENTS of
CHRISTIAN THEOLOGY.*]

I. THE Old Testament, according to our Bibles, consists of thirty-nine books, but among the Jews they formed only twenty-two, which was also the number of letters in their alphabet. They divided these twenty-two books into three classes; the first class consisted of five books; namely, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, which they called 'the Law.' The second class consisted of thirteen books; namely, Joshua, Judges, and Ruth, in one book; the two books of Samuel, of Kings, and of Chronicles, respectively, in single books; Ezra and Nehemiah in one book; Esther, Job, Isaiah, and the two books of Jeremiah, in one; Ezekiel, Daniel, and the twelve minor prophets in one book; these thirteen books they called 'The Prophets.' The third class consisted of the four remaining books; namely, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon, which four books the Jews called 'Chetubim,' and the Greeks, 'Hagiographa*.' This class was also called 'The Psalms,' from the name of the first book in it. This threefold division was naturally suggested by the books themselves; it was used merely for convenience, and did not proceed from any opinion of difference in the authority of the books of the several classes. In like manner the minor prophets were so called from the brevity of their works, and not from any supposed inferiority to the other prophets. The books are not in all instances arranged in our Bible† according to the order of time in which they

* From ἅγιος, holy, and γραφή, writing.

† There is some little difference in the arrangement of the books in the Bibles of different countries and languages. *Dupin, Diss. Prel. book i. cap. i. sect. 7.*

were written; but the book of Genesis was the earliest composition contained in the sacred volume, except, as some think, the book of Job*; and the book of Malachi was certainly the latest.

Though Genesis, Exodus, Leviticus, Numbers, and Deuteronomy stood as separate books in the private copies used by the Jews in the time of Josephus†, they were written by their author Moses in one continued work, and still remain in that form in the public copies read in the Jewish synagogues. These five books are now generally known by the name of 'The Pentateuch‡'; and they are frequently cited both in the Old and New Testament, under the name of The Law. It appears from Deuteronomy, that the book of the Law, that is, the whole Pentateuch, written by the hand of Moses, was, by his command, deposited in the tabernacle, not long before his death§. It was kept there not only while the Israelites remained in the wilderness, but afterwards, when they were settled in the land of Canaan. To the same sanctuary were consigned, as they were successively produced, the other sacred books, which were written before the building of the temple at Jerusalem. And when Solomon had finished the temple, he directed that these books should be removed into it; and also, that the future compositions of inspired men should be secured in the same holy place||. We may therefore conclude, that the respective works of Jonah, Amos, Hosea, Joel, Micah, Nahum, Zephaniah, Jeremiah, Habakkuk, and Obadiah, all of whom flourished before the Babylonish captivity, were regularly deposited in the temple. Whether these manuscripts perished in the flames, when the temple was burnt by Nebuchadnezzar, we are not informed. But as the burning of the Scriptures is not lamented by any of the contemporary, or succeeding prophets, and as the other treasures of the temple were preserved and set apart as sacred by Nebuchadnezzar, it is pro-

* See the Introduction to this book.

† It is not known when this division took place, but probably it was first adopted in the Septuagint Version, as the titles prefixed are of Greek derivation. The beginnings of Exodus, Leviticus, Numbers, and Deuteronomy, are very abrupt, and plainly shew that these books were formerly joined to Genesis.

‡ From πεντε, five, and τευχος, volume. It is called by the Jews, Chomez, a word synonymous with Pentateuch.

§ Deut. ch. xxxi. 26.

|| Epiphanius, de Pond. et Mens. c. iv.; Gray's Introd.; Jenkin, part ii. ch. ix.

bable that these autographs also were saved ; and more especially, as it does not appear, that Nebuchadnezzar had any particular enmity against the religion of the Jews. If, however, the original books were destroyed with the temple, it is certain, that there were at that time numerous copies of them ; and we cannot doubt but some of them were carried by the Jews to Babylon, and that others were left in Judea. The holy Scriptures were too much revered, and too much dispersed, to make it credible that all the copies were lost or destroyed ; and, indeed, we find Daniel, when in captivity*, referring to the book of the Law as then existing ; and soon after the captivity, Ezra not only read and explained the Law to the people †, but he restored the public worship and the sacrifices according to the Mosaic Ritual ; and, therefore, there must have been, at that time, at least, a correct copy of the Law ; for it is impossible to believe that he would have attempted the re-establishment of a church, in which the most minute observance of the rites and ceremonies prescribed by Moses was not only absolutely necessary for the acceptable performance of divine worship, but the slightest deviation from which was considered as sacrilege, or abomination, unless he had been in actual possession either of the original manuscript of the Law ‡, or of a copy so well authenticated, as to leave no doubt of its accuracy in the minds of the people. There is an un

* Dan. ix. 11, 13.

† Nehemiah, viii. 1.

‡ The very old Egyptians used to write on linen, things which they designed should last long ; and those characters continue to this day, as we are assured by those who have examined the mummies with attention. So Maillet tells us, that the filleting, or rather the bandage, (for it was of considerable length) of a mummy, which was presented to him, and which he had opened in the house of the capuchin monks of Cairo, was not only charged from one end to the other with hieroglyphical figures, but they also found certain unknown characters, written from the right hand towards the left, and forming a kind of verses. These, he supposed, contained the eulogium of the person whose this body was, written in the language which was used in Egypt in the time in which she lived : that some part of this writing was afterwards copied by an engraver in France, and these papers sent to the virtuosi through Europe, that they might decypher them ; but in vain. Might not a copy of the law of Moses, written after this manner, have lasted eight hundred and thirty years ? Is it unnatural to imagine that Moses, who was learned in all the arts of Egypt, wrote after this manner on linen ? And doth not this supposition perfectly well agree with the accounts we have of the form of the books, their being rolls, and of their being easily cut in pieces with a knife, and liable to be burned ? It should

contradicted tradition in the Jewish church, that about fifty years after the temple was rebuilt, Ezra, in conjunction with the great synagogue, made a collection of the sacred writings, which had been increased since the Jews were carried into captivity, by the lamentations of Jeremiah, and the prophecies of Ezekiel, of Daniel, Haggai, and Zechariah; and, as Ezra was himself inspired, we may rest assured, that whatever received his sanction, was authentic. To this genuine collection, which, according to former custom, was placed in the temple, were afterwards annexed the sacred compositions of Ezra himself, as well as those of Nehemiah and Malachi, which were written after the death of Ezra. This addition, which was probably made by Simon the Just, the last of the great synagogue, completed the Canon of the Old Testament; for, after Malachi, no prophet arose till the time of John the Baptist, who, as it were, connected the two covenants, and of whom Malachi foretold, that he should precede 'the great day of the Lord*', that is, the coming of the Messiah. It cannot now be ascertained, whether Ezra's copy of the Scriptures was destroyed by Antiochus Epiphanes, when he pillaged the temple; nor is it material, since we know that Judas Maccabeus repaired the temple, and replaced every thing requisite for the performance of divine worship, which included a correct, if not Ezra's own, copy of the Scriptures. This copy, whether Ezra's or not, remained in the temple till Jerusalem was taken by Titus, and it was then carried in triumph to Rome, and laid up with the purple veil in the royal palace of Vespasian†.

Thus, while the Jewish polity continued, and nearly five hundred years after the time of Ezra, a complete and faultless copy of the Hebrew Canon was kept in the temple‡ at Je-

seem, the linen was first primed, or painted all over before they began to write, and consequently, would have been liable to crack if folded. We are told, the use of the papyrus was not known till after Alexandria was built. Skins might do for records, but not for books, unless prepared like parchment, of which we are assured Eumenes was the inventor, in the second century before Christ. Ink, or paint, must have been used to write on linen, and péns must have been reeds, or canes, like those now used in Persia, which agrees better with the Hebrew word we render 'pen.' *Harmer's Observ.* vol. iii. p. 127—135.

Nearchus, who accompanied Alexander in his expedition into India, says, that the Indians write on linen, or cotton cloth, and that their character is beautiful. *Arrian*, 717.

* Mal. iv. 5. † *Joseph. de Bell. Jud. lib. vii. cap. v.*

‡ Josephus mentions the Scriptures deposited in the temple, *Antiq. Jud. lib. iii. c. 1. and lib. v. c. 1.*

Jerusalem, with which all others might be compared. And it ought to be observed, that although Christ frequently re-proved the rulers and teachers of the Jews for their erroneous and false doctrines, yet he never accused them of any corruption in their written law, or other sacred books: and St. Paul reckons among the privileges of the Jews, 'that unto them were committed the oracles of God *,' without insinuating that they had been unfaithful to their trust. After the final destruction of Jerusalem by the Romans, there was no established standard of the Hebrew Scriptures; but from that time the dispersion of the Jews into all countries, and the numerous converts to Christianity, became a double security for the preservation of a volume held equally sacred by Jews and Christians, and to which both constantly referred as to the written word of God. They differed in the interpretation of these books, but never disputed the validity of the text in any material point.

But the most decisive proof of the authenticity and inspiration of the ancient Scriptures is derived from the New Testament. The Saviour of the world himself, even he who came expressly 'from the Father of Truth to bear witness to the truth,' in the last instructions which he gave to his apostles just before his ascension, said, 'These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me †.' Our Lord, by thus adopting the common division of the law, the Prophets, and the Psalms, which comprehended all the Hebrew Scriptures, ratified the Canon of the Old Testament as it was then received by the Jews; and by declaring that those books contained prophecies which must be fulfilled, he established their divine inspiration, since God alone can enable men to foretell future events. At another time Christ told the Jews, that they made 'the word of God of none effect through their traditions ‡.' By thus calling the written rules which the Jews had received for the conduct of their lives, 'the word of God,' he declared that the Hebrew Scriptures proceeded from God himself. Upon many other occasions, Christ referred to the ancient Scriptures as books of divine authority; and both he and his apostles constantly endeavoured to prove that 'Jesus was the Messiah' foretold in the writings of the prophets. St. Paul bears strong testimony to the divine authority of the Jewish Scriptures, when he says

* Rom. iii. 2.

† Luke xxiv. 44.

‡ Mark vii. 13.

to Timothy, 'From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith, which is in Christ Jesus*.' This passage incontestably proves the importance of the ancient Scriptures, and the connexion between the Mosaic and Christian dispensations; and in the next verse the apostle expressly declares the inspiration of Scripture; 'All Scripture is given by inspiration of God.' To the same effect St. Luke says, that 'God spake by the mouth of his holy prophets†.' And St. Peter tells us, 'that prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost‡.' In addition to these passages, which refer to the ancient Scriptures collectively, we may observe, that there is scarcely a book in the Old Testament, which is not repeatedly quoted in the New, as of divine authority.

When it is said that Scripture is divinely inspired, it is not to be understood that God suggested every word, or dictated every expression. It appears from the different styles in which the books are written, and from the different manner in which the same events are related and predicted by different authors, that the sacred penmen were permitted to write as their several tempers, understandings, and habits of life directed; and that the knowledge communicated to them by inspiration upon the subject of their writings, was applied in the same manner as any knowledge acquired by ordinary means. Nor is it to be supposed that they were even thus inspired in every fact which they related, or in every precept which they delivered. They were left to the common use of their faculties, and did not upon every occasion stand in need of supernatural communication; but whenever, and as far as divine assistance was necessary, it was always afforded. In different parts of Scripture, we perceive that there were different sorts and degrees of inspiration: God enabled Moses to give an account of the creation of the world; he enabled Joshua to record with exactness the settlement of the Israelites in the land of Canaan; he enabled David to mingle prophetic information with the varied effusions of gratitude, contrition, and piety; he enabled Solomon to deliver wise instructions for the regulation of human life; he enabled Isaiah to deliver predictions concerning the future Saviour of mankind, and Ezra to collect the sacred Scriptures into one authentic volume; 'but all these worketh that one and the self-same spirit, dividing to

* Tim. iii. 15.

† Luke i. 70.

‡ 2 Pet. i. 21.

every man severally as he will*.' In some cases, inspiration only produced correctness and accuracy in relating past occurrences, or in reciting the words of others; in other cases, it communicated ideas not only new and unknown before, but infinitely beyond the reach of unassisted human intellect; and sometimes inspired prophets delivered predictions for the use of future ages, which they did not themselves comprehend, and which cannot be fully understood till they are accomplished. But whatever distinctions we may make with respect to the sorts, degrees, or modes of inspiration, we may rest assured that there is one property which belongs to every inspired writing, namely, that it is free from error,—I mean material error;—and this property must be considered as extending to the whole of each of those writings, of which a part only is inspired; for we cannot suppose that God would suffer any such errors as might tend to mislead our faith, or pervert our practice, to be mixed with those truths, which he himself has mercifully revealed to his rational creatures, as the means of their eternal salvation. In this restricted sense it may be asserted, that the sacred writers always wrote under the influence, or guidance, or care of the holy Spirit, which sufficiently establishes the truth and divine authority of all Scripture. Vol. I. ch. 1.

The Synagogues.

II. 'WHAT the Jews call the Great Synagogue were a number of elders, amounting to one hundred and twenty, who, succeeding some after others, in a continued series, from the return of the Jews again into Judea, after the Babylonish captivity to the time of Simon the Just, labored in the restoring of the Jewish church and state in that country; in order whereto, the holy Scriptures being the rule they were to go by, their chief care and study was to make a true collection of those Scriptures, and publish them accurately to the people. Ezra, and the men of the Great Synagogue that lived in his time, completed this work as far as I have said; and as to what remained further to be done in it, where can we better place the performing of it, and the ending and finishing of the whole thereby, than in that time when those men of the great synagogue ended, that were employed therein, that is, in the time of Simon the Just, who was the last of them †?' It is

* 1 Cor. xii. 11.

† *Prideaux*, part i. book 8; and *Hist. of Jews*, ch. i.

also generally admitted, that Ezra transcribed the Scriptures in the Chaldaic, or square letters, which we now call Hebrew, and which, from the long residence of the Jews in Babylon, were then better understood than the ancient Hebrew, or Phœnician characters. When the Jewish church was re-established after the captivity, a rule was made to erect a synagogue in every place, where there were ten persons of full age and free condition to attend the service of it, ten being thought necessary to make a congregation; and it is said, that Ezra himself distributed three hundred copies of the law for the use of these synagogues. The service performed in the synagogues was, prayer, for which they had a liturgy, reading and expounding the Scriptures, and preaching. The Pentateuch was divided into sections, that the whole might be read in the course of a year. When the reading of the law was prohibited by Antiochus Epiphanes, they read the prophets instead of the law, to evade the punishment of death; but as soon as they were freed from tyranny, they read both the law and the prophets every sabbath, and have continued to do so ever since: but the prayers now in use are different from the ancient liturgies*.

Early manuscript copies of the Hebrew Scriptures—Collations of Dr. Kennicott and de Rossi—Jewish Critics and Commentators.

III. It appears from sufficient evidence, that copies of the holy Scriptures were multiplied in abundance from the time of Ezra till the advent of our Saviour. Every synagogue must have had one; and when we consider that the Jews were at an early period dispersed in colonies throughout the numerous cities of Asia Minor, in each of which they had, at least, one synagogue, if not more, there must have been numberless Hebrew copies long before the Greek Version of the Septuagint was made, corrected by the Standard, that was carefully kept at Jerusalem, and that possessed as much accuracy, we may be assured, as human care and diligence could ensure. We may judge how generally the Holy Volume was dispersed throughout Judea, from the vain attempt made by Antiochus Epiphanes to destroy all the copies of it. After the advent of our Saviour, the Christians, as well as the Jews, had various copies of the Hebrew Scriptures. The most distinguished, which the learned Rabbis produced at different periods, and which served

* Vid. *Prideaux*.

as standards for the rulers of other synagogues to correct their copies by, were,

1. That of RABBI HILLEL, who is supposed to have lived about A. D. 1000; but as there were many of this name, it is not known for certain whether he was a native of Babylon, or Spain. The celebrated D. Kimchi says, that the manuscript copy of the holy Scriptures, which goes by his name, was preserved at Toledo, anciently called Toletum, in Spain, which favors the opinion, that he was a native of that country, where the Hebrew language was cultivated during the three succeeding centuries with great ardor and success, by the Jews who had taken refuge there.

2. The copy of BEN ASHER, one of the celebrated doctors of Tiberias, and the president of a school in that city. He flourished about A. D. 1034, and his valuable Manuscript, which was kept for many years at Jerusalem, was considered as a standard copy, and often referred to for the purpose of correcting others, or deemed the best authority in transcribing new ones. Maimonides asserts, that it was universally appealed to, and he himself used it in the book of the Law which he transcribed. The copies of this manuscript were distinguished as 'The holy Scriptures of Israel,' or of 'The people of Palestine,' and it is of importance to remark, that all the printed copies of the Old Testament in Hebrew were first printed from transcripts of this celebrated manuscript of Ben Asher.

3. The copy of BEN NAPHTALI. He flourished at the same time with Ben Asher, and is supposed to have been a native of Babylon. His text was generally adopted by his countrymen, and other oriental Jews beyond the Euphrates.

From a persuasion that the copies of the Hebrew Scriptures had been rendered perfectly uniform and immaculate by the labors of the Masoretes, many years passed without examining the different manuscripts that are still extant, and without the least doubt respecting the 'integrity,' as it was called, of the Sacred Text. But, at length, the learned Morinus and Cappelus began to question this, as well as the antiquity and authority of the vowel points, from the discrepancies which were observed between the Samaritan Pentateuch, the Septuagint version, and the common Hebrew text. The result of this was, after an interval of many years, a careful examination of different manuscripts, and the discovery of some thousand various readings. The learned and laborious Dr. Kennicott collated two hundred and fifty manuscripts; and Mr. Bruns, who was employed by him, collated three hundred and fifty more. Since the publication of Dr. Kennicott's work, De Rossi of

Parma has published four volumes in quarto, to which a supplementary volume has been since added, of various readings collected from nearly six hundred manuscripts, and from some very scarce printed copies of the Bible. 'The major part of this immense collection,' says Professor Marsh*, 'consists in mere variations of orthography, in the fulness, or defectiveness, of certain words, in the addition or subtraction of a *mater lectionis*†, of a *vau*, or a *yod*. And if we farther deduct the readings, which are either manifest *errata*, or in other respects are of no value, the important deviations will be confined within a very narrow compass.'

During the interval between the completion of Ben Asher's celebrated manuscript and the invention of printing, the holy Scriptures were greatly elucidated by the commentaries of some learned Jewish Rabbis. Among the most distinguished were,

1. R. MOSES BEN MAIMON, who is sometimes called RAMBAM from the initials of his name and the interposed vowels; but generally MAIMONIDES. His abridgment of the Talmud, and his judicious commentary on it, are more valued than the original. His treatise, called MORE NEVOCHIM, or an exposition of difficulties in the language of the Sacred Scriptures, with respect to phrases, metaphors, parables, symbols, allegories, peculiar laws and customs, is a work of great learning; and though it abounds with metaphysical subtilties, it is deservedly held in the highest repute.

2. R. SCHELOMO BEN ISAAC, or RASHI; who is better known by the name of JARCHI. His commentary is highly valued by the Jews, and it has been translated into Latin by Breithaupt.

3. ABEN EZRA, who is considered as one of the best expositors of the Hebrew Scriptures with respect to the literal sense; but his love of brevity sometimes renders him obscure.

4. KIMCHI, who is sometimes called RADAK from the initials of R. DAVID KIMCHI. He is chiefly valued for his grammatical disquisitions on the language of the inspired writers‡.

* Lect. xi. p. 109.

† The three Hebrew vowels, *aleph*, *vau*, and *yod*, are called *matres lectionis*.

‡ Simon, Hist. Vet. Test.; Walton, in Proleg. iv.; Morinus, De Heb. et Græc. Text. Sincer.; Le Long, Biblioth. Sacra; Dr. Kennicott's Dissert. ii.; Houbigant, in Prolegom.; Baveri Crit. Sacra; tom. ii. § 26—34.; and Professor Marsh's Lectures, Lect. x. and xi.

Early printed copies of the Hebrew Bible—and Polyglots.

IV. 1. THE first printed copy of the Hebrew Bible, which must have contained nearly the whole of it, is that mentioned by Dr. Kennicott, in his second Dissertation, p. 471. It was printed on vellum, in two volumes folio; and differs in many respects from all the subsequent editions. It belonged to Dr. Pellet, who presented it to Eton College; and it appears from a Latin inscription written on it by him, that it was printed at Naples, in 1487, which was a year before the edition published by the Jews at Soncino, a small town of Italy, in the neighbourhood of Cremona. This rare and unique copy contains many readings different from all the other printed copies, and contrary to the Masora. The last circumstance operated as a principal inducement, in the opinion of Dr. Kennicott, for destroying the whole edition, except this copy, which had the singularly good fortune to escape the flames. Such, also, was the opinion of Dr. Pellet. This invaluable copy is supposed, with great probability, to be the same that is frequently mentioned, or alluded to, by Wolfius*, as formerly belonging to Gustavus Schröder, of Gluckstadt.

2. The edition printed at Soncino. This is the first printed copy that contained the whole of the Bible; and it is now so scarce, Professor Marsh observes, that only nine copies of it are known; one of which is preserved in the library of Exeter College at Oxford.

3. The edition published in 1494, at Brescia, in Italy. This is remarkable for having been the copy which Luther used in making his German translation.

4. The Complutensian Polyglot, printed under the direction, and at the expense, of Cardinal Ximenes, of which the parts containing the Hebrew Bible were finished in 1517, though not published till 1522. The ancient manuscripts, from which this magnificent work was printed, and among which, it is said, there were no less than seven of the Hebrew Bible, were sold by the ignorant librarian at Alcala, about the year 1750, to one Toryo, a rocket-maker, and thus destroyed†. It is scarcely credible that such ignorance and carelessness should have existed in the middle of the eighteenth century; but late as it was, the learned had not yet made any accurate or extensive collection of manuscripts, in order to settle the text of the

* In Bibliotheca Hebraica, tom. ii. p. 401; tom. iii. p. 881, 882; and tom. iv. p. 141.

† *Michaëlis*, by Marsh, vol. ii. p. 441.

Bible, owing to the bigotry and blindness that had taken possession of men's minds, in general, with respect to what was called 'the Hebrew verity.'

5. The two celebrated editions of Daniel Bomberg, published at Venice in 1518; the one in quarto, and the other in large folio. The latter was conducted by Felix Pratensis, who, as Dr. Hody says, 'from having been a Jew, became a monk.' As this contains the Hebrew text, accompanied with the Masora, it is called Bomberg's first Rabbinical Bible. The second edition of it was published in 1526, by the celebrated R. Jacob Ben Chaim, or Hajim, and is more correct than the first; for the editor had the reputation of being profoundly learned in the Masora, and in other branches of Jewish literature *. This, together with the Brescia and Complutensian editions, have been principally used in all subsequent editions of the Hebrew Bible.

6. The edition of Sebastian Münster, a learned German professor, first at Heidelberg, and afterwards at Bâle. Münster was called the Ezra and Strabo of his country. The first edition of his Bible was published at Bâle in 1534. A second edition was printed in 1536, with critical notes, a Latin translation, and some parts of the Masora.

7. Robert Stephens's edition, in 4 vols. quarto, printed at Paris between the years 1539 and 1543. The same was afterwards reprinted in 7 vols. 16mo.

8. The Antwerp Polyglot, in 8 vols. folio, printed under the direction of Arias Montanus; but without any correction of the Hebrew text, which is contained in the first four volumes, accompanied with all the ancient versions that were then known.

9. The Paris Polyglot, in ten volumes, folio, published 1641, and containing, beside the ancient versions, (including those of the Syriac and Arabic) the first edition of the Samaritan Pentateuch, from manuscripts which had been brought into Europe between the years 1620 and 1630. We shall conclude this list with,

10. The London Polyglot, published in 1657, by the learned and laborious Brian Walton, afterwards Bishop of Chester. This invaluable work, which is justly considered as the glory of the British press, is less splendid and beautiful, with respect to paper and printing, than the two preceding; but it is more accurate, and comprises more than either of them, whe-

* See his curious Preface in *Dr. Kennicott's second Dissertation*, p. 229—244.

ther we consider the Prolegomena and supplementary matter, or the great body of the work itself; not to mention Castell's Heptaglot Lexicon, in two volumes folio, which generally accompanies it.

Le Long, Bibl. Sacra; *Dr. Kennicott*, Dissert. ii.; *Simon*, Cat. Edit. Bibl.; *Baveri* Crit. Sacra, Tract. ii.; *Dr. A. Clarke's* Succinct Account of Polyglot Bibles; and Professor *Marsh's* Lectures, Lect. x.

Septuagint Version of the Bible—Vatican and Alexandrine Manuscripts.

V. AMONG the ancient versions of the Holy Scriptures, that which is called the Greek Septuagint claims the precedence, both on account of its antiquity and its superior importance; all the other ancient versions, except the Syriac, having been made from it. It was begun some time during the high-priesthood of Eleazar, or about two hundred and eighty years before the Christian æra, and completed, as it is said, in seventy-two days*. The translation was made from a pure and genuine copy of the original, which had not been submitted to the fanciful interpretations of the Masora, and by the Jews themselves, at a period when they could have had no motive for mutilating or corrupting their Holy Scriptures. It was admirably calculated, therefore, from the general prevalence of the Greek tongue, when the Hebrew was become a dead language, to spread the knowledge of the Sacred Volume through the whole civilised world; and, on the propagation of the Gospel, the numerous cities of Europe, and of Asia Minor, were furnished with this version of the Holy Scriptures, which the Jews regarded with almost as much reverence as the sacred original; for it was read in their synagogues, not only throughout Greece, Asia, and Egypt, but also in Jerusalem itself. It is often quoted by Josephus and Philo; and, to increase our veneration for it, it was generally used by the inspired writers of the New Testament.

The history of this celebrated Version has been embellished with fictions and wonders, after the manner of the Jewish Rabbis, who are at all times fond of indulging their own extravagant imaginations, if not desirous of imposing on the credulity of others; and who are prone to exalt such things into miracles, as do not exceed the common efforts of human abili-

* See Hist. of Jews, ch. iv.

ties. They relate that it was called 'The Septuagint,' because seventy, or rather seventy-two persons were employed in the work, consisting of six persons selected from each of the twelve tribes: whereas, all accurate distinction between the twelve tribes had been lost for some centuries. A more probable reason for the name, therefore, is, that the translation was ordered, superintended, or sanctioned by the Jewish Sanhedrim, which consisted of seventy-two members; and that it was first intended for the use of the Jews of Alexandria, who had forgotten their native Hebrew, or rather, Syro-Chaldaic dialect, and spoke no language except Greek.

But the account which Aristeas* gives, and to which Josephus, Philo, and the Jewish Rabbis have made additions, is, that it was ordered to be made by Ptolemy Philadelphus, king of Egypt, expressly for the purpose of enriching and adorning his magnificent library; that he sent to Eleazar an honorable embassy, accompanied with magnificent presents for the use of the temple; and that the high-priest, having assembled the Sanhedrim, a copy of the original Hebrew, written in letters of gold on skins of vellum, that were joined together with the most exquisite art, was ordered to be sent to the king, together with seventy-two men, distinguished for their learning, and selected in the manner that we have just described, for the purpose of translating it. The account adds, that, after the most honorable reception at the Egyptian court, they were sent to the island of Pharos, where suitable apartments for their divine studies were provided them, and where they completed their task in just seventy-two days. Ptolemy, having read this celebrated Version, admired the wisdom of the Divine Legislator, and ordered the Holy Volume to be kept with religious care; but the principal Jews were permitted to take copies of it, for the use of their synagogues. The translators were sent back to their own country loaded with munificent presents, and a hundred and twenty thousand Jewish captives were liberated on this occasion, the king himself having generously paid their ransom. This account has received some additions from the Christian fathers, Justin Martyr†, and Epiphanius‡. Among other miraculous things, it is said, that each of these interpreters was divinely inspired on the occasion, and therefore it was impossible for them to commit any error; that being shut up, two together, in separate cells, in order to be convinced of the

* That is, according to Josephus, for his works are not extant.

† In *Adm. ad Græcos*.

‡ In *Lib. De Ponder. et Mensuris*.

immaculate truth of their translation, by the perfect agreement of the whole, when they came to produce and compare their labors, they found that they had not only every where expressed the same sense, but that they did not vary even in a word, or letter.

Much controversy has existed among the learned, with a view to determine whether the whole of the Hebrew Scriptures were translated on this occasion, or only the Books of Moses. The shortness of the time in which the work was said to have been completed, renders the former supposition impossible, without the admission of a miracle: it is therefore extremely probable, that the Pentateuch was only translated at first, and that the other books were translated at different periods, and by various persons, soon after the persecution of Antiochus Epiphanes. This opinion derives great support from the following considerations: 1. The language, the forms of expression, the manner of spelling proper names, and the use of peculiar terms in the Hagiographa and the Prophets are not the same as those used in the Pentateuch. 2. Some books are rendered with more accuracy than others, and with more or less apparent diligence and learning. The version of the Pentateuch is, for the most part, sufficiently literal, and executed with great fidelity: but the language of the historical Books, of Job, the Psalms, and some of the prophets, particularly Isaiah, is not only loose and paraphrastical, in many places, but it differs so much from the present Hebrew, as to render it probable that the translators took unwarrantable liberties with the original, or used copies of which we are entirely ignorant. 3. Ptolemy only commended 'the wisdom of the Legislator,' whereas the laws of Moses form but a small portion of the Holy Volume. 4. Aristeas and Josephus mention only the translation of 'the law,' or the books of Moses. *Antiq.* lib. 1. Such also was the belief of Jerome and the Jews respecting this Version; and, lastly, a Talmudic writer expressly says, that only five elders, meaning members of the Sanhedrim, were employed in making this translation, which seems to indicate, that each of them had a book of the Pentateuch allotted him for his share. These, on comparing and revising their respective translations, might have given to this part of the Version a degree of accuracy and uniformity, which the other books, for the most part, are perceived to want.

The two principal manuscript copies of this ancient Version now extant, are that in the Vatican at Rome, which is supposed to have been written towards the conclusion of the fourth century; and of which an edition was published by Cardinal

Carafa in 1587: and the celebrated Alexandrine manuscript which is now in the British Museum. It was presented to King Charles the First, in 1628, by Cyrillus Lucaris, a native of Crete, and patriarch of Constantinople. It appears to have been originally written in Egypt, and was brought from Alexandria, from which it derives its appellation. Sir Thomas Roe, the English ambassador at Constantinople, at that time, received it of Cyrillus, who gave the following account of it. 'We know so much of this manuscript of the holy writings of the Old and New Testament, that THECLA, an Egyptian lady of distinction, wrote it with her own hand 1300 years ago*. She lived soon after the Council of Nice. Her name was formerly at the end of the book; but when Christianity was destroyed in Egypt, by the errors of Muhammed, the books of the Christians suffered the same fate, and the name of THECLA was expunged. But oral tradition, of no very ancient date, has preserved the remembrance of it.'

An exact fac-simile copy, containing only the New Testament of this ancient and invaluable manuscript, printed from types of various sizes cast on purpose, was published by the learned Dr. Woide in 1786, at the expense of the university of Oxford, with a learned preface, containing an account of the original, and a learned disquisition respecting its age, authority, and other particulars.

Walton, in *Prolegom.* ix.; *Abp. Usher*, in *Annal.* p. 267—269; *Prideaux's Connect.* vol. ii. p. 21—35; *Dr. Hody*, *De Biblior. Text. Original. et Versionibus*; *Wetstein*, in *Prolegom.* p. 8; *Dr. Kennicott's Dissert.* ii.; *Dr. Woide's Preface*; *Bp. Lowth's Isaiah*, in *Prelim. Dissert.*; and *Michaëlis*, by *Dr. Marsh*, vol. ii. p. 186—209.

The ancient Syriac Version.

VI. IN all critical disquisitions respecting the history of the Bible, however short, the ancient Syriac Version deserves some notice, 1. From its high antiquity; 2. From its being made from the original Hebrew, and in a language which approached very nearly to the oral language of the Palestine Jews in the time of our blessed Saviour; and 3. From its great importance and authority in biblical criticism.

The Syrians themselves contend, that the greater part of it,

* According to this account, it was written A. D. 328, and is now 1486 years old.

namely, the books of Moses, Joshua, Judges, Ruth, Samuel, Proverbs, Solomon's Song, and Job, were translated in the time of Solomon, for the use of Hiram, king of Tyre; and that the remaining books of the Old and of the New Testament were translated by Thaddeus, and other apostles, in the time of Abgarus, king of Syria. But this injudicious boast of antiquity is utterly confuted by two considerations: 1. No mention whatever is made by Jews, or heathens, of this translation before the time of Christ; and 2. The language in which it is now extant, did not exist in the time of Solomon: for both the Tyrians and the Jews, at that period, spoke pure Hebrew; or if there were any difference in the language of these two people, it consisted merely in a trifling variation of dialect.

The general opinion, therefore, is, that the whole of this ancient version was completed about the same time; and that the translators were contemporary with some of the apostles, or lived in the age immediately after them. The respectable authority of Widmanstad, who, assisted by Moses of Mardin, and Postell, published the first edition of it at Vienna in 1555, Tremellius, Trostius, and Gesner, give weight to this opinion, and it derives further support from many circumstances of internal evidence; one of which is, that most of the controverted books of the New Testament, namely, the Second Epistle of Peter, the Second and Third Epistles of John, the Epistle of Jude, and the Apocalypse, are not included in this ancient Version; which proves that it must have been made, at least, before the Canon of the New Testament was settled*. It has neither the story of the adulteress, John viii. 3—11; nor the controverted passage of the three witnesses, 1 John v. 7.

The Syriac Version is frequently quoted by Ephraem, who lived in the fourth century; and if Michaëlis, by assigning for its date the conclusion of the first, or the beginning of the second century, fixes it too early, the most sceptical among the learned generally agree, that it must have been extant before the end of the third century. 'Its language,' says Michaëlis, 'is elegant and pure. It is not loaded with foreign idioms, and it discovers the hand of a master, in rendering those passages, where the idioms of the two languages deviate

* Professor Marsh says, 'this argument proves nothing, because these books were not admitted into the Canon of the Syrian church many centuries after.' But is it not obvious, that the rejection or omission of them, in the ancient Syriac version, was the cause of their not being admitted into subsequent copies of it?

from each other. It has no marks of the stiffness of a translation, but is written with the ease and fluency of an original.' 'This excellence of style,' continues the same learned professor, 'must be ascribed to its antiquity, and to its being written in a city that was the residence of the Syrian kings.' This was Edessa, where the Christian religion was established in the first century, and where it was patronised and embraced by its sovereigns.

This Version has always been held in the greatest veneration. It was used in all the oriental churches, where the Syriac language was spoken, and it is often of the greatest importance in establishing doubtful readings, and in elucidating many difficult texts of Scripture. For a further account of this, and other ancient versions, the biblical student is referred to the learned and elaborate disquisitions of Michaëlis, in his second volume, corrected and improved, as they frequently are, by the excellent notes of Professor Marsh.

Simon, Hist. Crit. des Vers. du Nouv. Test.; *Walton*, *Mill*, *Wetstein*, and *Griesbach*, in Prolegom.; *Kennicott*, Dissert. ii. p. 355—362; *Assemani*, Biblioth. Orient. tom. i.; *Adler*, de Syriacis Versionibus; *Michaëlis*, by *Dr. Marsh*, vol. ii. p. 4—51; and the writers there quoted, or referred to.

The Samaritans, and the Samaritan Pentateuch.

VII. ABOUT fifty years after the revolt of the ten tribes under Jeroboam, the first king of Israel, we read* that Omri 'bought the hill Samaria of Shemer;' or, changing the Masoretic points, 'Samar,' from whom the city, which was afterwards built on it, and the surrounding country, was called 'Samaria.' In process of time, the city became the usual residence of the kings of Israel, and was considered as the metropolis of the whole kingdom. The worship of the true God, according to the law of Moses, was corrupted by schisms and idolatry, immediately as Jeroboam separated from the tribes of Judah and Benjamin. Two golden calves were set up, the one in Bethel, and the other in Dan; though it is probable, that some faint representation of the divine presence, in the cherubic form, was intended by these images, as a substitute for the mercy-seat in the temple of Jerusalem†. Sacrifices were offered to these and other idols; altars and high places were erected in various parts of the kingdom; a temple was even built in honor of

* 1 Kings xvi. 24.

† 1 Kings xii. 28, 29.

Baal*; priests were chosen, not as the law directed, from the tribe of Levi; and festivals were celebrated like those of Judah, without going up to Jerusalem, and at times different from those which Moses had appointed. Yet there were still left seven thousand, we read, who had not bent their knees to Baal†; and the great body of the people, it appears, retained the laws and institutions of their forefathers; though, by their revolt, they necessarily separated from the national church, and though their religious worship was contaminated with a strange mixture of idolatry and schism.

In this state, nearly, the Samaritans remained till the time of their captivity and deportation by Shalmaneser‡, who sent colonies from his own dominions to take possession of the conquered country. These came, we find, from Babylon, Cuthah, Ava, Hamath, and Sepharvaim; and intermixing with such poor natives as still remained, the religion of this confused mass of people, among whom also were some of the descendants of the Syro-Macedonians, sent by Alexander the Great§ to take possession of the city, now acquired a considerable portion of oriental superstitions, heathen mythology, and idolatrous worship. The inhabitants were sometimes called Cuthceans, from the great number of persons who came from Cuthah; and, as ‘they feared not the Lord;’ that is, did not worship the true God, they were punished, we read, by having ‘lions sent among them||, who slew them;’ or, as Josephus says, by an incurable pestilence¶. Considering this as a divine judgment on them for not knowing how to worship the God of the land, they prevailed on the king of Assyria to send them a priest, selected from the captives that had been carried away, who came and dwelt at Bethel, and ‘taught them,’ as the sacred historian records, ‘how they should fear the Lord**.’ But yet we find these nations forsook not the worship of their respective idols††; though the priest who lived at Bethel, doubtless, brought with him a copy of the laws of Moses, written in the same ancient characters that were used before the captivity, and instructed them in the ordinances of public worship, and in their duty towards God: but idolatry was the old sin both

* 2 Kings xi. 18. † 1 Kings xix. 18. ‡ 2 Kings xvii. 3—7.

§ Hist. of Jews, ch. ii.

|| This might be a strong, symbolical expression, denoting the violence and mortality of an epidemic disease. By taking it in this sense, the Sacred Text and Josephus will not be at variance.

¶ Antiq. lib. ix. cap. 14. § 3.

** 2 Kings xvii. 28.

†† Ver. 30, 31.

of the priests and the people; and their worship continued a strange mixture of heathenism and Judaism, till the return of the two tribes from the Babylonish captivity. This must have been very offensive to their brethren, the Jews, who had been taught to consider their long sufferings as a just punishment for their sins, in forsaking the commandments of the Lord their God; and, therefore, when the Samaritans at first offered to assist them in rebuilding the temple, the offer was rejected with disdain, because the Jews thought that they should be polluted by an association with such people.

An irreconcilable enmity between the two nations was the consequence, and we have seen what efforts were made by the latter, in order to prevent the former from building their temple, and re-establishing themselves in the country of their forefathers*.

But the hatred between them was aggravated in the highest degree, when the Samaritans built their temple on mount Gerizim, which was intended to vie with that of Jerusalem. This was occasioned by Manasses, the brother of Jaddua, the high-priest: for Manasses having married the daughter of Sanballat, whom Darius had appointed governor of Samaria, would not cast her off, when all the Jews were ordered by Ezra and Nehemiah to dismiss their 'strange wives.'

In consequence of this, being turned out of the priesthood, and prohibited from administering at the altar, he went to his father-in-law, Sanballat, who, having first obtained permission of Darius, and afterwards of Alexander the Great, built a temple on mount Gerizim, in which Manasses offered sacrifices, and performed all the offices of the high-priesthood. Some of the Jews, therefore, in the higher classes of society, as well as many of the common people, who would not divorce their wives, and submit to the reformation which Ezra and Nehemiah wished to effect, attached themselves to Manasses, and retired into Samaria, where they were permitted to live under a more lax observance of the Levitical laws.

At the same time, the temple on mount Gerizim afforded a refuge for such offenders as had been excommunicated from that at Jerusalem, for violating the sabbath, eating unclean food, or any other transgression. This contributed still farther to incense the Jews, till at length Hyrcanus, who was enabled to shake off every foreign yoke, laid siege to Samaria, and having taken it in the course of a year, he destroyed both the temple and the city. The reader will find a fuller narrative of

* Ezra iv. 1—24; Neh. ii. 19, 20; iv. 7—23.

these events in the History of the Jews, ch. xvi. After this, the Samaritans erected a rude altar on their favorite mount Gerizim, where they continued to offer sacrifices and to celebrate the Jewish festivals; but, at a subsequent period, they refused to worship in the temple which Herod built, when that monarch had restored the city of Samaria, under the new name of Sebastè, to much greater splendor than it anciently possessed.

One of the greatest objections to the character of the Samaritans appears to have been their profligate dereliction of religious principles, and their slavish conformity to others, for the sake of avoiding danger, or for obtaining some worldly comfort and advantage. When the Jews were in a state of prosperity, then they were desirous of claiming kindred with them; when Alexander the Great was conferring many privileges on their neighbours, in order to share in them, they professed themselves to be Hebrews, and seemed to boast of their origin*: but when they were threatened with persecution by that ferocious tyrant, Antiochus Epiphanes, then they avowed themselves to be Cuthæans, or Sidonians; and, with abject servility, shewed a readiness to forsake the religion of their forefathers, and to dedicate their temple on mount Gerizim to the Olympian Jupiter. Sometimes, as occasion required, they pretended to have been Phœnicians, originally, or Sichemites, and at others, they gloried in being descended from the Ephraimites, who never had been expelled from their native land, and who possessed the only genuine copy of the laws of Moses. Agreeably to this persuasion, the Samaritan woman speaks of Jacob as the father of her countrymen†.

But it should be remembered, as some apology for their conduct, that they were in reality slaves; a foreign power constantly tyrannized over them; and, unhappily, they were at enmity with their near neighbours and brethren. They consisted of a strange mixture of people; of oriental colonists, that came from Babylon, Persia, and the borders of the Red Sea; of Syro-Macedonians, of foreigners invited to settle among them by Herod‡, of Israelites and Jews; meaning by the former the reliques of the ten tribes, and by the latter, such as joined them in the time of Manasses from Jerusalem and other parts of Palestine. In times of public distress, therefore, or when the prospect of some national advantage presented itself, it was easy for them to form associations among themselves, adapted to the exigence of the times, and to select from their numerous classes of people some, who, without much

* Hist. of Jews, ch. ii. † John iv. 12. ‡ See Hist. of Jews, ch. ii.

breach of faith, might profess, or concede, almost any thing. But, in the time of our Saviour, they had evidently relinquished their idolatrous worship; and, from the gradual influence of example, added to their knowledge of the law, and the benefit of constant instruction, they approached very nearly to that form of worship, which Moses originally prescribed.

All authors agree that the Samaritans received no other parts of the Hebrew Scriptures, than the Pentateuch, or books of Moses; copies of which, it is reasonable to suppose, were preserved among them from the time when the ten tribes separated from the other two. If entirely lost to the natives, who remained after the captivity, which is not probable, or if unknown to the mixed multitude, who were sent into the country by the Assyrian king, and who were desirous of worshipping the God of the land, it was restored by the priest, who resided at Bethel; and it could not have been difficult, in after times, for Manasses to multiply copies of it for the service of his temple, and for the use of the people at large.

This venerable relic of antiquity, the SAMARITAN PENTATEUCH, has been preserved to the present time, and in the ancient Hebrew characters, in which it was originally written. The learned Joseph Scaliger was among the first who pointed it out,* as still existing in the east, and as affording a most desirable document for establishing some points of chronology, as well as for elucidating and confirming many parts of Holy Scripture. At length, after much labor and delay, no less than five copies were procured from Syria and Palestine, at the expense of that liberal and enlightened prelate, Archbishop Usher; and the Samaritan Pentateuch now forms an essential part of our invaluable Polyglot Bible. We derive from it one of the most extraordinary and irrefragable arguments in support of the authenticity, and general integrity of the books of Moses: for though an irreconcilable enmity subsisted between the Jews and Samaritans, and the latter were held in such abhorrence by the former, that they would have deemed it a profanation to transcribe any thing from the Holy Volume, which contained all the articles of the Samaritan creed, yet the two copies of the Pentateuch, after the lapse of so many ages, agree in every thing essential. The principal variations consist in the omission of certain speeches in the one, which are repeated, somewhat after the manner of Homer, in the other. Dr. Kennicott thinks that the repetition of thirteen speeches have been thus omitted in our common Hebrew copies of the book

* De Emendat. Temp. lib. vii. p. 669.

of Exodus, which are still retained in the Samaritan Pentateuch*.

For a minute account of various readings, and mere literal, or insignificant differences, the reader is referred to the animadversions and elaborate collation in the first volume of Dr. Kennicott's Hebrew Bible, or to the sixth volume of Walton's Polyglot. This invaluable portion of the Hebrew Scriptures has suffered, we must suppose, as well as other ancient manuscripts, from the carelessness, or the officious diligence, of transcribers. The biblical critic, therefore, will often be called on to distinguish the glosses of the Samaritan copyists from the original text; and he will not fail to ascribe the few interpolations and additions, that have been made, in order that it might agree with the Hebrew text, to the injudicious zeal, perhaps, of Manasses originally, or to the presumptuous ignorance of later times. It will always be referred to with reverence by biblical scholars, as one of the most legitimate sources of emendation, because it is still written in the ancient characters of the Hebrews; it has been providentially preserved among a race of people with whom the Jews were constantly at variance; it precludes the possibility of forgery, or corruption, because it agrees with the common copies of the Pentateuch in every thing connected with faith and practice; and because it has fortunately escaped the labors and fanciful experiments of the Masora.

Such was the state of the Samaritans, when our blessed Lord commenced his divine ministry on earth; and there are a few passages in his Holy Gospel, which corroborate the account of the enmity which subsisted between the Jews and them. So rancorous indeed was it, that the woman of Samaria thought it a strange thing, that our Saviour should presume to ask of her a draught of water to quench his thirst. 'How is it,' said she, 'that thou, being a Jew, askest drink of me, who am a woman of Samaria? for,' the evangelist adds, 'the Jews have no dealings with the Samaritans†.' When, also, the Jews meant to cast the bitterest reproach on our Saviour, they exclaimed, 'Thou art a Samaritan and hast a devil‡.' In perfect conformity with this virulent and hostile temper of mind, the son of Sirach says, 'Two nations my heart abhorreth; they that sit upon the mountain of Samaria, and they that dwell among the Philistines§.'

Whatever idolatrous practices the Samaritans might have

* See his Second Dissertation, p. 313. † John iv. 9.

‡ John viii. 48. § Ecclus. l. 25, 26.

formerly been guilty of, and whatever errors they might have admitted, it appears, that, in the time of our blessed Lord, they approached nearly to that state of worship, which God originally ordained by the mediation of Moses. Adhering to the Pentateuch, and to that only, as the ground of their religious faith and practice, they had not ‘rendered the word of God of none effect through their traditions;’ and therefore were better prepared to receive the knowledge of salvation than the Jews. Accordingly, we find that the Samaritans were among the earliest converts of Christianity. Our holy Redeemer doubtless foresaw that this would be the case; and therefore seems to have treated these people with something like affectionate indulgence. Every one recollects that, in the beautiful Parable of the wounded traveller, in his way from Jerusalem to Jericho, the offices of kindness and humanity are given to a certain Samaritan, in preference to the Levite and the priest, who certainly were meant to be degraded by the contrast*. Our Lord’s conversation with the Samaritan woman at Jacob’s well, was not only gracious and condescending, but highly instructive; and contained, what he seldom communicated to others, an express declaration that he was the long-expected Messiah†. It should be remembered, also, that of the ten lepers, whom he cleansed, there was but one who ‘returned, and, with a loud voice, glorified God, falling down at the feet of Christ, and giving him thanks, and he,’ says St. Luke, ‘was a Samaritan‡.’

Morinus, Exercitat. in Pent. Samar.; *Le Long*, Bibliotheca Sacra; *Walton*, in Proleg. xi.; *Hottinger*, Exerc. Sam. § 10; *Scaliger*, De Emendat. Temp. lib. vii. pp. 661, 662, 663; *Benjamin de Tudela*, in Itinerario; et *Basnage*, Liv. ii. ch. 1—5.

JEWISH WRITINGS.

Targums.

VIII. THE Chaldee word תרגום, TARGUM, means ‘interpretation, version,’ or ‘paraphrase.’ Hence, the Targum is sometimes called ‘the Chaldee paraphrase,’ which it more re-

* Luke x. 30—37.

† John iv. 7—26.

‡ See ch. xvii. 12—16.

sembles, in general, than a correct version of the Scriptures into that language. The great body of the Jews, after their long captivity, had of course lost their knowledge of Hebrew, and spoke Chaldee; or rather a mixture of different languages, that was afterwards called the Syro-Chaldaic dialect. On their re-establishment, therefore, in their own country by Ezra and Nehemiah, it was found absolutely necessary for the edification of the people, to interpret the Scriptures, sentence by sentence, in the language which they knew*; and this appears to have been done by the Levites, or scribes, some of whom must have understood both languages. At the same time, for facilitating the reading of the sacred original, the ancient Hebrew characters, which the Samaritans still retained, were rejected, and the Chaldee letters adopted instead: in the same manner as we have discontinued the old English letters, and, with other nations of Europe, use the alphabet of the Romans. It does not appear that the interpretations of Scripture, which were given to the people in the time of Ezra, were ever written: at first, they were certainly communicated orally. In process of time, however, various interpretations, or paraphrases of the law, and different parts of the Scriptures were made by different persons, and at different times. In some ancient copies of the Bible, which are still extant, the Hebrew text is written first, to which the Chaldee paraphrase is subjoined verse by verse†. There are no traces in the history of biblical literature of any written Targums before those of Onkelos and Jonathan, who are supposed to have lived about the commencement of the Christian æra.

The Jews held their Targums in as much veneration as the Hebrew Scriptures; and to give them the greater authority, they traced back their origin to the time of Moses and the ancient prophets; asserting, that Onkelos and Jonathan only restored, by committing to writing, what they had received by divine tradition. But this supposition exceeds the usual extravagance of rabbinical fictions, which are certainly calculated only for extreme ignorance and the most childish credulity; for it admits that Moses and the prophets dictated a Chaldee paraphrase to Jews, at a time when they could not possibly have had any knowledge of that language.

It is not known for certain who Onkelos was; but the general opinion is, that he was a disciple of the celebrated Hillel, who flourished about forty years before the birth of Christ. Onkelos was the author of the Targum on the Law,

* Neh. viii. 8.

† Walton, in Prolegom. xii. § 1, 5.

including the whole Pentateuch, or books of Moses; and the Jews deservedly have the greatest reverence for this work, because it is almost a literal translation, and is accompanied with the same points and accents as the Hebrew Text; though these were certainly added by a much later hand; for the ancient Targums were entirely without points, as we learn from the testimony of Elias Levita himself*. Jonathan Ben Uzziel, or the son of Uzziel, was contemporary with Onkelos, and was also one of the eighty distinguished scholars of the celebrated Hillel. He was the author of the Targum on the Prophets, and of another also on the Hagiographa, except the books of Ezra, Nehemiah, and the Chronicles; but this is unfortunately lost.

Such was the reverence of the Jews for Jonathan and his divine work, that they say, while he was writing his Targum, if a fly happened to light on the paper, it was immediately destroyed by fire from heaven; but the paper itself was not injured†. The Targum on the Hagiographa, i. e. on the Psalms, Proverbs, Ecclesiastes, and the Song of Solomon, which is now printed in the Polyglot Bibles, is generally ascribed to Rabbi Jose, or 'Joseph the blind,' as he was called, because he had lost an eye. Others say, that he was entirely blind, and that he delivered his Targum orally, which was committed to writing by others. The language of it is not so pure as that of Onkelos, or Jonathan, as it contains a mixture of Greek, Latin, and Syriac words; besides, the author frequently wanders widely from the text, and indulges himself in many fanciful additions, allegorical interpretations, incredible stories, and comments of his own.

Buxtorf proves‡ that this Targum could not have been composed till more than five hundred years after Christ, because the author expressly mentions § the six tracts, or parts of the Mishna and the Talmud. And, notwithstanding it is by most authors ascribed to Joseph the blind, the learned Schichard and others are of opinion, that the author is quite uncertain. In the fourth volume of Walton's Polyglot Bible, the reader may see the Targum of Jonathan Ben Uzziel on the Pentateuch, and also such fragments of the Jerusalem Targum as have escaped the wreck of time. The author of this last is unknown; but it is supposed to have been written soon after the compilation of the Talmud.

* Walton, in Proleg. xii. § 1, 5.

† For other ridiculous fictions, see Walton, ubi supra, § 16.

‡ In Præfat. ad Lexic. Chaldæo-Syriac. § On Cant. 1, 2.

There were other Targums of different parts of Scripture, but they are now entirely lost, or only fragments of them are preserved. The manuscript copies of those by Onkelos and Jonathan greatly vary, and have been arbitrarily altered and corrupted by the Jewish Rabbis, in order to make them conform more strictly in many parts to their masoretic standard of the Bible*. Notwithstanding these imperfections, and though the Targums, particularly that of Jonathan, contain many interpolated passages, and many expositions adapted to the prejudices and superstitions of the times, yet they are found of great use in giving the right sense of Scripture on various occasions, not only respecting words and phrases, but with regard to rites and ceremonies, customs and manners, traditions and laws.

The Talmuds—Mishna and Gemara.

IX. TALMUD is a Hebrew word, תַּלְמוּד, which signifies 'doctrine.' It contains what is called the oral law, and may be considered as a digest of the peculiar tenets of the Jews with respect to morals, history, religion, and many subjects of jurisprudence. In this respect, it very much resembles the legends, traditions, and decretals of the Romish church; and Basnage has drawn a close parallel between them. There are two works of this name. The one is called the Talmud of Jerusalem, and the other the Talmud of Babylon. The former was compiled by Rabbi Johanan, who presided over the celebrated school of Palestine during a period of fourscore years, and finished this great work for the use of his countrymen, as the Jewish Rabbis assert, about A. D. 300. It consists of two parts. 1. The Mishna, so called from the Hebrew word מִשְׁנָה, which signifies 'repetition,' nearly in the same sense that the book which contains a recapitulation of the Mosaic law, is called 'Deuteronomy;' and 2. The Gemara, from the Chaldee word גְּמָרָה, which signifies 'complement, finishing, perfection.' The Mishna contains the oral, or second law of the Jews, and consists of a great many traditions, which were not committed to writing till collected together about A. D. 190, or, as some think, much later, by Rabbi Judah Hakkadosh†, lest from the breaking up of their schools, the persecutions of their enemies, and their various dispersions about that period, they might be

* See *Dr. Kennicott's Dissert.* ii. p. 167—175.

† i. e. 'Judah the Holy.'

forgotten and lost. The Talmud of Babylon consists of the Mishna, compiled by Judah the Holy, and the Gemara, by Rabbi Asa, who lived at Babylon about a century after Johanan of Palestine.

Asa was the rector of a school at Sora, near Babylon; and after the labor of forty years, produced the Gemara, or a full commentary on the Mishna. He did not live to finish it; but it is said to have been completed by two of his disciples. This is preferred by the Jews to the Jerusalem Talmud, because it is more perspicuous, and also more extensive. It contains a great number of childish legends, fictions, and ridiculous stories; and yet those Jews who venture to doubt, or disbelieve them, are considered as heretics, and excommunicated. From their credulity and superstition, they prefer these idle traditions to the Sacred Text itself, comparing the former to wine, and the latter to water. The ground for this absurd, and almost impious preference is, the belief that these traditions and comments were derived from God himself, who communicated them to Moses as the oral law; that they were transmitted to the prophets, then to Ezra and the members of the Great Synagogue, till at length they came to the learned Rabbis, who reduced them to order, and formed them into the Mishna and Gemara. So true was the declaration of our blessed Lord, that 'they made the word of God of none effect through their traditions.' The learned Morinus, Masclef, and others, are of opinion, that the Mishna was not compiled before A. D. 500, and that the Babylonish Talmud was not completed before A. D. 700*. The reader may see an Index to the contents of the whole Mishna divided into six parts at the end of Spencer's learned work, *De Legibus Hebræorum*. Though the Talmuds abound with absurd superstitions, and many improbable fictions, of which the reader may find some curious instances in Basnage†; yet they have furnished Lightfoot, Gill, Schoettgen, and other learned commentators with many happy elucidations of Scripture, particularly with respect to the manners and customs of the Jews.

The Masora and Cabala.

X. THE Hebrew word *מסורה*, MASORA, means 'tradition;' and is applied to this voluminous work of criticism on the

* See the question discussed with much learning by *Basnage*, liv. iii. ch. 6.

† *Liv. iii. ch. vi. § 12—14.*

holy Scriptures, because its authors wished to make the world believe, that its contents, as far as respects the Law, were at first delivered orally by Moses himself; that they were communicated by him to Joshua, and thus transmitted through a series of ages to Ezra, who communicated the same information to the members of the Great Synagogue, till at length it reached the authors of the Masora perfect and unimpaired. This has evidently the appearance of a fiction in itself, and it appears more obviously so, when the subjects of which the Masora treats are considered. Beside minute and trifling criticisms on the Hebrew text, it contains many puerile observations respecting the words and letters, as well as the vowel points and accents. The Masoretic doctors counted not only the number of lines, words, and letters in each book of the Bible; but their trifling labors extended so far as to state how often each letter occurred; they informed their readers which was the middle word and letter of every book, how many times the same word occurred in different books, with many other particulars equally silly and useless. After this laborious task had been performed, it was found that their calculations applied only to the individual copy which they used for the purpose, and that others differed very materially, either from the unavoidable errors of transcribers, or in consequence of their following a different standard. The Bibles of Ben Asher and Ben Naphtali doubtless agreed in every thing essential respecting doctrines and duties; but yet we find a book was written, at a very early period, containing the different various readings adopted by these learned Rabbis.

Having invented the Hebrew points, partly to establish the sense of the Scriptures, according to their own apprehension, and partly to teach their mode of pronouncing the language, the Masoretic doctors proceeded to annex mystical, not to say nonsensical, interpretations to some particular marks, and to the size, position, and accidental inversion of some letters. The system of the Masora, indeed, by means of vowel points, prosaic and metrical accents, forms a sort of technical and continued gloss on the whole of the Hebrew text, giving every word to which they are affixed, some fanciful, or peculiar meaning. The English reader can scarcely form an adequate idea of this without a few examples. Sarai says to Abram, Gen. xvi. 5, 'The Lord judge between me and between thee.' The Hebrew for 'and between thee,' is וּבֵינֵינוּ; and because this is written with two *jods*, and there is a dot over the latter, the Masoretes say, that Sarai speaks to Abram, but at the same

time, mentally addresses Hagar, with relation to the child that was then in her womb, thus, 'The Lord judge between me and thy child.' The beth ב, which is the first letter in the Bible, because it is the numeral for 'two,' is supposed to indicate the twofold work of creation; namely, that of the heaven and the earth; and from an inverted 'nun,' Num. x. 35, they derived this fanciful comment on the sacred text, 'that thus ought all the enemies of Israel to be driven back.' Who can bear, says the learned Walton, that such trifling should be ascribed to the sacred writers of the Bible?

It is probable that the labors of the Masoretes commenced soon after the time of Antigonus of Socho, or, as Walton thinks, not till the time of the Maccabees, and that their trifling criticisms continued to accumulate till the ninth or tenth century of the Christian æra. In this dark age, the Masoretes obtained the greatest influence among their countrymen, and their decisions with respect to the sacred text were received with implicit submission. At length, some time probably between the thirteenth and fourteenth centuries, they established a standard copy of the holy Scriptures; but not contented to let it rest on the authority of the Masora, they caused every manuscript that differed from it to be destroyed, as far as they had the power, or to be rejected as unlawful and profane. The result of this was, that, in the fourteenth and fifteenth centuries, the Hebrew manuscripts, (as Dr. Kennicott observes) were reduced by Masoretic regimen to an almost absolute uniformity in their various depravations. So that there are now few copies that are six hundred years old; and those of an earlier date are extremely rare: but it has been observed, that they are freer from errors, and of course more valuable, in proportion as they recede farther from the last stage of their corruption. On various occasions, it has been observed by Dr. Kennicott, Houbigant, and De Rossi, that they confirm the readings of the Samaritan copy of the Pentateuch, and of the ancient versions.

Some of the manuscripts that have been fortunately preserved abound with erasures, alterations, and additions, to make them agree in many places with the copies of the Masora. At the time when it was attempted to reduce all the copies of the Hebrew Scriptures to the same standard, many words and proper names, which had been abridged, were ordered to be written at length; but the copyists sometimes mistaking these, rendered them improperly, and introduced many errors. This, however, appeared more conspicuous from the discrepancies

of parallel places, and also of the ancient versions, when they came to write the various numerals in words at length*.

The chief utility of the Masora consists in the ancient various readings, which are noted in the margin and the text, under what the Rabbis call קרי, 'Keri,' and כתיב, 'Cetib.' These, it is probable, were first noted by the doctors of Tiberias, in consequence of a diligent collation of ancient copies, and were afterwards greatly augmented by the Masoretes: but this is a trifling compensation for the irreparable loss of many old manuscripts, and the depravation of more.

Intimately connected with the labors of the Masora, or rather immediately derived from them, was the CABALA of the Jews; a word derived from קבל, 'to receive,' and nearly equivalent to Masora; for the Cabalists intimated by this, that their fanciful and mystic notions were not of their own invention, but were 'received' from Moses and Ezra, and transmitted from age to age, as of divine authority, to themselves. The Cabala consisted chiefly in secret meanings and mystical interpretations; so that they who attended to the obvious sense of Scripture, and neglected the cabalistic traditions, were considered as men who concerned themselves only with the mere outside, or the husk, instead of the kernel. Not satisfied to confine their speculations to the metaphors, allegories, and many symbolical expressions in the language of the holy Scriptures, they pretended to extract mysteries from points and accents, from various combinations, changes, and abbreviations, or from the forms of certain letters, and their value as numerals. Hence, these fanciful and superstitious Rabbis, in the dark ages of literature and science, were considered as the profoundest critics and theologians, when in reality they were indulging the most extravagant conceits of imagination, and converting many parts of the holy Scriptures into mere anagrams and conundrums.

The Masora was never perfected, and the greater part of what was composed, has long been lost: for when it became customary in the thirteenth century to insert extracts from the Masora into the manuscripts of the sacred text, they were placed at the top, at the bottom, and in the margins of every page; for which reason the Masora was called the hedge, or fence of the law: but as these extracts contained only a part of it, though written in very small characters, the rest was sometimes subjoined, at the end of the volume, but oftener omitted, and therefore soon lost. At a later period, the marginal portions of the Masora were formed into a variety of

* See note on Numb. i. 46.

fanciful devices, such as triangles, circles, birds, beasts, &c. so that rather than make the side of a triangle too long, or leave a tiger, or an eagle unfinished, the copyists would change, omit, and insert words as they liked.

Walton and Houbigant in *Prolegom.*; *Buxtorf's Tiberias*; *Prideaux*, vol. i. p. 278; *Lewis's Origines Heb.* vol. iv. p. 156, et seq.; *Baveri Crit. Sacra*, tom. ii. 9.; *Kennicott*, *Dissert.* ii. p. 289; and *Professor Marsh's Lectures*, Lect. xi.

JEWISH SECTS.

The Sadducees—The Pharisees—The Essenes, and Herodians.

XI. 1. THE SADDUCEES derive their name from their founder, 'Sadoc,' a disciple of Antigonus Sochæus, whose school, on the dissolution of the Great Synagogue, appears to have given rise to the various sects, as well as to the traditions and mystical theology of the Jews. Finding that many of their countrymen, beside admitting an oral law, which soon became much more voluminous than their written one, had imbibed the tenets of oriental philosophy, and had interwoven something of the heathen mythology with the religion of their forefathers, the Sadducees adhered rigidly to the laws of Moses; and, rejecting all the other books of Sacred Scripture, did not think themselves bound to believe any thing, that could not be proved from the Holy Volume of the Pentateuch.

The natural result of this was, that they did not believe in the immortality of the soul, nor in any future state of rewards and punishments. The superintending providence of God also was rejected by them, so far as it respects the establishing of those secondary causes that influence the actions of men; and they carried their notions of free-will, and their latitudinarian principles to the utmost extreme. They denied the existence of angels and of spirits in a disembodied state; and, with regard to practical religion and virtue, or the government of the passions, they appear to have received no more benefit from their belief in the divine authority of Moses, than might have been derived from an atheistical Creed, which admits of congruous actions, and the fitness of things. If they were

excited to good, or deterred from evil, it must have been from the advantages or sufferings that usually followed, as a natural consequence, ordained by God, in this present life. Hence, some have too hastily inferred that they were, generally speaking, a profligate and licentious set of people: yet, as Basnage observes, 'their desire of enjoyment in this world, kept them within the bounds of duty; and a great many would not concern themselves about an eternal felicity, provided they could be happy in this life.' But, certainly, those who were disposed to be vicious, would be encouraged, instead of being checked, by their lax principles; and others who experienced no temptation to a profligate and abandoned course of life, might not feel the necessity of higher sanctions than the present state of existence affords to pursue their sober plans of duty and enjoyment. They joined, indeed, with Jews and Gentiles, it is said, in the general expectation of a Messiah; and this might have been from some reverence, which they professed for the writings of the prophets, though they seem to have annexed no idea to his character, but that of a great temporal deliverer.

2. The PHARISEES are so called from the Hebrew word, פְּרִישִׁים, which means 'separated,' or 'set apart,' by which they indicated, rather ostentatiously, their superior sanctity, as seceders from the religious practice and opinions of their countrymen. It is not known who was their founder, or at what precise period their sect originated; but it is probable, that it sprang from the school of Antigonus Sochæus, whose disciples, when the Canon of the Holy Scriptures was finally settled, amused their imaginations with pretended traditions, and the most fanciful speculations respecting the sense of the inspired writers. The Pharisees, we know, in the time of John Hyrcanus, were become both numerous, daring, and powerful*. The leading distinction of character in this sect arose from their belief in the oral traditions, a part of which afterwards composed the Mishna. These traditions they really believed, or affected to believe, were regularly transmitted to them, through a long series of ages, from Moses himself, who received them, as the oral law, on mount Sinai.

In addition to their bigoted attachment to these traditions, which were continually accumulating, and which, in the time of our blessed Saviour, are said to have 'rendered the word of God of none effect among them,' the Pharisees were exceedingly fond of external mortification, and every species of austerity: but there was a disgusting ostentation and self-conceit

* See Hist. of the Jews, ch. xvii.

in every thing that they did. If they fasted, prayed, or gave alms, it was 'to be seen of men.' They were scrupulously observant of rites and ordinances, or if they 'paid tithes of mint, cummine, and anise,' it was to lay the foundation of empty boasting; and, in the fulness of pride, 'of thanking God that they were not as other men are.' Their fondness to distinguish themselves by a peculiar dress, their long robes, deep fringes, and broad phylacteries, as well as their eagerness to obtain the chief seats in the synagogues, and to be saluted in terms of deference and respect in the market-places, were so conspicuous, as frequently to require notice and reprehension in the Holy Gospel. Indeed the repeated occasions which our blessed Lord takes to censure their principles, character, and conduct, is quite sufficient to mark them, in our estimation, as a set of haughty, vain, ostentatious, and intolerant bigots; reverencing forms, ceremonies, and ordinances of their own making; but without any charity for their fellow-creatures; and possessing none of that religion 'which is pure and undefiled before God.'

Attached to mystical and recondite interpretations of the Sacred Scriptures, and proud of the growing mass of legendary tales and idle traditions, which constituted their oral law, the Pharisees looked with contempt on those who revered only the obvious sense of the Holy Volume, or confined themselves to the written laws of Moses, and considered themselves, (to use the language of St. Paul,) as 'guides of the blind, lights to them which are in darkness, instructors of the foolish, and teachers of babes*.' Immediately as they became of consequence, from their numbers and their influence in society, they shewed themselves, as a political party, towards the latter end of the reign of the illustrious John Hyrcanus, to be haughty, insolent, and intolerant. In the subsequent reign, their cruelty, persecution, and revenge must excite the disgust and abhorrence of every virtuous mind†.

Josephus, the Jewish historian, was himself a strenuous Pharisee; and though naturally partial to his own sect, yet even the picture which he gives of them serves to sanction that condemnation, which has been pronounced by divine authority. As a finish to their character, we must not forget, that it was their persecuting and clamorous violence, chiefly, which intimidated the pusillanimous Pilate, and which induced him to release Barabbas, the robber, and to order Jesus to be crucified.

It must be admitted, however, that the principal articles of

* Rom. ii. 19, 20.

† Hist. of Jews, ch. xviii.

their religious faith were more comprehensive, and, upon the whole, less objectionable, than those of the Sadducees, the Essenes, and Samaritans, by whom they were surrounded. They not only believed in the immortality of the soul, but in its pre-existence, and a future state of retribution, which was to be accomplished by means of a metempsychosis, or transmigration, somewhat resembling that of the Pythagorean philosophy*. They were neither predestinarians, nor advocates for the freedom of human actions, to the full extent of that doctrine; but admitted three distinct causes of events, which were GOD, FATE, (understanding by this term, according to Josephus, the influence of the stars, in addition to that of secondary causes,) and FREE-WILL. They believed many tenets of the Persian demonology, and admitting many notions of the Platonic philosophy, respecting the stars and spirits, are said to have worshipped angels. In the time of our Saviour, it appears that the rich and luxurious were, for the most part, Sadducees; and that the great mass of the common people, attracted by their exterior sanctity, their zeal, and above all, their religious mysteries, were Pharisees.

3. The ESSENEs were a sect of devotees, who led a very recluse life, most of them condemning marriage, and in matters of religion reverencing chiefly the laws of Moses; but though in this they resembled the Sadducees, yet instead of admitting the freedom of human actions, they were decided fatalists. As they are not mentioned in the New Testament, no farther notice of them is necessary here. Those who wish to know the substance of what Josephus, Philo, and Pliny have said of this order of people may find it collected together, with industry and learning, in Prideaux.

4. The HERODIANS evidently derived their appellation, as an order of men, from Herod, the king of the Jews; and they were distinguished from the rest of their countrymen, we may suppose, more by their political principles, than by any schism, or peculiarity in their religious tenets. As an Idumean proselyte, Herod could not be supposed to have any very zealous attachment to the religion of the Jews; because, like his countrymen, he submitted to its grand initiatory rite of circumcision, as a cruel alternative, imposed on them by their conquerors, to avoid being banished from their native land. Accordingly, we find that he was strongly disposed to favor the manners of the Greeks and Romans, and to mix heathenish superstitions and idolatrous worship with the religion of Moses. This appears from his institution of the Grecian games at Jeru-

* See Note on Acts xii. 15.

saalem, and the erecting of mythological trophies and emblems about the temple. His partiality for these ornaments appears more evident from the statues and mythological devices, with which his new edifices were decorated at Cæsarea, Sebaste, and other places. Now, though this must have furnished just cause of disgust to every conscientious Jew, yet many, doubtless, flattered the king by their acquiescence, or encouragement, on these occasions, and therefore well deserved the appellation of **HERODIANS**.

The Jews, also, not to mention their abhorrence to a foreigner exercising sovereign dominion over them*, were sincerely attached to the Asmonean family; and, as a nation, must have grieved to see them exterminated by a tyrant and usurper: but no inconsiderable number, bending with implicit obedience to the ruling monarch, supported Herod, when he called in the aid of a foreign power, for the purpose of expelling their hereditary sovereign, of subjugating their native country, and aggrandizing himself. They could witness his slavish submission first to Marc Antony, and then to Augustus, accompanied, as it was, with the most profligate waste of the public treasure, provided they shared the emoluments of office, or were advanced to posts of patronage and honor; such men, therefore, were **HERODIANS**.

Farther, on the slightest appearance, and even suspicion of tumult, or revolt, hundreds were, in the course of Herod's reign, seized and put to death in the most cruel manner; and, doubtless, many of the sycophants about the court, as well as other selfish and worldly-minded persons, devoted to indolence and luxurious enjoyments, would justify these atrocious deeds by calling them measures of wholesome severity, for preserving the public peace and prosperity of the kingdom. In short, the persons denominated **HERODIANS**, not only justified the principles and conduct of the reigning monarch, but imitated them, we may suppose, as far as they had power and opportunity. They constituted, therefore, a political party, rather than a religious sect; and 'the leaven of Herod,' spoken of by our blessed Saviour†, may mean this slavish and corrupt spirit of worldly-mindedness, which leads to every sinful compliance in matters of religion, and to a total dereliction of all virtuous principle, on occasions of practical duty, for the sake of present emolument, rank, and power.

Josephus; Basnage, Hist. des Juifs, liv. ii. ch. x—xiv.;

* Their law, indeed, contained an express prohibition on this subject. See Deut. xvii. 15.

† Mat. viii. 3.

Lardner, vol. i. ch. iv,; *Rosenmulleri Scholia* in Matt. iii. 7; *Anc. Univ. Hist.* vol. x. p. 469—472; *Prideaux*, vol. ii. p. 260—282; and *Dr. Macknight's Harm.* vol. i. Disc. 1.

The Scribes—Doctors—Rabbis—and Elders.

XII. A SCRIBE, during the reign of David, Solomon, and other kings, was a secretary and officer of state*. In the time of Ezra, who was himself 'a ready scribe in the law of Moses†,' the SCRIBES appear to have been an order of men selected from the tribe of Levi, part of whose business was to interpret the law, and to furnish the people with oral Targums, or interpretations, when the Holy Scriptures were read in public. In the time of our Saviour, their employment necessarily increased, as the traditions of the oral law were multiplied, and as mystical interpretations of the sacred text began to supersede its literal and obvious meaning. The scribes are sometimes identified with the lawyers; for the person who is denominated 'a lawyer,' Matt. xxii. 35, is said, Mark xii. 28, to have been 'one of the SCRIBES.'

The English word, which is derived immediately from the Latin, means 'a writer;' but we must not understand by this a mere copyist; for the scribes may be considered as the Jewish Literati. All their learning, indeed, was confined to the Hebrew Scriptures, and to the oral law, which consisted entirely of traditions that were often obscure, perplexed, and contradictory. This opened a wide field for their speculations and inquiries. They necessarily formed a part of the Pharisees; and in the Holy Gospel they are almost as frequently united as the publicans are with sinners. It appears that the SCRIBES were subtil-disputants on all subjects connected with their religious tenets; that they delivered public lectures in the synagogues; that they were consulted, and gave their opinions as regular practitioners‡. Perhaps they delivered their sentiments on difficult cases in writing, and were applied to occasionally to settle, or remove, scruples of conscience; when, it appears, they omitted no opportunity of practising extortion, and of oppressing the people.

A few instances leading to a knowledge of their professional character and conduct may be collected from the Holy Gos-

* Compare 2 Sam. viii. 17; xx. 25; 1 Kings iv. 4; 2 Kings xix. 2; xxii. 8.

† See note on Ezra vii. 6.

‡ This is what is meant by their 'sitting in Moses' seat,' Matt. xxiii. 2.

pel. We find from Matt. xvii. 10, that they believed Elias, i. e. Elijah, would make his re-appearance on earth before the advent of the Messiah. It was one of their order, also, we may suppose, who asked our blessed Lord the frivolous and disputatious question, 'Who is my neighbour*?' when he received, by way of answer, the beautiful parable of the good Samaritan. They are said by our blessed Lord to resemble 'graves which appear not; to load men with burdens grievous to be borne, and not to touch the burdens themselves with one of their fingers'†. The Levites, who were sent by the Jews from Jerusalem, to make inquiry respecting John the Baptist, and who asked him, agreeably to their speculative notions of the metempsychosis, 'Art thou Elias‡?' it is probable, were 'SCRIBES;' for St. John nowhere uses this term, except in the questionable passage respecting the woman taken in adultery§. He probably considered them as included among the Levites and Pharisees, or, as identified with them. Lastly, such was the bigoted attachment of these persons to the oral law, that they had the presumption to call our blessed Saviour to account, and to ask him in an authoritative tone, 'Why do thy disciples transgress the traditions of the elders¶?'

2. The DOCTORS were what their appellation Διδασκαλοι, literally imports, 'teachers;' and probably presided over the numerous schools that were instituted for the instruction of youth.

3. The RABBIS, or 'masters,' appear to have been teachers of a higher order; and the most celebrated of them had disciples, who revered their authority, and propagated their tenets and opinions with zeal.

4. The ELDERS, or 'seniores,' was a title conferred on the members of the Sanhedrim, in the same manner as the Roman senators were called Patres, 'fathers;' but the term 'elders' was still more analogous to the title of the heads of our corporate towns, and the magistrates of the city of London, who are still called 'aldermen;' i. e. 'elder men.'

The Publicans.

XIII. THE PUBLICANS were officers appointed by the Romans to collect the taxes and imposts of the empire. These duties were of different kinds. Some were levied under the name of tribute from particular districts of country, and paid

* Luke x. 29.

† Luke xi. 44—46.

‡ John i. 19, 20.

§ Ch. viii. 3.

¶ Matt. xv. 2, 3.

regularly in such sums as the government required. Others were of a fluctuating and uncertain nature, varying with the exigencies of the state, and becoming more or less oppressive to the subject, in proportion to the fraud and extortion, or the honor and integrity of the collectors.

In a business of such importance and extent as that of levying the taxes of the Roman empire, the officers must have been numerous and of various denominations. We learn from history, that whole provinces were often farmed by individuals; but these were generally citizens of Rome, and of equestrian, or senatorial dignity, who held their respective appointments as donatives from the emperor, and transferred the laborious office of collecting to such deputies as were likely to render it most productive. The former somewhat resembled our general-receivers at present; and we learn from Cicero *, that their order occasionally consisted of 'the flower of the Roman knights, the ornament of the city, and the strength of the commonwealth.'

Their deputies, or the real collectors, were frequently natives of the respective provinces which their employers farmed, as being best acquainted with the trade, produce, language, and customs of their own country. Such was the case with Joseph, who farmed the provinces of Cœle-Syria, Phœnicia, Judea, and Samaria, under three of the Ptolemies †. Of this description of publicans, it is probable, also, Zaccheus was, since his name shews that he was of Jewish extraction, and our Lord calls him, 'a son of Abraham ‡.' As he was the chief among the revenue-officers in Judea, he might have been the immediate servant of the empire, and subject only to the jurisdiction of the Roman questors; or, which is more probable, rented the taxes of his country, at an advanced price, from some person of consequence, who resided in or near the metropolis, and enjoyed his appointment as a mere sinecure.

The office of a PUBLICAN was, on various accounts, extremely odious to the provincialists, and this could not fail of rendering the character so, particularly to the Jews, who were not disposed to acknowledge any sovereignty but that of God; who were more indignant on feeling the pressure of a foreign yoke than any other people; who gloried in being descended from Abraham, and boasted rather too largely, 'of never being in bondage to any man §.' What man, indeed, possessing the least spirit of independence, could view the destructive ambi-

* Pro Cn. Plancio, 9.

† Luke xix. 9.

† Vid. Hist. of Jews, ch. iv.

§ John viii. 33.

tion and overwhelming power of the Romans without indignation and abhorrence? Who, that had any idea of natural justice, could endure to see the resources of their country drained, their commerce obstructed, and their industry laid under contribution, in order to support the dominion, and administer to the luxury of those general destroyers? The very sight of a publican must naturally awake, in the mind of every tributary subject, the painful remembrance of the privileges which they once enjoyed, and rouse the spirit of indignation against the cruelty and oppression of their imperious masters.

But, not to mention other causes of disgust towards the **PUBLICANS**, the avarice and rapacity, the cruelty and extortion of these petty tyrants were sufficient. So general and notorious was their corruption and abuse of power, that heathen writers commonly bestow on them the opprobrious epithets of thieves and robbers; and, in the Holy Gospel, '**PUBLICANS** and **SINNERS**' are so invariably united, that they appear to have been almost synonymous terms*.

Canon of the New Testament.

XIV. THE Canon of the New Testament was not settled by any public authority in the Christian church, nor by any decision of Councils, supported, as all decisions of this kind must be, by a majority of votes; but it was established by universal consent. The four Gospels, the Acts of the Apostles, thirteen Epistles of St. Paul, the first Epistle of John, and the first of Peter, were unanimously received as the genuine productions of their respective authors, in the very earliest age of the Christian church. No one, indeed, can point out a time, subsequently to their having been written, when they were not received and admitted, without the least doubt, to be the works of the evangelists and apostles, whose names they bear, in the same manner as the writings of Horace, Virgil, and Cicero were ascribed to these authors respectively, by their contemporaries and immediate successors.

Farther, all these most essential parts of the New Testament were received, without any difference of opinion, by those who, it appears, did entertain some doubt concerning the other books, which were admitted as genuine by Christian churches at subsequent periods, and which are included in our present

* See Hewlett's Sermons, vol. ii. p. 253—256.

Canon. 'This shews,' says Dr. Paley*, 'that the authenticity of their books was a subject amongst the early Christians of consideration and inquiry; and that, where there was a *cause* of doubt, they *did* doubt; a circumstance which strengthens very much their testimony to such books as were received by them with full acquiescence.'

However numerous and hostile the various sects and denominations of Christians were during the four first centuries of the church, they all agreed in their testimony as to the genuineness and authenticity of these books of the New Testament. They were quoted both by friends and enemies, and at a very early period were translated, without any variations of consequence, first into the Syriac language, and afterwards into many others. The Latin translation by St. Jerome, now known by the name of the Vulgate, was made in the year 405, and Gregory the Great gave it the sanction of papal authority at the close of the sixth century.

There are no proofs of genuineness and authenticity, that any ancient writings can possibly have, which these books of the New Testament do not possess. Any objections, therefore, on this subject, can arise only from that levelling spirit of scepticism, which would obliterate the testimony of all history, and destroy every kind of evidence with respect to past events, both external and internal. For a full disquisition on this subject, and others connected with it, the reader is referred to 'the Credibility of the Gospel History,' by the learned Dr. Lardner; a work which contains all the facts, and all the learning of ancient authors, that tend to elucidate the numerous subjects of inquiry, and to confirm, in the most ample manner, the divine authority of the books of the New Testament.

Manuscripts of the Greek Testament—and early printed Editions.

XV. The principal manuscripts of the Greek Testament are, 1. The Alexandrine copy. 2. The copy in the Vatican at Rome, both of which have been already noticed; and 3. Beza's copy, usually called Codex Bezae, or Codex Cantabrigiensis. It is a Greek and Latin manuscript, containing the four Gospels, and the Acts of the holy Apostles. Dr. Kipling, who published a fac-simile of this valuable relic in 1793, fixes its date so early as the second century; but professor Marsh contends that it was not written before the fifth.

There are some hundred ancient manuscripts of the New Testament, which are still extant, and which have been examined and diligently collated by the learned. They are of course of different ages and of different authority. Some are mutilated and very imperfect; some have been interpolated and corrupted; others consist only of particular books; and many contain only select parts, under the denomination of Lectionaries and Evangelistaries. For an account of these, the biblical student is referred to the Prolegomena of Mill, Wetstein, and Griesbach, and to Michaëlis's Introduction to the New Testament, enriched by the excellent notes of Professor Marsh, in whose Lectures, also, much valuable information will be found, comprised within a small compass.

The early printed editions of the New Testament are as follow: 1. That in the Polyglot printed in 1517, at Complutum, now Alcala, in Spain, at the expense and under the direction of Cardinal Ximenes; but a licence was not obtained from Leo X. for publishing it till 1522. The volume containing the New Testament is dated the 10th of January, 1514. The editors have been accused, and not without some reason, of adopting readings occasionally for the purpose of making the original conform more strictly to the Latin Vulgate; which the superstition of the Romish church, at that time, deemed the only authentic copy of the Holy Scriptures. It is not known what particular manuscripts they used; but they appear to have been comparatively of modern date. Many were sent from Rome; though it has been proved that the Vatican manuscript could not have been one of them.

2. Erasmus's first edition printed by Froben at Basil, or Bâle in Switzerland, 1516. This was a hasty production, as it was begun in May, and finished in the February following. Three years after, Erasmus published a second edition with numerous alterations and corrections. In 1522 he published a third edition, in which was inserted the controverted passage, 1 John v. 7. (See note on this text.) A fourth was printed in 1527; and a fifth in 1535.

3. The edition by Colinæus, printed at Paris in 1534, and held in high estimation, on account of the great number of readings that were selected from a laborious collection of many ancient Greek manuscripts.

4. R. Stephens's edition, printed at Paris in 1546, from the copy in the Complutensian Polyglot, and several manuscripts collated by his son, H. Stephens. This edition has little more to recommend it, when compared with the preceding, than the neatness and elegance with which it is printed. Four

subsequent editions were published, of which the third, printed in 1550, is the most valuable, and contains many various readings in the margin, collected from fifteen, or sixteen manuscripts. This may be considered as the basis of the Received Text.

5. The edition of Beza, first printed 1565. Beza, in his third edition, published 1582, had the advantage of the ancient copy of the four Gospels and the Acts of the Apostles which goes by his name; an ancient manuscript of St. Paul's Epistles, which he procured from Clermont in France; and the Syriac Version, which had been lately published by Tremellius, accompanied with a Latin translation.

6. The Elzevir edition, first printed at Leyden in 1624. The editor of this edition is not known. Elzevir is only the name of the printer. The text of it is copied from Beza's, except in about a hundred places, according to Griesbach, where the readings are of little importance, and are borrowed from Stephens's margin, or the preceding editions. This edition is followed as THE RECEIVED TEXT, OR STANDARD, from which all the common copies of the Greek Testament have been printed. The celebrated editions of Mill, Bengel, Wetstein, and Griesbach, formed from an elaborate collation of some hundred manuscripts, accompanied with various readings, and with learned and elaborate Prolegomena, containing Canons of criticism, the history of different manuscripts, disquisitions on their comparative value, &c. &c. do not, of course, come under this description. The editions by Arias Montanus, Plantinus, and others, being, for the most part, mere transcripts of some one or other of the preceding, do not merit any particular notice here.

For further information, the reader is referred to the *Prolegomena* just mentioned; to *Le Long's* Bibliotheca Sacra, by Masch; *Bengel's* Apparatus Criticus; and Professor *Marsh's* Michaëlis, vol. ii. chap. xii. sect. 1.

OF THE

JEWISH COINS, WEIGHTS, AND MEASURES.

*Some Account of the Jewish Coins; in which their respective
Weights are also considered*.*

XVI. As the Romans reckoned by Sestertii and Denarii, and the Greeks by Drachms; so the Hebrews reckoned their sums of money by Shekels; which is a word derived from the verb שָׁקַל, 'to weigh;' because the shekel, with the Israelites, was not merely a Coin, but served as the standard Weight to which all other Weights were reduced. It was called by the Greeks ΣΙΚΛΟΣ, and ΣΙΓΛΟΣ. The Persians and Ægyptians made use of the same word to express a certain coin. The following Tables are founded on the Rabbinical supposition, which was adopted by Dr. Cumberland, Bp. of Peterborough, that the weight of a Shekel was half a Roman ounce; and the Roman ounce was the same as our ounce Averdupois. This, according to the learned author just mentioned, contains 219 grains, Troy weight; or, according to the supposition in the annexed Tables, 218 $\frac{4}{7}$ grains, which is not quite correct; for the proportion of the Averdupois ounce to the Troy ounce, as generally given, is as 51 is to 56; or, more accurately, as 175 is to 192 $\frac{1}{2}$. The difference therefore is very inconsiderable, being only $\frac{3}{7}$ of a grain in half an ounce.

This value of the shekel has been collected from the experiment of weighing several shekels that are still preserved in the collections of the curious. To the testimony of the later Jews, the Bp. of Peterborough adds that of St. Jerome on the 4th

* The following Account is extracted chiefly from Arbuthnot's Tables of Ancient Coins, Weights, and Measures, but with many corrections and additions.

† See Dr. Hutton's Math. Dict. under English Weights.

chapter of Ezekiel, who says that the shekel contained four drachms of the Latin ounce; and this is confirmed by the concurrent testimony of all the Rabbis. According to this weight, and supposing the value of silver to be five shillings per ounce, the shekel must be worth, in English money, only 2s. $3\frac{2}{3}$ d., for which fraction, $\frac{9}{28}$ of a penny, we may, for some conveniency in computation, put $\frac{3}{8}$. The difference is only $\frac{3}{56}$ of a penny, which is little more than one-fifth of a farthing.

But the learned Dr. Hooper, formerly Bp. of Bath and Wells, in his 'Inquiry into the State of ancient Measures,' is of opinion, that 'the Talmudic Jews have delivered to us a very different value of the old Hebrew coins, from what some great men of their own nation, such as Philo and Josephus, had formerly given; and that, for example, when these latter authors had rated a Shekel to us at 272 of our grains nearly, and a Quarter-shekel at 68*, those have lowered the Shekel to 219, and brought down the Zuza to an equality with the Roman Drachma.' These remarks are well founded; for Josephus reckons the Half-shekel, or what they call the Siclus profanus, as a Didrachm, i. e. as containing only two Drachms; and considers 5000 of such Shekels as equivalent to *μυριας δραχμας*, or 'ten thousand drachms.' The sacred Shekel he reckons as a Tetradrachm, i. e. 'a four-drachm piece;' and so it is in Hesychius. Philo, likewise, who lived in the time of Claudius, positively affirms, that the Shekel of the Hebrews was equal to the Tetradrachm of the Athenians. And this value of the Shekel is the same that is assigned to it by the authors of the Septuagint version; for they render a Shekel of 20 Gerahs by 'Didrachmum,' the Alexandrine coin, which, it is well known, was equal to the Attic Tetradrachm†.

Dr. Hooper supposes, also, that St. Jerome and Epiphanius, who are quoted in opposition to this opinion, when they mention the proportion of the Jewish weights to the libra and the ounce, mean an Attic pound and an Attic ounce: but the Attic ounce was heavier than the Roman by one-eighth; for the Roman ounce was divided into seven Denarii, and one of these was but equal to the Attic drachm, which is the eighth of an ounce. The reader will easily perceive that, according to this computation, the Shekel, which was equal to the Tetradrachm, must have weighed 268, or $273\frac{3}{4}$ grains, according as the drachm is considered as weighing 67 grains, agreeably to the

* This has been fixed more accurately at $68\frac{2}{3}$ grains, which, of course, makes the Tetradrachm, or Shekel, $273\frac{3}{4}$ grains.

† Vid. Waltoni Bibl. Polyg. in Proleg. p. 39.

experiments of Greaves *, or $68\frac{2}{3}$ grains as before. The former, as a coin, would be intrinsically worth 2s. 9½d. and the latter 2s. 10½d. This difference between the actual weight at present, and the estimated weight in former times, is owing, probably, to sufficient allowance not having been made for the wear and corrosion of the metal, which, in the course of so many years, must have been very considerable.

The Half-shekel† was called BEKA, from the verb בקע, 'Bekah,' which signifies to divide into two parts. It was the same as the Didrachm, or what they called the Siclus profanus, i. e. the common Shekel, compared with the sacred Shekel, or Shekel of the Sanctuary. The poll-tax of the Jews, under the government of the Romans, was paid in this Didrachm.

Bp. Walton, in his Prolegomena to the Polyglot Bible‡, has given, as a supplement to Brerewood's account of Jewish weights, &c. twelve forms of this most ancient of all coins; including the sacred Shekel, or Shekel of the Sanctuary; the Half-shekel; the Sicli triens, or 'third part of a Shekel,' mentioned Nehem. x. 32; and the Quarter-shekel. No. 1, of the sacred Shekel, measures $1\frac{1}{4}$ inch in diameter. Supposing it worth 2s. $3\frac{2}{3}$ d., and valuing silver at five shillings per ounce, it must have been about the thickness of our half-crown. No. 2, of the same coin in a different age, measures nearly one-sixth of an inch more in diameter; and, of course, was proportionably thinner. The Half-shekel, it appears, varied in size; some being four-fifths, and others rather more than nine-tenths of an inch in diameter.

The impressions on the ancient Shekels were a rude representation of the pot of manna on one side, and Aaron's rod with the almond blossoms § on the other. But after the Babylonish captivity, the Jews substituted an urn, or rather a chalice smoking with incense, on one side, and an olive-branch on the reverse. The inscription, in general, was simply 'A SHEKEL OF ISRAEL,' or 'A HALF-SHEKEL OF ISRAEL,' &c. according to the value of the coin, on the face, and, 'JERUSALEM THE HOLY,' on the reverse. The ancient Samaritan characters were always used on this occasion; and the custom was continued, we find, by Simon, when the privilege of coining was given him by Antiochus Sidetes, about 137 years before Christ. See the Hist. of Jews, ch. xv.

The ZUZA was the fourth part of a Shekel; for so the

* See his Misc. Works, vol. iv. p. 287.

† Gen. xxiv. 22. and Exod. xxxviii. 26.

§ Numb. xvii. 8.

‡ p. 38.

fourth-part of a Shekel 1 Sam. ix. 8, is translated by the Chaldee Paraphrast.

The GERAH* was the twentieth part of a Shekel, and is understood to be the same with 'Agorah,' mentioned 1 Sam. ii. 36. The Septuagint version renders 'Gerah' by 'Obolus,' which is the small coin that comes the nearest to it; but a Gerah being one-twentieth of a Tetradrachm, must have been one-fifth of a drachm, of which the Obolus is only the one-sixth. It is said by Greaves, however, that there are Attic Oboli still remaining of 10.95 grains †. This would make the Shekel 262.8 grains; and, allowing only $\frac{2}{5}$ of a grain for the wear of metal in each Obolus, it would bring it to $273\frac{3}{5}$ grains, as in p. 47. Or, if the Obolus of this weight be considered equivalent to the Gerah, then the Shekel will be 219 grains, as before.

The larger sums of money and the greater weights among the Hebrews were the TALENT and the MANEH, from מנה 'to count;' in Greek MNA, and in Latin MINA. A Talent was 3000 Shekels, as appears from Exod. xxxviii. 25, 26, where it is said, 'And the silver of them that were numbered of the congregation was an hundred Talents, and a thousand seven hundred and threescore and fifteen Shekels, after the Shekel of the Sanctuary. A Bekah for every man, that is, half a Shekel, after the Shekel of the Sanctuary, for every one that went to be numbered from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men.' So that 603,550 Half-shekels, or 301,775 Shekels, made 100 Talents and 1775 Shekels over; which subtracted from the former sum, leaves 300,000, equal to 100 Talents, and this divided by 100 gives 3000 Shekels, equal to one Talent.

In the computation of the Maneh, Bp. Cumberland appears to have committed a mistake in supposing that the Maneh had not a nummary value; or that it was restricted in weight to 100 Shekels. Compare Ezek. xlv. 12; 1 Kings x. 17; Ezra ii. 69; Nehem. vii. 71, 72. In the two former places, it undoubtedly signifies weight; but in the two latter, it is applied to money. In all these texts, except the first, our translators have rendered it very improperly, by 'pound;' because, at the lowest computation, its weight was nearly three pounds Troy.

* Exod. xxx. 13; Levit. xxvii. 25; Numb. iii. 47; xviii. 16. Ezek. xlv. 12.

† See Bp. Cumberland's Essay on Weights and Measures, p. 110, 111.

But Bp. Cumberland says, 'The Maneh being a mere weight, without respect to coinage, contained just 100 Shekels. This seems clear,' he observes, 'by comparing 1 Kings x. 17, (where it is said that 'in each of Solomon's shields there were three מניִם Manehs;' or, as we translate it, 'three pounds of gold,') with 2 Chron. ix. 16, where our translation affirms that '300 Shekels of gold went to one of those shields.' And, indeed, though the word Shekel is not expressed in the original, yet it must be understood; because we learn from Ezekiel* that the Maneh was adjusted by the Shekel. Julius Pollux† also affirms, that when we mention a piece of gold indefinitely, we understand a *στατήρ*, 'stater;' and when we say 'a piece of silver,' we generally mean 'a Shekel‡.' But the Maneh, according to Ezekiel, in the text just referred to, weighed only 60 Shekels; for it is said, 'Twenty Shekels, twenty-five Shekels, fifteen Shekels,' (that is, these sums added together), 'shall be your Maneh.' Now, if this be taken as its just weight, then the Talent, in order to make it 3000 Shekels, would be equal to 500 Manehs; but if the Maneh be valued at 100 Shekels, this computation would, of course, make the Talent 5000 Shekels: whereas, it is universally allowed to have been only 3000. To reconcile the sacred writers, therefore, in this respect, we must suppose, with Brerewood and others, that the Maneh at different times varied in value. As a coin, it was only 50 Shekels; but as a weight it was generally 60 Shekels. The Talent was the same, whether considered as a weight, or as a coin, both consisting of 3000 Shekels each.

There is another passage connected with the present subject, respecting the weight of Absalom's hair, which is said to have weighed 200 Shekels§. This Josephus calls five Minæ, which would make the Mina, or Maneh, to consist of 40 Shekels; this has led some to imagine that there were Sicli Tridrachmi, or Shekels containing three drachms; but this is a mistake. See Bp. Hooper's learned and ingenious work already referred to, p. 196, and the notes on this text.

The Rabbis affirm, that the Jewish weights and coins received a considerable alteration after the Babylonish captivity, of which there cannot be a more distinct account than what is given by the above-mentioned learned prelate. The standard of their money, he observes, under the second temple, was in the proportion of six to five, or one-fifth more than it was under the first. These new pieces of money went also under different

* Chap. xlv. 12.

† Lib. ix. cap. vi.
§ 2 Sam. xiv. 26.

‡ See p. 52.

names, from the coins with which they nearly corresponded: for the $\frac{1}{2}$ of the old Shekel was styled a Sela; and the $\frac{1}{4}$ of a Half-shekel was called a Tobba. The $\frac{1}{8}$ of a Quarter-shekel also was called a Deinar; and the Gerah, which was the twentieth part of an old Shekel, and was now to be the 24th of the new Sela, took a different name, and was called a Meah. These Chaldaic, or Syriac appellations, (for they are all so, except the Deinar) are supposed to have been introduced and brought from Babylon. Another coin was also added to the old number, which was a double Sela; this was six-fifths of a double Shekel, and was called a Darcon. All these pieces of money, down to the Gerah, or, as they call it, Meah, which they say is the lowest silver piece, and also the minuter subdivisions of the weight of that species into grains and perutas, are represented, with the proportion which they bear to one another, in the following Table:

Peruta		Granum															
2																	
32		16		Meah													
192		96		6		Deinar											
384		192		12		2		Tobba									
768		384		24		4		2		Sela							
1532		768		48		8		4		2		Darcon					
38400		19200		1200		200		100		50		25		Maneh, or Mani			
2304000		1152000		72000		12000		6000		3000		1500		60		Kibbera	

MEAH is believed to be a Chaldean word. The Chaldee Paraphrast renders Gerahs * by 'Meahs;' but the Septuagint has, for the same word, 'Oboli.' The Sela consisting of 24 Meahs, and the Shekel of 20 Gerahs, the Deinar of six, and the quarter Shekel of five, will make the Shekel heavier and more valuable by one-sixth part.

But it is probable that this increase of the Jewish money, after the Babylonish captivity, was but an invention of the Rabbis. The opinion of Josephus and Philo, therefore, who make the Jewish Shekel equal to the Attic Tetradrachm, must be allowed the preference, when compared with that of the compiler of the Mishna, or their book of pretended authentic traditions, even admitting it to have been compiled as early as they would make us believe, which is in the time of Hadrian: and as for the Talmud, or comments on that Mishna, they are undoubtedly late compositions of mere hearsays, and com-

* Exod. xxx. 13; Ezek. xlv. 12.

mening at a great distance of time from the circumstances and events of which its authors treat.

Bp. Hooper gives the following ingenious reason for this invention: 'When, upon the destruction of the temple by Titus, the Jews were constrained to pay the Half-shekel yearly due to that, into the Roman treasury; it was then their interest, at some favorable opportunity, to bring this offering to as low an estimate as they could; and this they might effect, by diminishing it a fifth part, if they could persuade one of the mild emperors after Hadrian, who had not been provoked by them, Alexander, for example, that such Shekels as had been coined by their late princes, such as they now shew to persuade us into that opinion, were the old ones, in which that duty was to be paid by the Mosaic law. And such a persuasion might be the more acceptable to the Romans; because it gave their standard so high an antiquity, and made it as old as Moses. For such a notion from the Jews would have been as flattering now to their masters, as the coinage had already been: and they might claim some kindred with them by it, as their ancestors had prepared for it before, when in their exigence they challenged kindred with the Spartans; who, as Dionysius of Halicarnassus tells us, had a better title to that ambitious preference.'

The same writer proposes the Phœnician money as a medium for attaining the true value of the Hebrew coins, for several very weighty considerations; one in particular is, that the Tyrian Talent is said by ancient authors to have been equal to the Attic.

There is mention made in the Scriptures of a קְשִׁיטָה 'Kesitah,' or 'Lamb,' Gen. xxxiii. 19. 'And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.' The original is KESITHOTH, which signifies 'Lambs.' 'Every man gave him a piece of money,' Job xlii. 11. This piece of money was so called from the impression on it, which was the figure of a lamb*. When the word 'Keseeph' is put with a number in the Old Testament, and rendered in our translation 'pieces of money,' it is commonly understood of Shekels. See Gen. xx. 16; Judg. xvi. 5; and 2 Kings vi. 25. But there were two silver pieces. The common one was of the same value as the Shekel, or rather, it was the Shekel itself; whereas the large silver piece, or Talmudic Mina, was worth 25 times as much. It is probable, that Micah's stipend, as a priest,

* Vid. *Plin. Nat. Hist. lib. xviii. cap. 3.*

(Judg. xvii. 10.) and that the sum, which the traitor Judas received, was paid in this Coin. See *Paucton*, *Métrologie*, p. 357, 358.

The Coins commonly mentioned in the New Testament are the Roman Denarius, worth $7\frac{3}{4}$ d.; the As, worth $3\frac{1}{16}$ d.; the *ασσαριον*, 'Assarium,' rendered Matt. x. 29.* 'a farthing,' but determined by Paucton and other writers to be one-half of the As; Quadrans, which was one-fourth of the As, (Matt. v. 26;) and the half of the Quadrans, called *λεπτον*, which we translate 'Mite †.'

Of the Jewish Measures of Capacity.

XVII. IN determining the contents of the Jewish measures of capacity, the authority which is here chiefly followed is that of Bp. Cumberland's Tables. There is a greater difference between the Rabbis and Josephus in their account of these measures, than in that of their weights and coins. However, we shall not so positively adhere to the one, or the other, as to omit stating objections and arguments on both sides. Bp. Cumberland takes the Ephah to be the sixth part of the cube of the Jewish, or Ægyptian Cubit, which cube is called 'Ardub,' or 'Arduba.' The Ægyptian Cubit, according to him, is 21·8 inches, and its cube 10486·2, whose sixth part is 1747·7 solid inches, which are equal to the Ephah. That the Ephah was the sixth part of the cube of the Ægyptian Cubit, he proves from the accounts of the Arabian mathematicians, in which, by the usual commutation of quiescent letters, it is called 'Oeba,' or 'Waiba;' and this latter word is used in the Arabic translation of the Bible to express Ephah.

According to Golius, the Ardub at Babylon was equal to six Ephahs, and this proportion was generally acknowledged in the East. He observes, that 1747·7 solid inches differ but little from 1728, the cubic inches of an English foot. The neglect of a few centesimals in the side of the cube would

* But see the Marginal Reading; the Notes on Job xlii. 11; and on this Text.

† Those who may wish to prosecute their inquiries farther on the intricate and unsettled subject of ancient coins, &c. may consult the *METROLOGIE* of PAUCTON; and Dr. KELLY's learned and elaborate work, intitled 'The UNIVERSAL CAMBIST,' in two vols. 4to. will furnish ample information respecting the coins, weights, measures, and exchanges of all modern nations.

bring it to an equality with our cubic foot. It is observed, likewise, that this Ephah, or 1747·7 cubic inches, contains 1000 ounces of pure rain-water; or 7 gallons, 4 pints, 14·5 inches, wine measure; and 3 pecks, 3 pints, 34·1 inches, corn measure.

Josephus says, 'Ο δε ΚΟΡΟΣ δυναται Μεδιμνος Αττικος δεκα, 'the Corus is equal to ten Attic Medimni*.' From which it is inferred, that the Ephah, the tenth part of the Corus, was equal to the Medimnus Atticus: but admitting this measure to contain, according to Arbuthnot, 4 pecks, 6 pints, and 3·501 solid inches; or 2355·501 solid inches†, this would exceed Bp. Cumberland's Ephah by 607 801 solid inches, a difference equal to more than a quarter of the whole measure; which seems too great to happen from any neglect, or error, in the mensuration. Josephus elsewhere says, that 70 Cori are equal to 41 Attic Medimni; so that either from the corruption of the text, or some mistake, nothing certain can be inferred from the Jewish historian on this subject, particularly as both passages are supposed to have been corrupted.

Arbuthnot makes the Medimnus contain only 2354·751 solid inches; (see p. 97.) but this is a mistake, arising from confounding the contents of the wine-measure pint with the dry measure of the same name. The former contains 28·875 cubic inches, and the latter 33'. Ancient authors agree, for the most part, in saying, that the Medimnus was equal to 6 Modii; but the difficulty is, to ascertain what the Modius was. Paucton makes the Attic Medimnus equal to 1·27 English bushel, which is $5\frac{2}{5}$ pecks English measure. See his *Métrologie*, p. 233—239; and *Dr. Kelly's Cambist*, vol. ii. p. 270.

Bp. Cumberland proposes an argument drawn from his emendation of the following corrupted passage of Hesychius, 'Οιφι μετρον Αιγυπτιον τεσσαραχοινικον. That is, he observes, 'the Ephah, an Ægyptian measure, is equal to four Chœnices: which is certainly very far from the truth. The Bishop, for τεσσαρα, 'four,' substitutes ΔΔΔΙΙΙ, which signifies 34, and so makes the Ephah to be 34 Chœnices. This, indeed, coincides nearly with his determination of it; but it seems taking an unwarrantable liberty with the text.

Salmasius, in his epistle to Walæus, cites an ancient anonymous Latin author, who affirms that 'Duo Cori Culleum reddunt;' i. e. 'Two Cori are equal to a Culleus.' A Culleus

* *Antiq. lib. xv. cap. 9.*

† *Vid. Antiq. lib. iii. ad fin. et Annot. in edit. Hudsoni, p. 134 et p. 692.*

contained 20 Amphoræ, and a Corus 10 Ephahs. We may infer, therefore, from this passage, that the Ephah was equal to the Roman Amphora, which, according to the Tables, is 7 gallons, one pint, and 10.66 solid inches, or 1656.535 solid inches, wine measure; but this is less than 1747.7 inches by 91.165 solid inches, or above three wine pints.

Another argument of Bp. Cumberland's is, that 'Suidas in ΣΑΤΟΝ, which is the Hebrew Seah, affirms it to be the Roman Modius, filled so as to run over, and that it holds, as a liquid measure, 15 Sextaries, or 25 pounds.' But this is a false measure of the Roman Modius given by Suidas; for it contained 16 Sextaries, or 16 pounds 8 ounces. The Bishop adds, that 15 Roman Sextaries are equal to $2\frac{1}{2}$ Congii, which make 517.66 solid inches of water, or 300 ounces of weight; but this is less than the third part of an Ephah, that being 582.58: so that there wants above a quart of our wine measure. Suidas implicitly confesses his measure to be too little, by saying, it must be ὑπὲρ πεπληρωμενον, 'heaped up so as to run over;' and the derivation of the word Corus from κορεω, 'to be full,' indicates that that also was to be heap measure. But if, instead of 15 Sextaries, there be taken a Modius, which is 16 Sextaries, that heaped up so as to run over, will come very nearly to his Seah, or third part of an Ephah.

The Bishop proceeds to inform us, that the MODIUS was less than the SEAH; but Epiphanius affirms, that the Seah was equal to a MODIUS and $\frac{1}{4}$; whereas Josephus, (*Antiq. lib. ix. cap. iv. § 5, edit. Hudsoni*), and St. Jerome on Matt. xiii. 33, say, that it was an Italian Modius and a half. See, also, *Paucton*, p. 249, 250.

Of Jewish Measures for Things liquid..

XVIII. BATH is so called from a word signifying cavity, or capacity. In the Septuagint version it is ΒΑΙΘ. Καὶ εἰκοσι χιλιάδας ΒΑΙΘ ἐλαίου κεκομμενῶν, 'And twenty thousand BATHS of pure oil.' 1 Kings v. 11. So, also, the Syriac version; but the Hebrew and our translation have only 'twenty baths.' The numeral mark for a thousand might have been dropt, or obliterated from the text.

According to Josephus*, who calls this measure ΒΑΔΟΣ, or ΒΑΤΟΣ, it contained 72 Attic SEXTARII, which is different from Bp. Cumberland's measure in the Tables. The Septuagint

* Lib. vii. cap. 2.

version renders it sometimes by the word itself, as before; sometimes by *μετρητης*, as in 2 Chron. iv. 5; and sometimes by *κεραμιον*, Isa. v. 10. The ancient Latin version translates it **LAGENA**. It was the tenth part of the **CHOMER**, or **HOMER**, in liquid things, as the Ephah was in dry. Compare Ezek. xlv. 11, where it is said, 'The Ephah and the Bath shall be of one measure; that the Bath may contain the tenth part of an Homer, and the Ephah the tenth part of an Homer.'

The **HIN** likewise was a liquid measure, as of oil and wine, Exod. xxix. 40; xxx. 24; Levit. xix. 36; xxiii. 13; Ezek. iv. 11; xlv. 14; xlv. 5, 7, 11, 14. According to Josephus, it contained two Attic **CONGI***; therefore it was the sixth part of an Ephah. The same historian informs us†, that the Jews were ordered to offer with an ox the half of a Hin of oil; or, in English measure, according to his estimation, 6 pints, 25.698 solid inches; but, according to the Table, (p. 59,) 5 pints, 1.176 solid inches. With a ram they offered the third part of a **HIN**, or 3 pints, 10.469 solid inches; and with a lamb the fourth part, or 2 pints, 15.071 solid inches.

The prophet Ezekiel was commanded to drink water to the quantity of the sixth part of a **HIN**; that is, one pint and 19.677 solid inches. The Septuagint version renders Hin incorrectly by *χας*, or **Congius**, Levit. xix. 36; and with a much greater difference from the truth, the Latin Vulgate renders it **Sextarius**. According to Epiphanius, there were two Hins; the greater containing 18 Sextarii, and the less 9.

The **LOG** was a measure of liquids, Levit. xiv. 10. It was the seventy-second part of the Bath, or Ephah, and the twelfth part of the Hin, according to all the accounts of the Jewish writers. Benedictus Arias on Ezekiel, derives Lagenā from Log. The ancient Latin version translates it **Sextarius**; and the Greek version, very incorrectly, by *κοτυλη*, 'Cotyla,' Levit. xiv. 10, 15, 21.

The **COR**, **CORUS**, **CHOMER**, or **HOMER**, as it is written in our Bible, and with a Greek termination **COROS**, was most commonly a measure for things dry, and the greatest that was used among the Jews. It is applied to barley, Levit. xxvii. 16; to wheat and oil, 1 Kings v. 11. (See Marginal Reading); and to wheat, Ezra vii. 22. It contained, according to the Rabbis, 10 Ephahs, equal to 30 Sata, or Seahs. **Coros**, or **Corus**, is the more usual term in the historical writers, and **Chomer**, or **Homer**, in the books of the prophets.

* Lib. iii. cap. 9, 10.

† Antiq. lib. iii. cap. 9.

Josephus, in the passage already quoted, informs us that the Corus was equal to 10 Attic Medimni, because he makes the Ephah equal to one Medimnus. The Jews were commanded to give the sixth part of an Ephah out of the Homer of wheat*; that is, one part in sixty.

Epiphanius makes the Corus, or Homer, equal to 30 Roman Modii; and the Latin Vulgate renders it the same, Isa. v. 10; Levit. xxvii. 16. According to which proportion, the Seah and the Modius must have been equal. Benedictus Arias, in Sata, conjectures that a piece of ground sowed with a Corus of barley, could not be less than 730,000 square Cubits: that is, a piece of ground sowed with a quarter of barley could not be less than $55\frac{1}{2}$ acres; which cannot be correct.

The Homer contained two LETECHS; for the לֶתֶךְ, 'Letech,' is the same as the Half-homer, and it is so rendered by the Latin Vulgate, Hosea iii. 2. St. Ambrose also † calls it Semi-chomer, 'the Half-homer.'

EPHAH.—This was a measure of dry things, as of barley, Ruth ii. 17; and of meal, or flour, Judg. vi. 19; Numb. v. 15. It was of the same capacity with the Bath in liquids, and contained 3 Sata, or Seahs. The Chaldee Paraphrast renders the Ephah 3 Seahs; and the Latin Vulgate 3 Modii, Ruth ii. 17. Josephus ‡ makes the Seah equal to $1\frac{1}{2}$ Italic Modius, the Sesquimodius containing 24 Sextarii, which multiplied by 3, makes 72, the measure of the Ephah as assigned by him. The Septuagint renders Ephah variously, sometimes by the word itself, ὀφί, or ὀφέι, Levit. v. 11; vi. 20; Numb. v. 15; Judg. vi. 19; Ruth ii. 17; 1 Sam. i. 24; and sometimes by περιμυς, as Ezek. xlv. 11. This, among other reasons, is a sufficient proof to shew that the Septuagint Version was made at very different periods, and by different persons, who had no opportunity of collating their respective performances. The same remark will apply to the different manner in which the 'Seah' and other measures are rendered. See Prolegom. p. 17. The Latin Vulgate, also, has Ephah variously translated: as by 'Ephi,' a corruption of Ephah; by 'Modius,' Levit. xix. 36; and sometimes it is interpreted as equivalent to 'Three Modii,' as Isa. v. 10; Ruth ii. 17; it is occasionally confounded with Satum, or Seah; and Zech. v. 6. it is rendered 'Amphora.'

SATUM, or SEAH, is one of the oldest measures for dry things; as of meal, Gen. xviii. 6; 1 Kings xviii. 32; 2 Kings vii. 1, 16, 18. It was the third part of an Ephah, though our translators, instead of retaining, as usual, the Hebrew name שֶׁאָ, 'Seah,' render it by the indefinite term 'measure.'

* Ezek. xlv. 13.

† Epist. lib. ix.

‡ Antiq. lib. ix. cap. 2.

The Septuagint renders it variously; but, in general, by *μετρον*, as Gen. xviii. 6; sometimes very improperly by *μετρητης*, which is a measure for liquids, formed, as Paucton supposes, by the cubature of one of its sides*, and much larger than a Seah; and sometimes it is rendered by *οιφι*, 1 Sam. xxv. 18, which contains 3 Seahs. And Hag. ii. 16, it has, as an equivalent, *σατα*; whereas, in the original, there is no particular measure mentioned; and therefore our translators very properly supply, after the numeral, the indefinite term, 'measures.'

The Latin Vulgate has Seah differently rendered; as by 'Satum,' 1 Sam. xxv. 18; by 'Modius,' Ruth iii. 15, though the measure is not expressed in the Hebrew text; and 1 Kings xviii. 32, it is translated 'duæ aratiunculæ.'

OMER, or GOMER, in Hebrew *עמר*, was a measure for things dry, Exod. xvi. 16. It contained the tenth part of an Ephah. The Septuagint and Epiphanius confound this measure with Chomer, or Coros, which is much more capacious, and render them both by *γομορ*. The English words, 'Omer' and 'Homer,' might also be easily mistaken for each other; but it was scarcely possible to confound the Hebrew terms; for the one is written *עמר*, and the other *הומר*.

ASSARON and *το δεκατον*, also signify the same as Gomer. Josephus asserts†, that the Assaron was a Hebrew measure, and equal to 7 Attic Cotylas. In the Hebrew, instead of Gomer, 'Assarith' is often used, which signifies 'the tenth part;' that is, of the Ephah, understood. Josephus says also, 'that in the time of Claudius, an Assaron, or Omer of meal, was sold for four Drachmæ;' that is, at the rate of 8 shillings the peck: but this was in a time of dearth; and we may infer also from the first chapter of the same book, that he considered the Assaron as equal to the Omer.

CAB, or KAB, and *καβος* in Epiphanius, in Latin CABUS, was the sixth part of the Seah. Benedictus Arias says, that a Cab of wheat sowed 10 square Cubits of ground, which is at the rate of 6 quarters, 7 bushels, and 1 peck, to the English acre.

In the Hebrew Scriptures are also found NEBEL, ASISA, NOD, CAD, ABOTH, PURAH, and BACBUC, which some authors take for certain measures; but they rather seem to have been the names of vessels of no determinate capacity, like our pails, tubs, flaggons, baskets, &c.

* *Métrologie*, p. 247. See, also, *Dr. Lightfoot's Works*, vol. i. p. 545, on this and other measures.

† *Antiq. lib. iii. cap. 6.*

TABLES.

Scripture measures of length.

										Eng. feet.	Inch.	Dec.
A Digit										0		0.912
4	A Palm									0		3.648
12	3	A Span								0		10.944
24	6	2	A Cubit							1		9.888
96	24	8	4	A Fathom						7		3.552
144	36	12	6	1½	Ezekiel's Reed					10		11.328
192	48	16	8	2	1½	An Arabian Pole				14		7.104
1920	480	160	80	20	13½	10	A Schœnus, or measuring line			145		11.04

The longer Scripture measures.

Note—The Orientalists used another Span, equal to $\frac{1}{3}$ of a Cubit.

										Eng. miles.	Paces.	Feet.	Dec.
A Cubit										0	0	1.824	
400	A Stadium									0	145	4.6	
2000	5	A Sabbath-day's journey								0	729	3.0	
4000	10	2	An Eastern mile							1	403	1.0	
12000	30	6	3	A Parasang						4	153	3.0	
96000	240	48	24	8	A Day's journey					33	172	4.0	

Jewish measures of capacity for things liquid.

										Gall.	Pints.	Sol.	Inch.
A Caph										0	0½		0.17
1½	A Log									0	0½		0.27
5½	4	A Cab								0	3½		0.84
16	12	3	A Hin							1	2		2.53
32	24	6	2	A Seah						2	4		5.06
96	72	18	6	3	A Bath, or Ephah					7	4		15.2
960	720	180	60	30	10	A Corus, Homer, or Chomer				75	5		7.625

A miscellaneous Table of measures of capacity.

										W. Gall.	Pints.	Inch.	Sol.
A Corus, Chomer, or Homer, in our Translation										75	5		7.625
A Metretes of Syria (John ii. 6.) equal to the Roman Congius										0	7½		
An Ephah, or Bath										7	4		15.2
A Seah $\frac{1}{3}$ of Ephah										2	4		5.06
A Hin equal $\frac{1}{6}$ of Ephah										1	2		2.53
An Omer $\frac{1}{10}$ of Ephah										0	6		1.52
A Cab $\frac{1}{18}$ of Ephah										0	3½		.84
A Log $\frac{1}{72}$ of Ephah										0	0½		.27
A Cotyla, Eastern, $\frac{1}{100}$ of Ephah										0	0½		.152

This Cotyla contained just 10 ounces Averdupois of rain water; the Omer 100; the Ephah 1000; and the Chomer 10,000. By these weights all the above measures of capacity may be determined with sufficient accuracy.

Jewish measures of capacity for things dry.

							English Corn Measure.			
							Pecks.	Gall.	Pints.	Sol. In. Dec.
A Gachal							0	0	$0\frac{17}{120}$	0.031
20	A Cab						0	0	$2\frac{5}{6}$	0.073
36	$1\frac{4}{5}$	An Omer, or Gomer				0	0	$5\frac{1}{10}$	1.211	
120	6	$3\frac{1}{3}$	A Seah				1	0	1	4.036
360	18	10	3	An Ephah			3	0	3	12.107
1800	90	50	15	5	A Letech		16	0	0	26.500
3600	180	100	30	10	2	A Chomer, Homer, or Corus	32	0	1	18.969

Jewish weights reduced to English Troy weight.

				lb.	oz.	pwt.	gr.
A Shekel	.	.	.	0	0	9	$2\frac{4}{7}$
60 A Maneh	.	.	.	2	3	6	$10\frac{2}{7}$
3000 50 A Talent	.	.	.	113	10	1	$10\frac{2}{7}$

Note.—In reckoning money, 50 Shekels made a Maneh, but in weight 60 Shekels. Paucton makes the nummery Maneh contain also 60 Shekels; (*Métrologie*, p. 358.) but he gives no authority for it. The Shekel in this Table must weigh $218\frac{4}{7}$ grains.

Jewish money reduced to the English standard.

					£.	s.	d.
A Gerah	.	.	.	.	0	0	$1\frac{52}{160}$
10 A Bekah	.	.	.	.	0	1	$1\frac{11}{16}$
20 2 A Shekel*	.	.	.	.	0	2	$3\frac{3}{4}$
1000 100 50 A Maneh, or Mina Hebraica	.	.	.	.	5	14	$0\frac{3}{4}$
60000 6000 3000 60 A Talent	.	.	.	.	342	3	9
A Solidus Aureus, or Sextula, was worth	.	.	.	.	0	12	$0\frac{1}{2}$
A Siclus Aureus was worth	.	.	.	.	1	16	6
A Talent of gold was worth	.	.	.	.	5475	0	0

Note.—In these Tables of Money, silver is valued at 5s. and gold at 4l. per ounce.

Scripture measures of length.

		Inches.
A Digit	.	0.7425
A Palm	.	2.97
A Span	.	8.91
		Feet.
The less Cubit	.	1.485
The greater Cubit	.	1.7325
		Yards.
A Fathom	.	2.31
Ezekiel's Reed	.	3.465
Arabian Pole	.	4.62
Schoenus, or measuring line	.	46.2
A Stadium	.	231.0
A Sabbath day's journey	.	1155.0
		Miles.
An eastern mile	.	1.386
A Parasang	.	4.158
A day's journey	.	33.264

Jewish measures for things dry, according to Josephus.

A Gachal	.	0.1949 Pint.
A Cab	.	3.874 —
A Gomer, or Assaron,	.	7.0152 —
A Seah	.	1.4615 Peck.
An Ephah	.	1.0961 Bushel.
A Letech	.	5.4807 —
A Coron, or Chomer	.	1.3702 Quarter.

Jewish measures for things liquid, according to Josephus.

A Caph	.	0.8612 Pint.
A Iog	.	1.1483 —
A Cab	.	4.5933 —
A Hin	.	1.7225 Gallon.
A Seah	.	3.4450 —
A Bath	.	10.3350 —
A Coron	.	1.6405 Hogshd.

* Here the Shekel is considered as weighing 219 grains. It appears to have varied from $218\frac{4}{7}$ grains to $273\frac{1}{2}$ grains; though 219 grains seems to have been its general weight. See p. 47. Paucton and other writers fix it at $\frac{1}{2}$ oz. or 240 English grains. *Métrologie*, p. 276, 302.

Names and order of the Hebrew months.

1. Nisan, or Abib.	{ March. April.	5. Ab	{ July. August.	9. Cisleu	{ November. December.
2. Jiar, or Zif	{ April. May.	6. Elul	{ August. September.	10. Tebeth	{ December. January.
3. Sivan	{ May. June.	7. Tisri, or Ethanim	{ September. October.	11. Shebat	{ January. February.
4. Tammuz	{ June. July.	8. Marchesvan, or Bul	{ October. November.	12. Adar	{ February. March.
13. Ve-Adar, intercalary, or second Adar. See THE CALENDAR of the JEWS, p. 71.					

Days of the week.

1st day of the week,	Sunday.
2d day,	Monday.
3d day,	Tuesday.
4th day,	Wednes.
5th day,	Thursday
6th day,	Friday.
7th day, or Sabbath,	Saturday

Hours of the day.

The day, reckoning from sun-rise, and the night from sun-set, were each divided into 12 equal parts, called the 1st, 2d, 3d, 4th, &c. hours.

Watches.

The 1st watch, was from sun-set to the 3d hour of the night.

The 2d, or middle watch, was from the 3d hour to the 6th.

The 3d watch, or cock-crowing, was from the 6th to the 9th.

The 4th, or morning watch, was from the 9th hour to sun-rise.

CALENDAR OF THE JEWS.

Preliminary Observations.

XIX. THE ancient year of the Hebrews consisted of twelve lunar months, each of which was supposed to be equal to thirty days, as appears from the account of the flood, (Gen. vii. 11, compared with ch. viii. 3, 4.) where 150 days are mentioned as equivalent to five months. This also was the rude computation of the Chaldeans, the Egyptians, and other ancient nations.

To make this lunar year correspond nearly with the solar, they annually intercalated five days. But after the Exodus, or departure of the Israelites from Egypt, their months must have been strictly lunar, in obedience to the laws of Moses, and in order to keep their fasts and festivals at the appointed seasons. At first, they began their year with the autumnal equinox, or the month Tisri, for the reason mentioned in the Introduction to that month in the following Calendar, and they always continued to date their common transactions and events from it; for which reason this is considered as the

beginning of their 'CIVIL YEAR:' but after their departure from Egypt, they instituted, in commemoration of God's wonderful deliverance, another year, which commenced at the vernal equinox; that is, with the month Abib, or Nisan, and this they called their 'SACRED YEAR;' which was ever after observed in celebrating their fasts and festivals, and in regulating every thing that appertained to religion.

In order to adjust their months more accurately to the synodical periods, or revolutions of the moon, they made them consist alternately of 29 and 30 days, which reduced the lunar month to $29\frac{1}{2}$. But 12 of these months produced only 354 days, and, of course, 11 whole days were wanting to complete the solar year of 365 days, without noticing the fractional parts of another. In a few years, this difference would have produced an entire change of the seasons, and with it a total derangement of the times appointed for the Jewish fasts and festivals. They were obliged therefore to have recourse to a different mode of intercalation, in order to regulate these agreeably to the commands of their divine Legislator; particularly the Passover, Pentecost, and the Feast of Tabernacles. The Passover, for instance, could not be celebrated till the paschal lamb was old enough to be eaten, and till the barley was ripe for making the unleavened bread. (Exod. xii. 3—28; Levit. xxiii. 6.) The wave-sheaf and the loaves, that were to be offered at Pentecost, could not be produced before the wheat-harvest: (Levit. xxiii. 10, 11, 17.) and it is evident, that the Feast of Tabernacles was not to be celebrated till the vintage was over, and till the olives and other fruits had been gathered. (Levit. xxiii. 34, 39.)

The mode of intercalating which they adopted was as follows: At the end of three, and sometimes at the end of two years, they added a whole month after the 12th, or ADAR, which they called VE-ADAR, i. e. 'the second Adar.' This was done, or omitted, according to the time of the full moon in the month NISAN, which corresponded partly with our March and April. The Passover, by which they regulated the time of all their other fasts and festivals, was to be celebrated on the 14th day of the moon of Nisan; or on the first full moon after the vernal equinox, which was about the 21st of our March. Supposing, therefore, the equinox to have been on the 21st of March, and that the 15th of Nisan, which was the first day of the Passover, because it commenced on the evening of the fourteenth day, (Levit. xxiii. 5, 6.) should have fallen on the day before, or on the 20th of March; on foreseeing this, they intercalated a whole month, or a complete lunation, as we have just men-

tioned, which sometimes consisted of 29, and sometimes of 30 days. Admitting it to be of 30 days, the first of Nisan, instead of being on the 5th of March, would then be on the 4th of April; that is, 30 days later; and, of course, the first day of the Passover would commence on the evening of the 18th day of the same month, which would be the beginning of the 19th day. The following year commencing 11 days sooner than it ought, in consequence of the deficiency of the 12 lunar months, when compared with the solar year of 365 days, the first of Nisan would then be brought back to the 24th of March; and consequently the Passover would begin on the evening of the 7th of April. The next year, the first of Nisan would be, for the same reason, on the 13th of March, and the commencement of the Passover on the evening of the 27th. On the third year, the first of Nisan would be on the 2d of March, and the Passover on the 16th; but this being before the time of the equinox, another intercalation of the month Ve-Adar would be necessary, and was accordingly made.

In this manner they adjusted, though not with any great degree of accuracy, their 12 lunar months to the solar year; so that the first of Nisan must always have been within 15 days before or after the vernal equinox. But, from the more accurate observations of modern astronomers, the time between any two succeeding full moons appears to be 29 days, 12 hours, 44 minutes, and 3 seconds. At the end of twelve lunar months, therefore, there would be an excess, over the 354 days, of 8 hours, 48 minutes, and 36 seconds, which, in 30 years, would produce a difference of 11 days, 18 minutes. This, however, might have been corrected, and perhaps was, by occasionally omitting one of their usual intercalations.

During the Babylonish captivity, and after, the Jews appear to have profited by the astronomical knowledge of the nations with whom they were obliged to mix; and, among other improvements, adopted the use of the Metonic Cycle of 19 years, for the purpose of adjusting, with more accuracy, their 12 lunar months to the solar year.

In this Cycle they made seven intercalations. These were in the third year, the sixth, the eighth, the eleventh, the fourteenth, the seventeenth, and the nineteenth. This approximated sufficiently near to the truth; but it was not perfectly correct: and some authors affirm, that the Jews afterwards used the Calippic Cycle of 76 years, which is the multiple of the Metonic Cycle of 19 years by four. But even this is not quite accurate, for it has been calculated that, in 225 years, it loses a whole day.

The last improvement in the Jewish mode of computing and adjusting their months and years was made about A. D. 360, by the celebrated Rabbi Hillel, who fixed the Calendar on a firmer basis; and, from that time, the Jewish year may be considered as reduced to the rules and intercalations of the Julian.

The ancient Hebrews appear not to have had any appropriate names for their months, but designated them by the ordinal numerals; as will appear from the account of Noah's flood, (Gen. vii. 11; viii. 4, 5, 13, 14.) and other parts of the Pentateuch. We must except the first month, which was called **ABIB**, (Exod. xiii. 4; xxiii. 15; xxxiv. 18; Deut. xvi. 1.); and afterwards **NISAN**, (Nehem. ii. 1; Esth. iii. 7:) but as to **ZIF**, (1 Kings vi. 1.) **ETHANIM**, (1 Kings viii. 2.) and **BUL**, (1 Kings vi. 38.) they were probably at first only glosses, and afterwards transferred from the margin to the text. The reader will observe, that they are given merely in the form of interpretation, as to what the second, seventh, and eighth months were called. This was information, which the ancient Hebrews could not have needed; but which the Jews, on their return from captivity, after having forgotten their own language, and learnt a foreign one, were very likely to give. This, however, is offered with diffidence as mere conjecture; though it will be allowed to receive some support from the consideration that **ZIF** and **BUL** are not Hebrew, but Chaldee words. Vid. Grotius in 1 Kings vi. 1; and Poli Synopsis. **SIVAN**, **ADAR**, **ELUL**, **CISLEU**, &c. occur only in the books that were written either during the captivity, or after it, and are chiefly derived from the Syriac and Chaldee.

The Jewish day consisted of twenty-four hours; and commencing at six o'clock in the evening, or sun-set, ended at the same time on the evening of the following day. Accordingly, we find the paschal lamb was to be killed on the fourteenth day, 'between the evenings,' as it is in the Hebrew; that is, between the hours of three o'clock and sun-set, when the Pass-over began. (See Exod. xii. 6; and compare the marginal reading.) But after the subjection of their country to the power of Rome, the Jews were obliged to conform, in this respect, to the custom of their conquerors, who divided the day and the night into twelve hours each. (See Matt. xx. 3—6, 9—12; John xi. 9.)

The Jews, it appears, kept regular calendars in ancient times; but none of these are now extant. They are sometimes quoted in the Talmud, and in the Mishna; and from these quotations, and the מגילת תאנית 'MEGILLATH TAANITH,'

or 'Volume of Affliction,' which is considered as the oldest calendar they have, the following is chiefly compiled, so far as relates to the fasts and festivals, and other memorable events in each month.

The reader is referred, also, to *Maimonides*, in JAD CHAZAKAH; lib. iii. cap. de Mense sanctificando; and in KIDDOSH HACHODESH; *Scaliger*, De Emendat. Temp. lib. ii. p. 102—108; and p. 121—135; *Petavius*, De Doctr. Temp. vol. i. lib. vii. cap. 17—21; *Selden*, De Anno Civili Heb.; *D. Jul. Bartolocci*, Bibliotheca magn. Rabbin. de Script. &c.; *Prideaux*, vol. i. Preface, and p. 222, fol. edit.; *Calmet's Dictionary*; and Dr. *Hales's* New Analysis of Chron. vol. i. p. 123—127.

XX. THE CALENDAR.

September אֲתָנִים or תִּשְׂרִי October.

TISRI *, or ETHANIM, (1 Kings viii. 2.)

'TISRI' means 'the autumnal season;' at which time the Hebrews, and other ancient nations, thought the world was created; and from which, therefore, they dated the beginning of their civil year. Vid. *Castelli Lexic. Heptaglot.* *Scaliger* de Emendat. Temp. lib. v. p. 362; and *Prideaux*, vol. i. p. 109, fol. edit.

'ETHANIM' is interpreted in the Syriac version 'the month of harvests,' meaning by 'harvests,' the different productions of the earth; because the Jews then gathered in their ripe fruits of every kind.

TISRI was the first month of the civil, and the seventh month of the sacred year. It has 30 days, and answers to the moon of September.

Day 1. New-moon, and the beginning of the civil year, which was kept as a festival. The feast of trumpets, Levit. xxiii. 24; Numb. xxix. 1, 2.

2. This day was celebrated also by the Jews at Babylon, lest they might be mistaken with respect to the beginning of the year.

3. A fast for the murder of Gedaliah, 2 Kings xxv. 25; Jer. xli. 2. Compare Zech. viii. 19, where it is referred to as 'the fast of the seventh month.' On the same day was the abolition of written contracts. The wicked king having forbidden the Israelites to pronounce the name of God; when they were restored to liberty, the Asmoneans, or Maccabees, ordained, that the name of God should

* As the civil and sacred year of the Hebrews began at the equinoxes, their months could not, on this account, agree with ours; but corresponded with the latter part of one month, and the beginning of another.

be written in contracts after this manner: 'In such a year of the high-priest, who is the minister of the most high God,' &c.

The judges to whom these kinds of writing were presented, decreed that the obligations expressed in them should be satisfied; saying, for example, on such a day, such a debtor shall pay such a sum according to his promise, after which the schedule was to be torn. But it was sometimes found that the name of God was expunged from the writing; and then the whole became void and useless. For which reason they abolished all these written contracts, and appointed a festival-day in memory of it. *Megil. Taanith*, c. 7.

5. The death of twenty Israelites. On this day Rabbi Akiba, son of Joseph, died in prison.

7. A fast, on account of the worship of the golden calf, and for the judgment pronounced by God against the Israelites, in consequence of that crime, *Exod. xxxii. 4, 6, 7, 8, 34.*

10. The day of expiation, a solemn fast, *Levit. xxiii. 19. &c.*

15. The feast of tabernacles, with its octave, *Levit. xxiii. 34, 36.* On the first day, thirteen young bullocks were offered, on the second twelve, diminishing one every day, till on the seventh day they offered seven; and on the eighth, or last day of the feast, they offered only one.

21. Hosanna-Rabba. The seventh day of the feast of tabernacles; or the feast of branches.

22. The octave of the feast of tabernacles.

23. The rejoicing for the law, a solemnity in commemoration of the covenant, which the Lord entered into with the Hebrews, by giving them the law through the mediation of Moses. On this day, also, was the dedication of Solomon's temple, *1 Kings viii. 2, 63—66.*

30. The first new-moon of the month Marchesvan.

See *Lightfoot's Hor. Heb. et Talmud.* on *John vii. 2.*

N. B. The Jews, for fear of mistaking, always kept two days for the new-moon: the first when it was expected, though not visible; and the second when its faint crescent made its appearance.

October *מרחשון* or *בול* November.

BUL, or MARCHESVAN, (*1 Kings vi. 38.*)

BUL is thought by Calmet, Parkhurst, Dr. Hales, and others, to signify 'old age,' or 'a state of decay,' from *בלה*, 'to waste away;' and therefore it is applicable to the appearance of vegetation at this time of the year, when the flowers are faded and the leaves fall. But the learned Mercier thinks that it signifies 'a flood,' from *מבול*, because the rains at this season fell in great abundance, and caused the brooks and rivers to overflow. So, also, *Buxtorf*, in *Lexic. Chaldaic. Rabbinic. et Talmudic.*; and *Castell* in *Lexic. Heptaglot.*

מרחשון 'Marchesvan.' This word is supposed to be derived from the verb *רחש*, 'eructare;' and, by a strong metaphor,

may be considered as descriptive of the bursting of the clouds, the floods of rain, and the pouring down of the torrents from the mountains at this season. Vid. *Buxtorf*, ubi supra.

BUL was the second month of the civil, and the eighth of the sacred year. It had but twenty-nine days, and answered to the moon of October.

Day 1. The second day of the new-moon; or, first day of the month.

6. A fast in remembrance of Nebuchadnezzar's cruelty, who put out the eyes of Zedekiah, after he had slain his children before his face, 2 Kings xxv. 7; Jer. lii. 10, 11.

19. A fast on Monday and Tuesday, and the Monday following, to expiate the faults committed on occasion of the feast of tabernacles. Vid. *Calendarium a Bartolucci editum*.

23. A feast, or memorial of the stones of the altar, profaned by the Greeks; which were laid in expectation of a prophet, who should be able to declare what uses they might be applied to, 1 Mac. iv. 46.

25. A feast in memory of some places possessed by the Cuthites; which the Israelites recovered on their return from the captivity.

26. A dispute between Rabbi Jochanan, son of Zachai, and the Sadducees, who pretended that the loaves of the first-fruits, (Levit. xxiii. 17, 18.) were not to be offered on the altar, but to be eaten hot. *Megil. Taan. c. 9.*

29. First new-moon of the month Cisleu.

November כסלו December.

CISLEU, (Zech. vii. 1.)

This word means 'cold,' or 'chilled.' About this time of the year winter sets in, and the inhabitants of Judea begin to light fires.

CISLEU was the third month of the civil, and the ninth month of the sacred year. It had thirty days; and answered to the moon of November.

Day 1. New-moon, or the first day of the month.

2. Prayers for rain. Vid. *Calendar. Bartolucci*.

3. A feast in memory of the idols, which the Asmoneans threw out of the courts where the Gentiles had placed them. *Megil. Taanith.*

6. A fast in memory of the book of Jeremiah, which was torn and burnt by Jehoiakim, Jer. xxxvi. 23, 25.

7. A feast in memory of the death of Herod the Great, son of Antipater, who was always regarded as an enemy by the members of the Sanhedrim.

Petavius says, there was a fast on this day on account of the book that was dictated by Jeremiah, and written by Baruch.

21. The feast of mount Gerizim. The Jews relate, that, when their high-priest, Simon, with his priests, went out to meet Alexander

the Great, the Cutheans, or Samaritans, went also, and desired this prince to give them the temple of Jerusalem, and to sell them a part of mount Moriah; which request Alexander granted. But the high-priest of the Jews afterwards presenting himself, and Alexander asking him what he desired? Simon intreated him not to let the Samaritans destroy the temple. The king replied, that he delivered that people into his hands, and he might do what he pleased with them. Then the high-priest, and inhabitants of Jerusalem, took the Samaritans, bored a hole through their heels, and tying them to their horses' tails, dragged them along to mount Gerizim, which they ploughed and sowed with tares; just as the Samaritans had intended to plough and sow the ground on which the temple of Jerusalem stood. In memory of this event, they instituted this festival.

25. The dedication, or renewing of the temple, profaned by order of Antiochus Epiphanes, and purified by Judas Maccabeus, (1 Mac. iv. 52; 2 Mac. ii. 16; John x. 22.) This feast is kept with its octave. Josephus says, that in his time it was called the feast of lights; perhaps, says he, because this good fortune of restoring the temple to its ancient use, appeared to the Jews as a new day, (*Antiq.* lib. xii. c. 11. p. 416.) But the Jewish authors give another reason for the name of 'lights.' They tell us, that, when they were employed in cleansing the temple, after it had been profaned by the Greeks, they found there, sealed up by the high-priest, only one small phial of oil, which would hardly suffice to keep the lamps burning for one night; but God permitted that it should last for several days, till they had time to make more: in memory of which, the Jews light up several lamps in their synagogues, and at the doors of their houses. (See *Selden*, de Syned. l. iii. c. 13.)

Others will have it, that the appellation of 'the feast of lights' proceeded from the miraculous fire from heaven, which set fire to the wood that was upon the altar of burnt-offerings, as related, 2 Mac. i. 22.

Some are of opinion, that this feast of the dedication was instituted in memory of Judith. (Vid. *Sigon.* lib. iii. c. 18. de Repub. Heb.) But it is doubted whether it ought to be understood of Judith, the daughter of Merari, who killed Holofernes; or of another Judith, daughter of Mattathias, and sister of Judas Maccabeus, who, it is said, slew Nicanor*. This last Judith is known only in the writings of the Rabbis, and is not mentioned either in the books of the Maccabees, or by Josephus. But it is very probable, that the Jews have altered the Greek history of Judith, to place it in the time of Judas Maccabeus.

A prayer for rain. Then began their time of sowing in Judea.

30. First new-moon of the month Tebeth.

* Vide *Ganz*, *Zemach David*. *Millenar.* 4. an. 622; and *Selden* de Synedriis, lib. iii. c. 13, n. 11.

December טבת January.

TEBETH, or TEBET, (Esth. ii. 16.)

'TEBETH' means 'dirty,' or miry; and of course is descriptive of the general state of the country after the heavy fall of autumnal rains.

TEBETH was the fourth month of the civil, and the tenth month of the ecclesiastical year. It has twenty-nine days, and answers to the moon of December.

Day 1. New-moon.

8. A fast, because of the translation of the law out of Hebrew into Greek. This day, and the three following days, were overcast by thick darkness. The fast of the tenth month. (Calend. Bartolocci.)

9. A fast for which the Rabbis assign no reason.

10. A fast in memory of the siege of Jerusalem by Nebuchadnezzar, 2 Kings xxv. 1.

28. A feast in memory of the exclusion of the Sadducees from the Sanhedrim, where they had the chief power in the time of Alexander Jannæus. Rabbi Simeon, son of Shatach, found means of excluding them one after another, and of substituting Pharisees in their room.

29. The first new-moon of the month Shebeth.

January שבט February.

SHEBETH, or SEBAT, (Zech. i. 7.)

This word, in Hebrew, signifies a 'rod,' a 'sceptre,' or 'staff.' Some critics think it of Persic origin, because it is connected with the date of Darius's reign; but its application to this month has not been clearly ascertained.

It is possible, that the reference may be to the naked appearance of the luxuriant trees and shrubs at this season, when every straight branch would resemble a rod, &c. Other conjectures may be indulged on the occasion. Perhaps, it was an ancient custom to exhibit in this month the staff, which the head of every tribe appears to have had in order to distinguish it from the rest. (Compare Gen. xlix. 16; 2 Sam. vii. 7; 1 Chron. xvii. 6.) Or there might have been a public procession of the heads of tribes and their-families on the occasion.

Calmet is of opinion, that the name has reference to the custom of the Jews, who in this month number the young trees, which they had planted, and which would somewhat resemble rods, or staves. Lastly, as שבט, in the plural, means 'the shafts of spears;' it may allude to the general practice of cutting these from the woods, at this season of the year, in order to be provided with such necessary weapons of attack in

case of war. See *Parkhurst's Heb. Lexicon* on this word, No. VI.

SHEBETH was the fifth month of the civil year, and the eleventh month of the sacred year. It has thirty days, and answers to the moon of January.

Day 1. New-moon, or the first day of the month.

2. A rejoicing for the death of king Alexander Jannæus, a great enemy to the Pharisees. *Megill.*

4, or 5. A fast in memory of the death of the elders who succeeded Joshua, Judg. ii. 7, 10.

15. The beginning of the year of trees; i. e. they then began to count the four years, during which the trees were judged unclean from the time of their planting, Levit. xix. 23—25. Some place the beginning of these four years on the first day of the month.

22. A feast in memory of the death of one called Niskalenus, who had ordered the placing of images, or figures, in the temple, which was forbidden by the law: but he died, and his orders were not executed. The Jews place this under the high-priest, Simon the Just. It is not known who this Niskalenus was. *Megill. c. 11.*

23. A fast for the war of the ten tribes against that of Benjamin, Judg. xx. They also called to remembrance on this day, the idol of Micah, Judg. xviii.

29. A memorial of the death of Antiochus Epiphanes; an enemy of the Jews, 1 Mac. vi.

30. The first new-moon of the month Adar.

February **𐤀𐤃𐤕** March.

ADAR, (Ezra vi. 15; Esth. iii. 7.)

'**ADAR**' signifies a 'rich, splendid, and magnificent mantle;' and evidently alludes to the gay appearance, which the earth began to assume, in the climate of Judea, from the verdure of the spring, and the blossoms of the early plants and flowers.

ADAR was the sixth month of the civil year, and the twelfth month of the sacred, or ecclesiastical. It has but twenty-nine days, and answers to the moon of February.

Day 1. New-moon.

7. A fast in commemoration of the death of Moses. Deut. xxxiv. 5.

8, 9. The trumpet sounded to return thanks for the rain that fell in this month, and to pray for it in future. *Megillath Taanith.*

9. A fast in memory of the schism between the schools of Shammai and Hillel.

12. A feast in memory of the death of two proselytes, Hollianus, and Pipus his brother, whom one Tyrinus, or Turianes, would have compelled to break the law in the city of Laodicea; but they chose rather to die than to do any thing contrary to the law. *Selden de Synedr. l. iii. c. 13. ex. Megill. Taanith.*

13. Esther's fast; probably in memory of that which was instituted, *Esth.* iv. 16. *Bartolocci.*

A feast in memory of the death of Nicanor, an enemy of the Jews, *1 Mac.* vii. 43; *2 Mac.* xv. 28, &c. Some of the Hebrews will have it, that Nicanor was killed by Judith, the sister of Judas Maccabeus.

14. The first Purim, or inferior feast of lots, *Esth.* ix. 21, 24, 26. The Jews in the provinces ceased from the slaughter of their enemies on the 14th of Nisan; and on that day made great rejoicing. But the Jews of Shushan continued the slaughter till the 15th. Therefore, Mordecai settled the feast of lots on the 14th and 15th of this month.

15. The great feast of Purim, or lots; or the second Purim. These three days, the 13th, 14th, and 15th, are commonly called the days of Mordecai, though the feast for the death of Nicanor has no relation either to Esther, or to Mordecai.

The collectors of the Half-shekel paid by every Israelite, *Exod.* xxx. 13, received it on the 15th of the month Adar, in the cities; and on the 25th in the temple. *Talmud. Tract. Shekalim.*

17. The deliverance of the sages of Israel, who flying from the persecution of Alexander Jannæus, king of the Jews, retired into the city of Koslik in Arabia; but finding themselves in danger of being sacrificed by the Gentiles, who inhabited the place, escaped by night. *Megillath Taanith.*

20. A feast in memory of the rain obtained from God, by Onias Hammagel, during a great drought in the time of Alexander Jannæus. *Megillath Taanith.*

23. The dedication of the temple of Zerubbabel, *Ezra* vi. 16. The day is not known. Some put it on the 16th; but the calendar of Sigonius places it on the 23d.

28. A feast in commemoration of the repeal of the decree, by which the kings of Greece had forbidden the Jews to circumcise their children, to observe the sabbath, and to decline foreign worship. *Megillath Taanith*, and *Gemar.*

29. First new-moon of the month Nisan.

When the year consisted of thirteen lunar months, the Jews placed here, by way of intercalation, the second month Adar, or Ve-adar.

March אֲבִיב or נִסָּן *April.*

NISAN, or ABIB, (*Esth.* iii. 7; *Neh.* ii. 1; *Exod.* xiii. 4; xxiii. 15; xxxiv. 18; *Deut.* xvi. 1.)

'NISAN' means 'flight,' and doubtless refers to the flight out of Egypt, which took place in this month. 'ABIB' signifies 'a green ear of corn;' alluding to the state of the growing crops of corn, and particularly the barley, at this season of the year.

NISAN, or ABIB, was the seventh month of the civil year, and the first month of the 'sacred year.' It has thirty days, and answers to the moon of March.

Day 1. New-moon. A fast, because of the death of the children of Aaron, Levit. x. 1, 2.

10. A fast for the death of Miriam, the sister of Moses, Numb. xx. 1. Also in memory of the scarcity of water that happened after her death to the children of Israel in the desert of Kadesh, Numb. xx. 2.

On this day, every one provided himself a lamb, or a kid, to celebrate the approaching passover.

14. On the evening of the 14th they killed the paschal lamb. They began to use leavened bread, and ceased from all servile labor.

15. The first day of the solemnity of the passover. The first day of unleavened bread, a day of rest. They eat none but unleavened bread during eight days.

After sun-set, they gathered a sheaf of barley, which they brought into the temple. *Cod. Menachot. vi. 3.*

16. On the second day of the feast, they offered the barley, which they had provided the evening before, as the first-fruits of the harvest. After that time, it was allowed to put the sickle to the corn.

The beginning of harvest.

From this day they began to count fifty days to Pentecost.

21. The octave of the feast of the passover. The end of unleavened bread. This day is held more solemn than the other days of the octave; yet they did not refrain from manual labor on it.

26. A fast for the death of Joshua, Josh. xxiv. 29.

29. On this day, they made supplication for the rain of the spring. *Geneb.*

30. The first new-moon for the month Jiar, or Zif.

The book called Megillath Taanith does not notice any particular festival for the month Nisan.

April אֵיר or אֵיר *May.*

ZIF, (1 Kings vi. 1.)

'ZIF' is a Chaldee word, signifying 'splendor and glory.' The month received this appellation first from the building of the temple by Solomon. The feast of the dedication of the temple, after having been purified and consecrated afresh by Judas Maccabeus, was celebrated on the seventh day. Other achievements of the Asmonean heroes served also to render this month glorious to the Jewish nation.

Jonathan (in *Targ.*) designates it by another character, and calls it 'Mense splendoris florum;' i. e. 'in the month when flowers are in their full beauty.' The name of אֵיר, 'splendor,' as applicable to this month, is derived from the bright sunshine, the sultry heat and serene sky, which, at this time of the year, and after the latter rains, are common in Judea. Vid, *Æconom. Cal. of Palestine* by J. G. Buhle.

ZIF was the eighth month of the civil, and the second month of the ecclesiastical year. It has but twenty-nine days, and answers to the moon of April.

Day 1. New-moon.

6. They fasted three days for excesses committed during the feast of the passover; i. e. on the Monday, the Thursday, and on the Monday following. Calendar. *Bartolucci*.

7. The dedication of the temple, when the Asmoneans consecrated it afresh, after the persecutions of the Greeks. *Megil. Taanith*, c. 2.

10. A fast for the death of the high-priest Eli, and for the taking of the ark by the Philistines.

14. The second passover, in favor of those who could not celebrate the first on the 15th of Nisan.

23. A feast for taking the city of Gaza by Simon Maccabeus. *Calend. Scalig.*; 1 Mac. xiii. 43, &c.

Or, for the taking and purification of the citadel of Jerusalem by the Maccabees, according to the calendar of Sigonius. See 1 Mac. xiii. 49, 50.

A feast for the expulsion of the Caraites out of Jerusalem by the Asmoneans, or Maccabees. *Meg. Taanith*.

27. A feast for the expulsion of the Galileans, or those who attempted to set up crowns over the gates not only of their temples, and of their houses, but even on the heads of their oxen and asses; and who were accustomed, also, to sing hymns in honor of false gods. The Maccabees drove them out of Judea and Jerusalem, and appointed this feast to perpetuate the memory of their expulsion. *Megil. Taanith*.

28. A fast for the death of the prophet Samuel, 1 Sam. xxv. 1.

29. The first new-moon of the month Sivan.

May סיון June.

SIVAN, (Esth. viii. 9.)

Some critics interpret this word by 'a bush,' 'thorn,' or 'bramble;' but a much more probable derivation is given by Parkhurst; who thinks that it comes from the verb סודו, 'to rejoice,' or, 'to be glad;' because at this delightful season of the year, which corresponds partly with our May, all nature seems to be 'filled with joy and gladness.'

SIVAN was the ninth month of the civil, and the third of the ecclesiastical year. It has thirty days, and answers to the moon of May.

Day 1. New-moon.

6. Pentecost, the fiftieth day after the passover. It is also called the feast of weeks, because it happened seven weeks after the passover. We do not find that it had any octave.

15, 16. A feast to celebrate the victory of the Maccabees over the people of Bethsan, 1 Mac. v. 52; xii. 40, 41.

17. A feast for the taking of Cæsarea by the Asmoneans, who drove the Pagans from that city, and settled Jews there.

23. A fast in memory of the prohibition by Jeroboam, the son of Nebat, to his subjects, forbidding them to carry their first-fruits to Jerusalem, 1 Kings xii. 28.

25. A fast in commemoration of the death of the Rabbis, Simeon, the son of Gamaliel, Ishmael, the son of Elisha, and Chanina, the high-priest's deputy.

A feast in memory of the solemn judgment pronounced in favor of the Jews by Alexander the Great, against the Ishmaelites, who, by virtue of their birth-right, maintained a possession of the land of Canaan; against the Canaanites, who claimed the same, as being the original possessors; and against the Egyptians, who demanded restitution of the vessels, and other things, which the Hebrews borrowed when they left Egypt. See *Megillath Taanith*. But the Gemara of Babylon (*Tit. Sanhedrim*), c. 11, puts the day of this judgment on Nisan 14.

27. A fast, because Rabbi Chanina, the son of Thardion, was burnt with the book of the law.

30. The first new-moon of the month Tammuz.

June תמוז July.

TAMMUZ, or TAMMUS, (Ezek. viii. 14.)

The Syrians, in their calendar, expressed by this word, the month that answers partly to our July. The Arabians, the Persians, and the Turks, use to designate the hottest part of the summer by it. The Jewish astronomers, at present, call the sun's entrance into the sign of Cancer, TEKUPHA TAMMUZ; i. e. 'the revolution of Tammuz.' Vid. *Calmet's Dict.*

But, among the many heathenish and abominable superstitions, which the Jews borrowed from the idolatrous nations that surrounded them, was the worship of the Syrian idol, Tammuz, who is supposed to be the same as the Adonis of the Greek Mythology. An account of the impure worship of this idol, as celebrated in the temple of Venus, at Biblus, in Syria, is given by Lucian, (in *Deâ Syrâ*) and the licentious practices, as well as the frantic lamentations attending it, were imitated, we find, by the Jewish women; who, no doubt, submitted also to the same shameful conditions as the Syrian devotees. Compare Ezekiel viii. 3, 14; and see the notes on these verses.

Now, though no such fast, or day of mourning, is mentioned in the Jewish calendars that are extant, because no longer observed; yet it is extremely probable, that the month still

retained the Syriac name, which it first received from this idolatrous worship. See *Selden*, De Diis Syris, cum Additamentis *Beyeri*; *Parkhurst*; *Castell's* Lexicon Heptaglotton; *Calvisius*; and *Grotius* on Ezek. viii. 14.

TAMMUZ, or TAMMUS, was the tenth month of the civil and the fourth month of the sacred year. It has but twenty-nine days, and answers to the moon of June.

Day 1. New-moon.

14. A feast for the abolishing of a pernicious book of the Sadducees and Bethusians, by which they endeavoured to subvert the oral law, and all the traditions. *Megillath Taanith.*

17. A fast in memory of the tables of the law that were broken by Moses, **Exod. xxxii. 19.**

On the same day, the city of Jerusalem was taken. The perpetual evening and morning sacrifice was suspended, during the siege of Jerusalem by Titus.

Epistemon tore the book of the law, and set up an idol in the temple. It is not said whether this happened under Nebuchadnezzar, Antiochus Epiphanes, or the Romans.

29. The first new-moon of the month Ab.

July אב August.

A.B.

This month was so called, it is probable, from the fruits which then visibly swelled and began to ripen, such as grapes, pomegranates, melons, peaches, &c. See *Harmer*, vol. i. Obs. xxx; and *Parkhurst* on this word.

AB was the eleventh month of the civil year, and the fifth of the sacred year. It has thirty days, and answers to the moon of July.

Day 1. New-moon. A fast for the death of Aaron, the high-priest.

5. A commemoration of the children of Jethuel, of the race of Judah, who, after the return from the captivity, furnished wood for the temple. *Megil. Taanith.*

9. A fast of the fifth month, in memory of God's declaration to Moses on this day, that none of the murmuring Israelites should enter the land of promise, Num. xiv. 29, 30.

On the same day, both the first and second temple was taken and burnt; Solomon's temple first, by the Chaldeans; and Herod's temple afterwards, by the Romans.

In commemoration of these national calamities, the Jews, on the preceding evening, preparing themselves for the occasion, put off their shoes, and extinguish all the candles except one that is left for the reader; thus standing barefoot on the pavement, they offer up their prayers, and read the Lamentations of Jeremiah. Vid. *Castelli Lexic. Heptaglot.* in זא.

18. A fast, because, in the time of Ahaz, the evening lamp went out.

21. Xylophoria; a feast, on which they stored up the necessary wood in the temple. *Selden*. See *Josephus*, de Bello, l. ii. c. 17.

Scaliger places this festival on the 22d of the next month.

24. A feast in memory of the abolishing of a law by the Asmo-neans, or Maccabees, which had been introduced by the Sadducees, enacting, that both sons and daughters should alike inherit the estates of their parents. *Megill. Taanith*.

30. The first new-moon of the month Elul.

August לילא September.

ELUL.

‘ELUL’ means ‘mourning and lamentation;’ and the month received this name, because it was the time of preparation for the great day of atonement, which was solemnised on the tenth day of it. See *Dr. Hales*, vol. i. p. 127.

ELUL was the twelfth month of the civil, and the sixth of the ecclesiastical year. It had but twenty-nine days, and answered to the moon of August.

Day 1. New-moon.

7. The dedication of the walls of Jerusalem by Nehemiah, *Ezra* vi. 14, 18.—We read in *Nehemiah* vi. 15, that these walls were finished on the 25th of Elul. But as there still remained many things to be done to complete the work, the dedication might have been deferred till the 7th of Elul in the following year.

17. A fast for the death of the spies, who brought an ill report of the land of promise, *Num.* xiv. 36, 37.

A feast in remembrance of the expulsion of the Greeks, who would have prevented the Hebrews from marrying, and dishonored the daughters of Israel. When they intended to use violence toward Judith, the only daughter of Mattathias, he, with the assistance of his sons, overcame them, and delivered his country from their yoke. In commemoration of which deliverance, they appointed this festival.

21. Xylophoria; a feast, in which they brought to the temple the necessary provision of wood for keeping in the fire of the altar of burnt-sacrifices. The calendar of Scaliger places this feast on the 22d. (See the 21st of the last month.)

22. A feast in memory of the punishment inflicted on the wicked Israelites, whose insolence could not be otherwise restrained, than by putting them to death; for then Judea was in the possession of the Gentiles. They allowed these wicked Israelites three days to reform; but as they shewed no tokens of repentance, they were condemned to death. *Megil. Taanith*.

29. The first new-moon of the month Tisri.

SOME ACCOUNT OF

THE REVISION OF THE LITURGY

IN THE REIGN OF QUEEN ELIZABETH,

AND OF

THE BISHOPS' BIBLE.

XXI. In the first parliament of Queen Elizabeth, held January, 1558, an act passed for restoring the ancient jurisdiction over the state, ecclesiastical and spiritual, to the crown; and another for the uniformity of Common Prayer, and service in the church, &c. The queen also appointed a royal visitation, and gave her injunctions, both to the clergy and laity, by which it was ordered, as in the reign of Edward VI. that they should, at the charge of the parish, within three months, provide one book of the whole Bible of the largest volume in English; and, within twelve months, the Paraphrase of Erasmus.

The following year, the Liturgy was revised, and altered in some passages; and being presented to parliament, it was by them received and established. The persons employed on this occasion, were, according to Fuller, Master Whitehead, once chaplain to Queen Ann Boleyn; Parker, archbishop of Canterbury; Grindal, bishop of London; Cox, bishop of Ely; Pilkington, bishop of Durham; Dr. May, dean of St. Paul's; and Sir Thomas Smith, principal secretary of state.

Soon after, in the year 1559, a design was formed to make a new translation of the Holy Scriptures, under the direction of Archbishop Parker; which, however, was not finished before 1568, when it first appeared in folio; and, in the year following, it was printed in quarto. This is called 'The Bishops' Bible, from the number of bishops engaged in it. The work was divided into several portions, and assigned to men of learning and character, who were selected for the purpose. Most of the divisions are marked with initial letters, signifying either the titles, or names of the persons employed. William Alley, bishop of Exeter, had the Pentateuch for his portion; and at the end

the capital letters W. E. are subjoined. Joshua, Judges, Ruth, and the two books of Samuel, were given to Richard Davis, who was preferred to the see of St. David's, when Young was translated to York; it is marked R. M. The two books of Kings, and the two books of Chronicles, were assigned to Edwyn Sandys, then bishop of Worcester. Ezra, Nehemiah, Esther, and Job, were translated by a person who used the initials A. P. C. which, probably, might stand for Andrew Person, one of the archbishop's chaplains, and prebendary of Canterbury. The book of Psalms has the signature T. B. It is uncertain whether this was Thomas Bentham, bishop of Litchfield and Coventry, or Thomas Bacon, prebendary of Canterbury; but probably it indicates the latter. The Proverbs were translated by one who subscribes A. P. C. The C. stands at some distance, to distinguish this signature, perhaps, from the former A. P. C. Ecclesiastes, and Solomon's Song, are marked with A. P. E. for Andreas Perne Eliensis. Esaiiah, Jeremy, and Lamentations, were allotted to Robert Horn, bishop of Winchester, as may be conjectured from the letters R. W. Ezekiel and Daniel were translated by T. C. L. which is supposed to stand for Thomas Bentham, bishop of Litchfield and Coventry. Hosea, Joel, and the rest of the minor prophets, are signed E. L. and were given to Edmund Grindal, bishop of London. The Apocrypha, as it is said, was translated by Parkhurst, bishop of Norwich; for the capitals subjoined are T. N. Bishop Burnet relates, that Barlow, bishop of Chichester, began with Esdras, and translated to the book of Wisdom.

The four Gospels, the Acts of the Apostles, and the Epistle to the Romans, were given to Richard Cox, bishop of Ely; the signature is R. E. that is, Ricardus Eliensis. The first Epistle to the Corinthians is subscribed G. G. These initials are supposed to designate Gabriel Goodman, at that time dean of Westminster. The remainder of the New Testament has no capitals subjoined. Archbishop Parker having the chief direction of this business, revised the performance, and, perhaps, gave the finishing hand to it. He employed several critics in the Hebrew and Greek languages to revise the old translation, and to compare it with the original. One Lawrence, an eminent Grecian, was engaged to examine the version of the New Testament. He seems to have been well qualified for the undertaking, and made several judicious animadversions on the Latin translations of Beza and Erasmus.

*History of the present authorised Translation of the Holy Bible
—Division of it into Chapters and Verses—Concordances—
Parallel Texts.*

XXII. AT a convocation in the year 1603, soon after the accession of James I., complaints were made, that many and great faults existed in the translation of the Holy Bible authorised to be read; and Fuller says, one of the best things produced by the Hampton Court conference was a resolution in his Majesty for a new translation. For this purpose, the king addressed the following letter, dated July 22, 1604, to the archbishop of Canterbury:—

“Right trusty and well-beloved, we greet you well. Whereas we have appointed certain learned men, to the number of four and fifty, for the translation of the Bible, and in this number divers of them have either no ecclesiastical preferment at all, or else so very small, that the same is far unmeet for men of their deserts. And yet we of ourself, in any convenient time, cannot well remedy it. Therefore we do hereby require you, that presently you write in our name, as well to the archbishop of York, as to the rest of the bishops of the province of Canterbury, signifying unto them, that we do well and straightly charge every one of them, as also the other bishops of the province of York, as they tender our good favour towards them, that (all excuses set apart) when any prebend or parsonage being rated in our book of taxations, the prebend to twenty pounds at the least, and the parsonage to the like sum and upwards, shall next upon any occasion happen to be void, and to be either of their patronage or gift, or the like parsonages so void to be of the patronage and gift of any person whatsoever, they do make stay thereof, and admit none unto it, until certifying us of the avoidance of it, and of the name of the patron (if it be not of their own gift) that we may commend for the same, some such of the learned men as we shall think fit to be preferred to it; not doubting of the bishops' readiness to satisfy us herein, or that any of the laity, when we shall in time move them to so good and religious an act, will be unwilling to give us the like due contentment and satisfaction: We ourself having taken the same order for such prebends and benefices as shall be void in our gift, what we write to you of other, you must apply to yourselves, as also not forget to move the said archbishop, and all the bishops, with their deans and chapters of both provinces, as touching the other point to be imparted by you unto them. Furthermore, we require you to move all our bishops to inform themselves of all such learned

men within their several dioceses, as having especial skill in the Hebrew and Greek tongues, have taken pains in their private studies of the Scriptures, for the clearing of any obscurities, either in the Hebrew, or in the Greek, or touching any difficulties, or mistakings in the former English translations, which we have now commanded to be thoroughly viewed and amended; and thereupon to write unto them, earnestly charging them, and signifying our pleasure therein, that they send such their observations, either to Mr. Livelie, our Hebrew reader in Cambridge; or to Dr. Harding, our Hebrew reader in Oxford; or to Dr. Andrews, dean of Westminster, to be imparted to the rest of their several companies; that so our said intended Translation may have the help and furtherance of all our principal learned men within this our kingdom. Given under our signet, at our palace of Westminster, the two and twentieth day of July, in the second year of our reign of England, France, and Ireland; and of Scotland the thirty-seventh."

This letter having been written about three years before the Translation was begun, it is probable that seven of the persons nominated for this performance died in the interval, or declined to engage in it; for Fuller's list of the translators amounts but to forty-seven. This number, ranged under six divisions, commenced their labors in the spring of 1607; and in about three years, they completed the work, which was printed, both in folio and in quarto, in the year 1611. The names and numbers of the persons, the places where they met, together with the portions of Scripture assigned to each company, are as follow:—

WESTMINSTER, TEN.—*The Pentateuch; and the history from Joshua to the first book of the Chronicles exclusively.*—1. Dr. Andrews, fellow and master of Pembroke-hall, Cambridge, then dean of Westminster, and afterwards bishop of Winchester. 2. Dr. Overall, fellow of Trinity-college, master of Catherine-hall, Cambridge, then dean of St. Paul's, afterwards bishop of Norwich. 3. Dr. Saravia, prebendary of Canterbury. 4. Dr. Clarke, fellow of Christ's-college, Cambridge, vicar of Mynstre and Monckton in Thanet, and one of the six preachers in Canterbury. 5. Dr. Layfield, fellow of Trinity-college, Cambridge, and parson of St. Clement-Danes. Being skilled in architecture, his judgment was much relied on for the description of the tabernacle and temple. 6. Dr. Leigh, archdeacon of Middlesex, and parson of All-hallows, Barking. 7. Dr. Burgley. 8. Mr. King. 9. Mr. Thompson. 10. Mr. Bedwell, of Cambridge, probably of St. John's, and vicar of Tottenham, near London.

CAMBRIDGE, EIGHT.—*From the first of the Chronicles, with the rest of the Hagiographa, viz. Job, Psalms, Proverbs, Canticles, Ecclesiastes.*—1. Mr. Livelie. 2. Mr. Richardson, fellow of Emanuel, afterwards D.D. master first of Peter-house, then of Trinity-college. 3. Mr. Chadderton, afterwards D.D. fellow first of Christ-college, then master of Emanuel. 4. Mr. Dillingham, fellow of Christ-college, beneficed at ——— in Bedfordshire, where he died. 5. Mr. Andrews, afterwards D.D. brother to the bishop of Winchester, and master of Jesus-college. 6. Mr. Harrison, the Rev. Vice-master of Trinity-college. 7. Mr. Spalding, fellow of St. John's-college, Cambridge, and Hebrew professor there. 8. Mr. Bing, fellow of Peter-house, Cambridge, and Hebrew professor.

OXFORD, SEVEN.—*The four greater Prophets, with the Lamentations, and the twelve minor Prophets.*—1. Dr. Harding, president of Magdalen-college. 2. Dr. Reynolds, president of Corpus-Christi-college. 3. Dr. Holland, rector of Exeter-college, and king's professor of Divinity. 4. Dr. Kilby, rector of Lincoln-college, and regius professor of Hebrew. 5. Mr. Smith, afterwards D.D. and bishop of Gloucester. He wrote the learned preface to the translation, and was one of those who revised the whole work when it was finished. 6. Mr. Brett. He was eminently skilled in the oriental languages, and was rector of Quainton in Buckinghamshire forty-two years. 7. Mr. Fairclowe.

CAMBRIDGE, SEVEN.—*The prayer of Manasseh, and the rest of the Apocrypha.*—1. Dr. Duport, prebendary of Ely, and master of Jesus-college. 2. Dr. Brainthwaite, first fellow of Emanuel, then master of Gonvil and Caius-college. 3. Dr. Radcliffe, one of the senior fellows of Trinity-college. 4. Mr. Ward, of Emanuel, afterwards D.D. master of Sidney-college, and Margaret professor. 5. Mr. Downes, fellow of St. John's-college, and Greek professor. 6. Mr. Boyse, fellow of St. John's-college, prebendary of Ely, and parson of Boxworth in Cambridgeshire. 7. Mr. Ward, fellow of King's-college, afterwards D.D. prebendary of Chichester, and rector of Bishop Waltham in Hampshire.

OXFORD, EIGHT.—*The four Gospels, the Acts of the Apostles, and Apocalypse.*—1. Dr. Ravis, dean of Christ-church, afterwards bishop of London. 2. Dr. Abbot, master of University-college, afterwards archbishop of Canterbury. 3. Dr. Eedes*.

* Instead of 'Dr. Eedes,' Mr. Lewis has 'James Montague,' bishop of Bath and Wells.

4. Mr. Thompson. 5. Mr. Savill. 6. Dr. Peryn. 7. Dr. Ravens. 8. Mr. Harmer.

WESTMINSTER, SEVEN.—*The Epistles of St. Paul, and the other canonical Epistles.*—1. Dr. Barlowe, of Trinity-hall, Cambridge, dean of Chester, afterwards bishop of Lincoln. 2. Dr. Hutchinson. 3. Dr. Spencer. 4. Mr. Fenton. 5. Mr. Rabbet. 6. Mr. Sanderson. 7. Mr. Dakins.

That they might proceed to the best advantage in their method and management, the king gave the following rules and instructions.

1. THE ORDINARY BIBLE READ IN THE CHURCH, COMMONLY CALLED THE BISHOPS' BIBLE, IS TO BE FOLLOWED, AND AS LITTLE ALTERED AS THE ORIGINAL WILL PERMIT.

2. The names of the prophets and the inspired writers, with the other names in the text, are to be kept as near as may be, as they stand recommended at present by customary use.

3. The old ecclesiastical words are to be retained. For instance, the word 'church' is not to be translated 'congregation,' &c.

4. When any word has several significations, that which has been commonly used by the most celebrated fathers should be preferred; provided it be agreeable to the context, and the analogy of faith.

5. The division of the chapters is not to be altered, or as little as may be, if necessity so require.

6. The margin is not to be charged with any notes, excepting for the explanation of the Hebrew or Greek words, which cannot be expressed without some circumlocution, and therefore are not so proper to be inserted in the text*.

7. The margin is to be furnished with such citations as serve for a reference of one place of Scripture to another.

8. Every member of each division is to take the chapters assigned for the whole company; and after having gone through the Version, or corrections, all the division is to meet, examine their respective performances, and come to a resolution which parts of them shall stand.

9. When any division has finished a book in this manner, they shall transmit it to the rest to be farther considered.

10. If any of the respective divisions shall doubt, or dissent, upon the review of the book transmitted, they shall mark the places, and send back the reasons of their disagreement. If they happen to differ about the amendments, the dispute is to

* This was ordered, it is said, on the suggestion of Bancroft, at that time bishop of London.

be referred to a general committee, consisting of the chief persons of each division. This decision, however, is not to be made till they have gone through the work.

11. When any place is remarkably obscure, letters are to be directed by authority to the most learned persons in the Universities, or country, for their judgment upon the text.

12. The directors in each company are to be the deans of Westminster and Chester, and the king's professors in Hebrew and Greek in each University.

13. The translations of Tyndal, Matthew, Coverdale, Whitchurch*, and Geneva, are to be used when they come closer to the original than the Bishops' Bible.

Lastly, three or four of the most eminent divines in each of the Universities, though not of the number of the translators, were assigned by the vice-chancellor, to consult with other heads of houses for superintending the Translation, and seeing that the above rules were punctually observed.

The result of this arrangement was, that two persons were selected from the Cambridge translators, two from those of Oxford, and the same number from those of Westminster, who all met daily at Stationers'-hall in London, for the purpose of revising and correcting the work, and who completed their task in the space of nine months.

The Chronological Index to the folio and quarto editions of our University Bibles, was added, many years after the translation was finished, by Bp. Lloyd, one of the seven bishops who were imprisoned in the reign of James the Second. The arguments, or heads of contents to the different chapters, were furnished by Mr. Smith, who, with Bishop Bilson, revised the whole, for the last time, before it was sent to the press.

Langton, archbishop of Canterbury, is said to have first divided the books of the Holy Scripture into chapters, though others ascribe it to Hugo, a Dominican monk, in the thirteenth century, who also subdivided each chapter by placing the first seven capital letters in the margin, for the purpose of making a Concordance to the Latin Vulgate. The same mode of facilitating reference was afterwards used by the editors of the early printed editions of the classics. The Greek and Latin Bibles were not anciently divided into chapters and verses. What the Christian fathers and Jewish Rabbis called 'verses,' were 'lines;' for 'versus' is derived from *verto*, 'to turn;' because, when the copyist had finished one line, he was obliged to turn back to begin another. See *Prideaux*, Part i. b. v. § 2, 3.

* Cranmer's.

About the year 1445, Rabbi Mordecai Nathan, or Rabbi Isaac Nathan, a western Jew, introduced the division of chapters into the Hebrew Bible, for the convenience of reference, in a controversy which he was carrying on with the Christians, and for the purpose also of making a Concordance to the Hebrew Bible. He adopted the subdivision of each chapter into small sections, after the manner of Hugo, by means of letters placed in the margin. From him the Christians borrowed and improved his plan. At length, Robert Stephens, in his editions both of the Old and New Testament, introduced the present division of chapters and verses, as we now have them, preparatory to the making of his Concordance; and though the division has not been always carefully and judiciously made, because it was a secondary object with this celebrated printer, yet it was very properly ordered to be retained in our present authorised Translation of the Bible; because, otherwise, many of the references in the Concordances, as well as in the Indexes and writings of the best critics and commentators, between 1550 and 1611, would have been rendered false, and almost useless.

The reader may observe the progressive increase of references to Parallel Texts, in different editions of the Bible, from the following short table:—

		O. T.	Apoc.	N. T.	Total.
In the first edition of 1611		6588	885	1527—	9000
J. Hayes's - 1677	O. Testament	14,629	1409	9857—	25,895
Dr. Scattergood's - 1678		20,357	1417	11,371—	33,145
Bps. Tenison & Lloyd's 1699		24,352	1419	13,717—	39,488
Mr. Blayney's - 1769		4,3818	1772	19,893—	64,983
Bp. Wilson's - 1785	O. Testament	45,190	1772	19,993—	66,955

* * * The Parallel Texts in my edition of the Bible are taken from Bishop Wilson's Bible, as being the most copious, and, upon the whole, judiciously selected.

For further information, the reader is referred to *Johnson's Historical Account of English Translations of the Bible*; *Lewis's History of English Translations of the Bible*; Bp. Newcome's *Historical View*; and the *Bp. of Lincoln's Elements of Christian Theology*, vol. ii. ch. 1.

Collation and Revision of the present authorised Translation of the Bible.

XXIII. AFTER a careful collation and revision, there were two new editions of the Bible, the one in quarto, and the other

in folio, printed at Oxford in 1769, of which the editor, the Rev. Mr. afterwards Dr. Blayney, and rector of Polshott in Wiltshire, gives the following account in the Gentleman's Magazine for November, 1769.

To the Rev. the Vice-Chancellor, and the other Delegates of the Clarendon Press.

The editor of the two editions of the Bible lately printed at the Clarendon press, thinks it his duty now that he has completed the whole in a course of between three and four years close application, to make his report to the delegates of the manner in which that work has been executed, and hopes for their approbation.

In the first place, according to the instructions he received, the folio edition of 1611, that of 1701, published under the direction of Bishop Lloyd, and two Cambridge editions of a later date, one in quarto, the other in octavo, have been carefully collated, whereby many errors that were found in former editions have been corrected, and the text reformed to such a standard of purity, as, it is presumed, is not to be met with in any other edition hitherto extant.

The punctuation has been carefully attended to, not only with a view to preserve the true sense, but also to uniformity, as far as was possible.

Frequent recourse has been had to the Hebrew and Greek originals; and as on other occasions, so with a special regard to the words not expressed in the original language, but which our translators have thought fit to insert in Italics, in order to make out the sense after the English idiom, or to preserve the connection. And though Dr. Paris made large corrections in this particular in an edition published at Cambridge, there still remained many necessary alterations, which escaped the Doctor's notice; in making which, the editor chose not to rely on his own judgment singly, but submitted them all to the previous examination of the select committee, and particularly of the principal of Hertford-college, and Mr. Professor Wheeler. A list of the above alterations was intended to have been given to the Vice-chancellor at this time, but the editor has not yet found time to make it completely out.

Considerable alterations have been made in the heads or contents prefixed to the chapters, as will appear on inspection; and though the editor is unwilling to enlarge upon the labor bestowed by himself in this particular, he cannot avoid taking notice of the peculiar obligations which both himself and the public lie under to the principal of Hertford-college, Mr. Griffith, of Pembroke-college, Mr. Wheeler, poetry professor,

and the late warden of New-college, so long as he lived to bear a part in it; who, with a prodigious expense of time, and inexpressible fatigue to themselves, judiciously corrected and improved the rude and imperfect draughts of the editor.

The running titles at the top of the columns in each page, how trifling a circumstance soever it may appear, required no small degree of thought and attention.

Many of the proper names being left untranslated, whose etymology was necessary to be known, in order to a more perfect comprehension of the allusions in the text, the translation of them, under the inspection of the above-named committee, has been for the benefit of the unlearned supplied in the margin. Some obvious and material errors in the chronology have been considered and rectified.

The marginal references, even in Bishop Lloyd's Bible, had in many places suffered by the inaccuracy of the press; subsequent editions had copied those errata, and added many others of their own; so that it became absolutely necessary to turn to and compare the several passages; which has been done in every single instance, and by this precaution several false references brought to light, which would otherwise have passed unsuspected. It has been the care of the editor to rectify these, as far as he could, by critical conjecture, where the copies universally failed him, as they did in most of the errors discovered in Bishop Lloyd's edition. In some few instances he confesses himself to have been at a loss in finding out the true reference, though the corruption was manifest in the want of any the most distant resemblance between the passages compared together. Cases of this sort, indeed, did not often occur; so that a very small number only of the old references are, with the sanction of the committee, omitted, and their places more usefully supplied.

It had been suggested by the late Archbishop of Canterbury, that an improvement might be made in the present editions of the Bible, by taking in a number of additional references, of which many useful ones, as he supposed, might be furnished from other editions referred to by him, and particularly from a Scotch edition, of which the present Vice-chancellor was kind enough to lend a copy. The references found in it, which were indeed very numerous, having been severally turned to and examined, such of them were selected as the editor judged most pertinent, together with others that occurred from his own reading and observation. In doing this, he has endeavoured to keep clear of mere fanciful allusions, of which too many presented themselves in the before-named Scotch edition; and to adhere as nearly as possible to the plan marked out in the

former collection made by Bishop Lloyd; pointing out such passages chiefly, where the same history, or the same names were introduced, the same matter treated of, or sentiment expressed, or, at least, where parallels might fairly be drawn; and sometimes where a similar use of a particular word or expression tended to illustrate the application of it on another occasion. The number of references being thus augmented considerably, the collection upon the whole will, it is hoped, be regarded as useful in the light of a concordance, material as well as verbal, always at hand.

In this state the quarto copy was sent to press; and the first proofs carefully collated with the copy, both text and margin; after which the second proofs were again read, and generally speaking, the third likewise; not to mention the frequent revisions of proofs besides, which are common in correcting the press. This proved, indeed, a very tiresome and tedious task; but was not more than was absolutely necessary, in order to attain the degree of accuracy that was wished. A particular attention was required with respect to the figures belonging to the marginal references, where errors were continually creeping in after a manner that would appear highly astonishing to those who have never been concerned in correcting multitudes of figures as they came from the press.

When the quarto sheets were printed off, the forms were lengthened out in order to make up the folio edition; in doing which, the parts were often so jumbled together, and such confusion introduced by misplacing the references, and mistaking the chronology, that nothing else would suffice than a fresh collation of the whole with the quarto copy, and a repetition of almost the same trouble and care in the revisal, and in making up the running titles anew, as had been used before. But the editor thinks he has just reason to congratulate himself on the opportunity hereby given him of discovering and correcting some few trivial inaccuracies, which, in spite of all his vigilance, had escaped his notice in the quarto edition. So that the folio edition is rendered by this somewhat the more perfect of the two, and, therefore, more fit to be recommended for a standard copy.

The editor humbly hopes this account of his proceedings will not be unacceptable to the board; and will think his time and pains not ill bestowed, if he shall have succeeded in his desire of giving satisfaction to those who honoured him with the employment, and of contributing in any wise to God's honor and the public utility.

B. BLAYNEY.

Hertford-College, October 25, 1769.

XXIV.

VARIOUS EDITIONS OF THE BIBLE

AND PARTS THEREOF, IN ENGLISH,

FROM THE YEAR 1526 to 1812.

From a Manuscript, No. 1140, in the Archiepiscopal Library at Lambeth,

MUCH ENLARGED AND IMPROVED.

This Catalogue is taken from the Prolegomena to Bishop Wilson's Bible.

N. T. stands for the New Testament; and B. for the Bible.

N. T. translated by William Tindale,	Antwerp,	about 1526	12mo.	Baptist Mus. Bristol.
N. T. ditto,	.	about 1527	12mo.	
N. T. ditto,	.	1528	or 29 12mo.	Emanuel Col. Camb.
N. T. ditto,	.	1530	12mo.	
Pentateuch, ditto,	Marlborow in Hesse, H. Luft,	1530	12mo.	Baptist Mus. Bristol.
Psalter, from the Lat. of Feline, i. e. M. Bucer,	Argentine, Fr. Troye,	1530	12mo.	Pub. Lib. Cambridge.
Laye, by Geo. Joye,	Strasburg, Balt. Beckeneth,	1531	12mo.	Baptist Mus. Bristol.
N. T. Tindale's corrected by G. Joye,	Antwerp, widow of Christophall of Endhoven,	1534	12mo.	{ St. Paul's Library. Baptist Mus. Bristol.
Pentateuch, by Tindale,		1534	12mo.	Ditto.
Psalter from the Latin, by Joye,	Antwerp, Martin Emperowre,	1534	12mo.	Pub. Lib. Cambridge.
Jeremy the Prophete, with the song of Moses, by Joye,	.	1534		Ditto.
N. T. Tindale's,	.	about 1534	4to.	{ Baptist Mus. Bristol, imperfect.
N. T. Tindale's; second edition, with a Preface against Joye,	Antwerp, M. Emperowre,	1534	12mo.	{ British Mus. Baptist Mus. Bristol, Exeter College, Oxford.
N. T. Tindale's; a surreptitious edition of the preceding,	.		12mo.	{ British Museum, Bapt. Museum, Bristol.
Genesis,	.	1534	12mo.	
N. T.	.	1535	4to.	

B. by Myles Coverdale,	1535 folio.	Bodleian Lib. Oxford, British Mus. Pub. Library, Camb. Sion College, Bapt. Mus. Bristol.
N. T. Tindale's,	Fynesshed 1535 12mo.	Exeter Coll. Oxford.
N. T. ditto,	1536 12mo.	Baptist Mus. Bristol.
N. T. ditto,	1536 4to.	Public Library, Camb. Baptist Mus. Brist. British Museum.
N. T. with the Pistles of the Old,		
B. by Tho. Matthew, part Tindale's and part Coverdale's,	[Abroad] at the ex- pence of Richard Grafton and Edward Whitchurch,	Lambeth Lib. Baptist Museum, Brist. Mr. Tutet, Bodleian Lib. British Museum.
N. T. Matthew's,	1537	
B. Coverdale's,	Southwark, J. Nichol- son,	1537 folio. Baptist Mus. Bristol.
B. ditto,	Ditto, ditto,	1537 4to.
The Prophet Jonas,	about 1537 8vo.	
N. T. Matthew's, with the Lat. of Erasmus,	London, Robert Red- man,	1538 4to. Exeter Coll. Oxford.
N. T. Coverdale's, with the Vulgate Latin,	Paris, Francis Reg- nault for Grafton and Whitchurch,	1538 8vo. Baptist Mus. Bristol.
N. T. Lat. Vulg. and Eng. by J. Hollybushe, i. e. Coverdale,	Southwark, James Ni- cholson,	1538 4to. Trin. Coll. Cambridge.
N. T. Tindale's,	Antwerp, M. Cromer,	1538 12mo. Baptist Mus. Bristol.
B. by Matthew, from the Ed. of 37, with some difference,	about 1538 folio.	
N. T. Lat. and Eng. by J. Hollybushe, i. e. Coverdale,	1539 8vo.	All Souls Coll. Trinity Coll. Cambridge.
B. Cranmer's; or the Great Bible,	London, Grafton, and Whitchurch,	1539 folio. Baptist Mus. Bristol, British Museum.
B. Cranmer's,	Ditto, E. Whitchurch,	folio.
B. ditto,	Ditto, T. Barthelett,	1539 4to.
B. Taverner's. See Edi- tor's Preface to Bishop Wilson's Bible,	Ditto, John Bydell, for T. Barthelett,	1539 folio. Pub. Lib. Cambridge, Baptist Mus. Brist. Brit. Mus. Bod. Lib.
B. Cranmer's,	Ditto, Edward Whyt- churche,*	1540 folio. Pub. Lib. Cambridge, Sion Coll. Baptist Mus. Bristol, Lam- beth Library.
N. T. Transl. unknown,	4to.	See Ames, p. 499.
B. Cranmer's,	Ditto, Rob. Redman and Tho. Petyt for Thomas Berthelet,	1540 folio. British Mus. Emanuel College, Cambridge.
B. oversene by Cuthbert Bishop of Duresme, and Nicholas, Bishop of Rochester,	Ditto, Rich. Grafton,	1541 folio. Bodleian Lib. Baptist Museum, Bristol.
Pentateuch,	London, J. Day, and W. Seres,	1544 12mo.

* N. B. Some copies have 'Richard Grafton,' some are dated 'Apryll 1540,' and others 'May 1541.'

Pystles and Gospels of the Sondayes and fes- tival holye dayes	Ditto, William Hyl,	1546	Exeter Coll. Oxford.
N. T. Cranmer's,	Ditto, Rich. Grafton,	1546 12mo.	Baptist Mus. Bristol.
N. T. with the Latin of Erasmus,	Ditto, William Powell,	1547 4to.	
N. T. Tindale's,	Ditto, Thomas Pettyt,	1548 4to.	
N. T. ditto,	{ Ditto, T. Pettyt, for T. Berthelet,		
N. T. Matthew's,	{ Ditto, J. Day and W. Seres,	1548 16mo.	Eton College.
N. T. Tindale's,	London, Rich. Jugge,	1548 24mo.	
N. T.	{ Ditto, J. Day and W. Serres,	1548 4to.	
N. T. with the paraphrase of Erasmus,	{ Ditto, E. } vol. i. 1548 } Whitchurch, } vol. ii. 1549 }	folio.	Baptist Mus. Bristol.
N. T. with the Latin of Erasmus,	Ditto, William Powell,	1549 4to.	
B. reprinted from the edi- tion of 1541,	{ Ditto, E. Whitchurch. Other copies have 'R. Grafton.'	1549 folio.	{ Baptist Mus. Bristol, Bodleian Library.
Psalter,	Ditto, E. Whitchurch,	1549 12mo.	
Psalter,	No place, ditto,	12mo.	British Museum.
Fyve Books of Solomon and story of Bel,	London, ditto,	12mo.	Ditto.
Ditto,	Ditto, W. Bonham,	12mo.	Ditto.
B. Matthew's, with alter- ations by Becke,	{ Ditto, T. Reynold and W. Hyl,	1549 folio.	{ Pub. Lib. Cambridge. Baptist Mus. Brist.
B. Taverner's,	{ Ditto, J. Day and W. Seres,	1549 folio.	{ Pub. Lib. Cambridge, Sion College, Baptist Museum, Bristol.
N. T. Matthew's,	Ditto, John Day,	1549 16mo.	Baptist Mus. Bristol.
Psalter from the Great B.	{ Ditto, H. Powel for E. Whitchurch,	4to.	
Psalter in metre, said to be by J. Keeper,	Ditto, John Daye,	4to.	Bodleian Library.
N. T. Coverdale's,	Ditto, William Tilley,	1549 4to.	Baptist Mus. Bristol.
B.	{ Ditto, J. Day and W. Seres,	1549 12mo.	
Apocripha,	Ditto, ditto,	1549 12mo.	British Museum.
N. T. Tindale's,	Ditto, William Seres,	1549 8vo.	
N. T.	Ditto, Will. Copland,	1549 12mo.	Baptist Mus. Bristol.
Psalter in metre, by R. Crowley,	Ditto, Robert Crowley,	1549 4to.	
N. T.	Ditto, John Cawood,	1549 4to.	
B.	Ditto, ditto,	1549 4to.	
B.	Ditto, Rich. Grafton,	1549 4to.	Baptist Mus. Bristol.
Canticles; or, Balades of Solomon, in metre, by W. Baldwin,	Ditto, Will. Baldwin,	1549 4to.	
Psalter, Cranmer's,	Canterbury, J. Mychell.	1550 4to.	
N. T. Tindale's,	London, John Day,	1550 12mo.	
N. T. Lat. and Eng. the Latin of Erasmus,	{ Ditto, T. Gualtier for J. C. i. e. Sir John Checke,	1550 8vo.	{ Lambeth Lib. Baptist Mus. Bristol, British Museum.
N. T. Coverdale's,	Ditto, Reynolde Wolfe,	1550 8vo.	Lambeth Library.
B. Coverdale's,	Ditto, no title,	1550 folio.	Ditto.
B. ditto,	Ditto, for And. Hester,	1550 4to.	{ Bodleian Lib. British Museum, Baptist Museum, Bristol.

B. Matthew's,	Tiguri,	1550 4to.	See Le Long.
N. T. Coverdale's,	No place, no name,	1550 16mo.	British Museum.
N. T.	Worseter, J. Oswen,	1550 4to.	
The Thynde Boke of the Machabees,	London, Gualter Lynne	1550 4to.	
The Seven Penitential Psalms, 119th and others in the Primer,		1551	Exeter Coll. Oxford.
The Fyve Bokes of Salomon and Jesus the Sonne of Syrach,	Ditto, W. Copland,	1551 12mo.	
B. Becke's, with the third book of Maccabees,	Ditto, John Daye,	1551 folio.	{ British Mus. Baptist Museum, Bristol.
B. Matthew's,	Ditto, ditto,	1551 12mo.	
Ditto,	{ Ditto, N. Hyll for R. Toy. N. B. Different copies have the names different. }	1551 12mo.	{ Christ Church, Canterbury, Baptist Mus. Brist. Lambeth Lib.
Pentateuch, Tindale's,	Ditto, John Day,	1551 12mo.	British Museum.
N. T. Tindale's	Ditto, Day and Seres,	1551 12mo.	Baptist Mus. Bristol.
N. T.	Ditto, Richard Jugge,	1552 4to.	Ditto, Lambeth Lib.
The Psalms in metre, by T. Sternholde,	Ditto, E. Whitechurch,	1552 12mo.	Bodleian Library.
Certayne Chapters of the Proverbs in metre, by T. Sternholde,	John Case,	12mo.	
B. The Great B.	Ditto, E. Whitechurch,	1553 folio.	St. Paul's Library.
The Acts of the Apostles in metre, by Christopher Tye,	Ditto, William Seres,	1553 12mo.	
B. Coverdale's,	Ditto, R. Jugge,	1553 4to.	{ Bodleian Lib. Baptist Museum, Bristol.
N. T. ditto,	Ditto, ditto,	1553 4to.	British Museum.
B. the Great B.	{ Ditto, Grafton and Whitechurch. Other copies have the name of 'Grafton' only. }	1553 4to.	Baptist Mus. Bristol.
N. T.	{ [Geneva] Conrade Badins, }	1557 16mo.	{ Baptist Mus. Bristol, Lambeth Library.
B.	Ditto, Rowland Hall,	1560 4to.	Baptist Mus. Bristol.
N. T.	Ditto, no name,	1560 12mo.	Lambeth Library.
N. T.	London, R. Harrison,	1561 4to.	
N. T.	Ditto, R. Jugge, about	1561 4to.	
B. Cranmer's,	Ditto, John Cawood,	1561 4to.	British Museum.
B.	Ditto, ditto,	1561 folio.	
B.	Ditto, R. Harrison,	1562 folio.	Baptist Mus. Bristol.
N. T.	{ Ditto, R. Watkins, about }	1565 4to.	
B. The Great B.	{ Roan, C. Hamilton, at the cost of Richard Carmarden, }	1566 folio.	{ Baptist Mus. Bristol, British Museum.
B.	London, R. Grafton,	1566 8vo.	
N. T. Tindale's,	Ditto, Richard Jugge,	1566 4to.	Baptist Mus. Bristol.
B.	Geneva,	1568 folio.	
B. Parker's, or the Bishops' Bible,	London, R. Jugge,	1568 folio.	{ Pub. Lib. Cambridge, British Mus. Trinity College, Cambridge, Baptist Mus. Brist.
B. the Great B.	Ditto, Jugge & Cawood,	1568 4to.	
B.	Ditto, [Cawood's mark]	1569 4to.	Baptist Mus. Bristol.

B. Bishops',	Ditto, R. Jugge,	1569 4to.	
B.	Geneva, John Crispin,	1569 4to.	
Psalter of the Great B.	London, Will. Seres,	1569	
B.	Geneva,	1570 4to.	Bodleian Library.
B.	Ditto,	1570 folio.	
B.	London, R. Jugge,	1570 4to.	
The four Gospels, Sax. } [Fr. Lat. Vulg.] and } Eng. [Bishops'], }	Ditto, John Daye,	1571 4to.	Baptist Mus. Bristol.
Psalter,	Ditto, Raynolde Wolfe,	1571 16mo.	
Ditto, by Art. Golding, } with Calvin's Commen- } taries, }	Ditto, East and Mid- dleton for Harrison and Bishop,	1571 4to.	
B. Bishops',	Ditto, R. Jugge,	1572 folio.	British Museum.
B. the Great B.	Ditto, 5 vols. ditto,	1573 4to.	Lambeth Library.
B. Bishops',	Ditto, ditto,	1574 folio.	Baptist Mus. Bristol.
B.	Ditto, Will. Norton,	1575 folio.	
B.	Ditto, Walley,	1575 folio.	
B.	Ditto, R. Jugge,	1575 4to.	Ditto.
N. T. Genevan,	{ Ditto, Vautrollier for Barker, }	1575 8vo.	
B.	Ditto, Christ. Barker,	1575 8vo.	
B.	Geneva,	1575 4to.	Ditto.
B. Genevan,	London, C. Barker,	1576 folio.	
B.	Edinb., T. Bassendine,	1576 folio.	
B.	London, R. Jugge,	1576 4to.	
N. T. by L. Tomson,	Ditto, C. Barker,	1576 8vo.	Sion College.
B. Genevan,	Ditto, ditto,	1576 4to.	Bodleian Library.
B. Ditto,	Ditto, ditto,	1578 folio.	Baptist Mus. Bristol.
Genesis, with the Com- } mentary of Calvin, by } Tho. Tymme, }	Ditto,	1578 4to.	
B.	Edinb. A. Arbuthnot,	1579 folio.	
N. T. Bishops',	London, C. Barker,	1579 16mo.	
N. T. Tomson's,	Ditto, ditto,	1580 8vo.	
Psalms by Sternholde, &c.	Ditto, John Day,	1580 folio.	
B. Genevan,	Ditto, C. Barker,	1581 4to.	
The Epistles to the Gala- } tians and Colossians, } by R. V. }	Ditto,	1581 4to.	
N. T.	Rhemes, John Fogny,	1582 4to.	{ British Museum, Lam- beth Library.
First 21 Psalms, by R. } Robinson, from the La- } tin of Victor Strigelius. }	London,	1582 4to.	
B. Genevan,	Ditto, C. Barker,	1583 folio.	{ Baptist Mus. Bristol, Lambeth Library.
N. T. Tomson's,	Ditto, ditto,	1583 4to.	
N. T.	Ditto, H. Bynneman,	1583 4to.	
N. T.	Ditto, C. Barker,	1583 12mo.	
Psalms in metre,	Ditto, John Daye,	1583 4to.	
B.	Ditto, C. Barker,	1584 folio.	
B.	Ditto, ditto,	1584 4to.	
B. Bishops',	Ditto, ditto,	1585 folio.	Lambeth Library.
B.	Ditto, ditto,	1585 4to.	
N. T.	Ditto, ditto,	1586 12mo.	
B. Genevan,		1586 4to.	Exeter Coll. Oxford.
B. Bishops',	Ditto, ditto,	1587 4to.	
N. T.	Ditto, ditto,	1588 4to.	

Revelations, chap. xx. ver. 7, 8, 9, 10, with an exposition by James VI. king of Scottis,	Edinburgh, H. Char- teris,	1588 4to.	
B.	London, C. Barker,	1589 4to.	Baptist Mus. Bristol.
N. T. Rhemish and Bi- shops', W. Fulke,	Ditto, ditto,	1589 folio	Ditto.
N. T.	Ditto, dep. of C. Barker,	1589 12mo.	Lambeth Library.
N. T.	Cambridge, J. Legate,	24mo.	
N. T.	Geneva,	1590 8vo.	
B.	Lond. dep. of C. Barker,	1591 folio.	Sion College.
N. T.	Ditto, ditto,	1591 12mo.	
The Third part of the B.	Ditto, ditto,	1591 16mo.	
B.	{ Ditto, George Bishop, Ralfe Newbury, and Robert Barker,	1593 folio.	{ The existence of this edition doubted.
N. T.	Ditto, Rob. Barker,	1593 24mo.	
Revelation, [Genevan] with a paraphrase, &c. by John Napier, L. of Marchistoun Younger,	Edinburgh, Rob Wal- degrave,	1593 8vo.	Public Lib. Camb.
B.	Lond. dep. of C. Barker,	1594 4to.	
Psalter,	Ditto, ditto,	1594 folio.	British Museum.
B. Bishops',	Lond. dep. of C. Barker,	1595 folio.	Ditto.
B.	Ditto, ditto,	1595 folio.	Lambeth Library.
B.	Ditto, ditto,	1595 4to.	
Psalms, by Sternhold, &c.	Ditto, John Windet,	1595 folio.	British Museum.
N. T. Tomson's,	Ditto, C. Barker,	1596 4to.	Baptist Mus. Bristol.
B.	Ditto, dep. of C. Barker,	1596 4to.	Ditto.
Daniel, by H. Broughton,	{ Ditto, R. Field, for W. Young,	1596 4to.	
N. T. Tomson's,	Geneva,	1596 folio.	
Job, the 1st and 2d chap. with an exposition by H. Holland,	London,	1596 4to.	
B.	Ditto, Christ. Barker,	1597 folio.	British Museum.
B.	Ditto, Rich. Field,	1597 folio.	
Psalms by Sternhold, &c.	Ditto, John Windet,	1597 folio.	Ditto.
B. Bishops',	Ditto, dep. of C. Barker,	1598 folio.	
Psalms by Sternhold, &c.	Ditto, John Windet,	1598 4to.	
N. T.	Ditto, ditto,	1598 24mo.	
N. T.	Ditto, dep. of C. Barker,	1598 4to.	
B. Genevan,	Ditto, ditto,	1598 8vo.	
B. Ditto,	Ditto, ditto,	1599 8vo.	
B. Ditto,	Ditto, ditto,	1599 4to.	{ Bodleian Library, Lan- beth Library.
N. T.	Ditto, ditto,	1599 4to.	
N. T. Eng. and eleven other languages,	Nuremberg,	1599 4to.	
The four Gospels and Acts, in Eng. and 11 other languages, by Elias Hutter,	Ditto,	1599 folio.	Sion College.
N. T. Rhemish,	Antwerp, D. Vervliet,	1600 4to.	Lambeth Library.
N. T. Rhemish and Bi- shops', by W. Fulke,	London, Rob. Barker,	1601 folio.	Baptist Mus. Bristol.
B.	Ditto, ditto,	1602 folio.	Bodleian Library.
N. T.	Ditto, dep. of C. Barker,	1602 4to.	
B. Genevan,	Ditto, Robert Barker,	1603 4to.	
N. T.	Ditto, Simon Strafford,	1603 4to.	

Ecclesiastes, by Hugh Broughton,		1605 4to.	
Psalter,	Ditto, Robert Barker,	1606 4to.	British Museum.
B. Genevan,	Ditto, ditto,	1607 4to.	
B. ditto,	Ditto, ditto,	1607 folio.	Sion College.
Daniel, by H. Broughton,	Hanau, Dan Aubri,	1607 4to.	British Museum.
B. Genevan,	London, Barker,	1608 4to.	Baptist Mus. Bristol.
N. T. Bishops',	Ditto, Robert Barker,	1608 8vo.	Ditto.
The Lamentations of Jeremy, H. Broughton,		1608 4to.	British Museum.
B.	{ Doway, Lau- { vol. i. 1609 } rence Kellam, { vol. ii. 1610 }	4to.	{ Lamb. Lib. Bod. Lib. British Mus. Exeter College, Oxon.
N. T. Genevan,	London, Rob. Barker,	1609 4to.	
B.	Edinb. And. Hart,	1610 folio.	
B.	Lond. Rob. Barker,	1610 4to.	
N. T. Tomson's,	Ditto, ditto,	1610 8vo.	British Museum.
B. Genevan,	London, Rob. Barker,	1610 folio.	
Job, by Hugh Broughton,		1610 4to.	Ditto.
B. Genevan,	Ditto, Robert Barker,	1611 folio.	{ Lambeth Library, Sion Coll. Bodleian Lib.
* B.	Ditto, ditto,	1611 folio.	{ British Museum, Bod- leian Library.
B.	Ditto, ditto,	1611 4to.	Lambeth Library.
Psalms, prose and metre,	Edinburgh,	1611 8vo.	Bodleian Library.
N. T.	London, Rob. Barker,	1612 4to.	
B.	Ditto, ditto,	1612 4to.	Lambeth Library.
Psalms, by H. Ainsworth,		1612	
Psalms, by Sternhold, &c.	Ditto, co. of Stationers	1612 4to.	British Museum.
Ditto,	Ditto, ditto,	1613 8vo.	Ditto.
B. Genevan,	Edinburgh, A. Hart,	1613 folio.	
Fifty Psalms, in verse, by Robert Taylor,	Ditto,	1615 4to.	Bodleian Library.
B. Genevan,	London, Barker	1616 folio.	Baptist Mus. Bristol.
Genesis, by H. Ainsworth,		1616	
Psalms, ditto,		1617	
Exodus, ditto,		1617	
N. T. Rhemish, by W. Fulke,	London, Tho. Adams,	1617 folio.	
Leviticus, by H. Ainsworth,		1618	
N. T.	Rhemes,	1618 8vo.	Ditto.
Numbers and Deuteronomy, by H. Ainsworth,		1619	
Psalms in prose and verse, with the songs of Moses, Deborah, &c. by Henry Dod,		1620 8vo.	Bodleian Library.
N. T. Rhemish,	Antwerp, J. Seldenslach,	1621 12mo.	Brit. Mus. Lamb. Lib.
The second Epistle to the Thessalonians, by Timothy Jackson,		1621 4to.	
The Psalms, by A. Top,	Amsterdam,	1629 folio.	Sion College.

* This is the first edition of a New Translation by royal authority, king James's, as commonly called. No subsequent editions of this new translation are here taken notice of, unless for some particularity of different editors; but it may be proper just to mention, that in the edition printed at Cambridge by Buck and Daniel, 1638, in folio, Acts chap. vi. ver. 3. is thus translated, 'whom ye may appoint,' instead of 'we.' This is evidently an error of the press, yet it was continued in several other editions.

The first nine chapters of Zachary, by William Pemble,	London,	1629	4to.	
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Ecclesiastes, by W. Pemble,		1632	4to.	
N. T. Rhemish,	Paris, John Cousturier,	1633	4to.	
N. T. Rhemish & Church of England translations, by W. Fulke,	London, Augus. Matthews,	1633	folio.	Sion College.
Psalms in prose & metre,	Aberdeen,	1633	8vo.	Bodleian Library.
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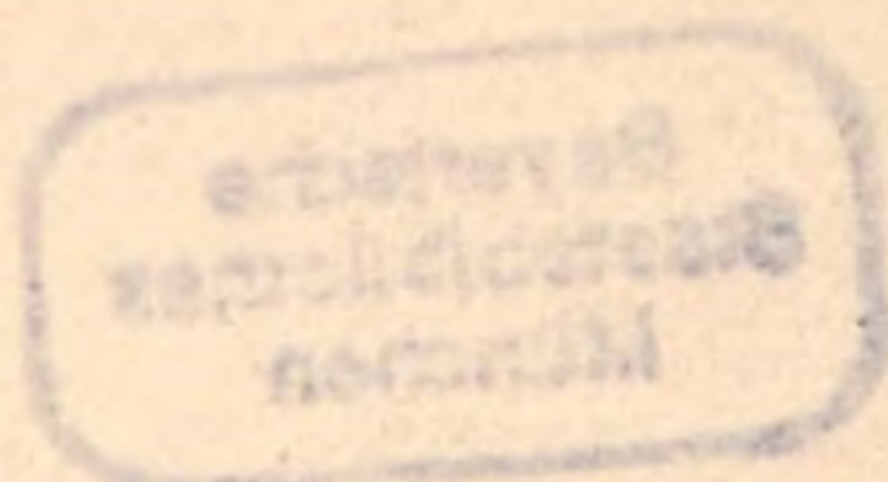
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N. B. There are extant in many libraries various imperfect copies of the Old and New Testament; which being carefully collated, some of them may be found of different editions from any in this list.



GENESIS.

INTRODUCTION.

THE Holy Scriptures, collectively taken, are called the BIBLE; that is, by way of pre-eminence, THE BOOK, from the Greek word, ΒΙΒΛΟΣ, though it contains the various productions of many inspired writers, who lived at different periods, through a long series of ages. The first five books are acknowledged by Jews, Heathens and Christians to have been written by Moses; and are usually called the Pentateuch, from two Greek words expressive of their number. Originally they formed but one book; and in the Hebrew copies, when divided as at present, they are named from the respective words with which they begin; in the same manner as some of our writs and other processes of law are still named: but the authors of the Septuagint Translation gave to each of these books the titles which they now bear, and which express some of the principal subjects of which they respectively treat. The first is called Genesis, which is a Greek word, signifying ‘generation,’ or ‘creation,’ and this forms the interesting and important subject of the first two chapters. (Vid. *Athanasium*, in *Synopsi Script.* tom. ii. p. 66.) ‘Moses describes the great work of creation,’ says Dr. Gray, ‘not in an exact philosophical detail, but in a style adapted to popular apprehension, and with a concise magnificence, designed to impress mankind with just notions of God, and of his attributes. The account is given without any attempt to establish a system, and in a manner levelled to all capacities, though universally admired for its sublimity.’

The history of the fall of our first parents, the genealogy, age, and death, of the patriarchs, from Adam until Noah, form the first grand epoch of this primeval history. The next awful event that engages our attention is the universal deluge, which was caused, we read, in those early times, by the wickedness of the world. The history of Noah's family succeeds, and God's covenant with him, that the world should be no more destroyed by water. We then read of the vain and impious attempt to build the Tower of Babel, the consequent confusion of languages, and the dispersion of Noah's posterity.

The history of the holy patriarch, Abraham, and his various journeyings, form the next subject of the inspired author's pen. Among other interesting and important events, we here meet with God's promise to him of the holy land of Canaan, of a numerous progeny, the singular prediction, that in him all families of the earth should be blessed, the institution of the rite of circumcision, and his readiness to sacrifice his only son, Isaac, in obedience to the command of God. In process of time, Abraham sends his servant to obtain a wife for his son Isaac, who procured for him Rebekah, the daughter of Bethuel. In this narration, the reader will find the most authentic account of primitive manners, and such a simple, unaffected detail of circumstances, as is no where to be met with, except in the sacred pages of Scripture.

The history proceeds in regular order with an account of Isaac's posterity, Esau and Jacob, the latter of whom was the father of the twelve patriarchs. The very interesting and pathetic history of Joseph occupies a considerable portion of the latter part of the book, which concludes with an account of his death; comprising in the whole a period of about two thousand three hundred and seventy years. 'The oldest book in the world,' says Bishop Watson, 'is Genesis; and it is remarkable, that those books which come nearest to it in age, are those which make, either the most distinct mention of, or the most evident allusion to, the facts related in Genesis concerning the formation of the world from a cha-

otic mass, the primeval innocence and subsequent fall of man, the longevity of mankind in the first ages of the world, the depravity of the antediluvians, and the destruction of the world.'

Authors are not agreed respecting the time when Moses wrote this book; (vid. *Carpzovii* Introd. ad Lib. Bibl. Vet. Test. p. 63.) but the most probable opinion seems to be, that it was composed in Midian, before the Israelites departed from the land of Egypt, when its divine author was occupied in the humble employment of keeping the flocks of Jethro, his father-in-law. See Exod. ii. 15—21; and iii. 1.

CHAPTER I.

VER. 1. *In the beginning.*]—It is suitable to the dignity and importance of the Holy Volume, that it should open with two essential and fundamental truths. The first is, that the world is not eternal, nor the materials of which it is composed, as Aristotle and some of the Platonists believed; and the second is the declaration of the existence of God, as the Creator and Governor of the whole universe: for this is what the Jews and the best interpreters understand by 'the heaven and the earth.'

1. *God.*]—The Hebrew word אֱלֹהִים 'Aleim,' or, according to the Masoretic pointing, 'Elohim,' which is here translated 'God,' has given rise to much controversy and conjectural criticism among commentators of every age. It is remarkable, that this word should be in the plural number, and yet be connected with a verb in the singular. From this circumstance, many learned and pious men derived the first intimation in the Holy Scriptures of the unity and trinity of persons in the divine nature. Among these may be reckoned some of the most learned Jews, such as Philo and Maimonides, as well as Christians. The comment of R. Simeon, Ben Jochai (in Zoar, ad sextam Levitici Sectionem) on this word, is too remarkable not to be noticed. 'Come and behold,' says he, 'the mystery of the word ELOHIM. There are three degrees, and each degree stands single by itself; but yet they are one, and are joined into one; nor is one divided from another.'—See *Poole's Synopsis*.

The Hebrew scholar, however, cannot but observe, that the

term 'Aleim,' or 'Elohim,' is by no means confined in its application to the only true God; on the contrary, it is sometimes used as an appellative of false gods, and even of a single false god, such as Baal, Dagon, Moloch, &c. but the only fair inference to be derived from this is, that it conveys both the idea of unity and plurality; which renders it peculiarly proper to express the nature of the Holy Trinity. See more on this subject in the notes on verse 26 of this chapter, and verse 22. chap. iii.

1. *Created.*]—The word ברא, which is here translated 'created,' is supposed by some to mean an absolute creation out of nothing; and this is the language of our Church. 'O God, who by thy mighty power hast made all things of nothing,' &c. See *Form of Matrimony*; and compare 2 Mac. vii. 28. By others it is thought to signify only the forming, fashioning, and decorating of matter already existing. The latter notion has been admitted by many as more intelligible than the former: but we should consider, that creation is the act of God, and of God only; and whether we contemplate his almighty power in producing the infinite varieties of animal and vegetable life out of mere inert matter, or from nothing, the subject is equally beyond the comprehension of finite creatures. To believe in the pre-existence of any rude materials favors the supposition of the eternity of matter, which led many of the ancient philosophers to embrace the absurd tenets of atheism, or to entertain the most unworthy notions of the Supreme Being. See *Cudworth's Intellect. Syst. B. i. ch. 3.* and *Stillingfleet's Orig. Sacr. Book iii. ch. 2.*

Besides, to form one thing out of another does not convey to the mind the idea of creation, except on some occasions, when metaphorical expressions are allowable; or when we are not bound to any philosophical accuracy of language. We call this making, forming, composing, building, &c. and it is remarkable, that in the formation of Eve, when the Almighty exerted his power on the rib of Adam, as the elementary substance of her nature, a different Hebrew verb is used בנה, which expresses the gradual operation of building; and which our translators have very properly rendered by the English verb 'made,' adding 'builded' in the margin.

2. *And the earth was without form and void, &c.*]—It is curious to observe how much the ancients have borrowed from the Mosaic account of the creation. Hesiod represents Chaos as the first primeval state, from which the earth was formed. From Chaos, he says, Erebus and gloomy Night were produced; and from night the aerial expanse of heaven, and the

light of day. Theogon. v. 16, et seq. See also *Ovid*, Met. lib. 1. *Silius Italicus*, lib. xi. and *Lucan*, lib. ii. ad init. By the term 'void,' we are to understand much more than that the earth was not yet furnished with vegetables, animals, &c. The inspired writer might instruct us by this epithet, that matter was not yet endowed with its various properties and powers. The great chemical affinities were not yet formed; attraction, repulsion, cohesion, heat, and other agents in nature, by which bodies are separated and combined in an infinite variety of ways, did not yet exist. In short, the whole was without 'form;' and the cause of this was, that the great chaotic mass was 'void' of those energies, or laws, which give both 'form' and beauty; and which the Creator was now about to impress on the material world. The reader may see some learned and judicious remarks on the cosmogony of Moses in *Rosenmüller*, vol. 1. p. 11—20.

2. *And the Spirit of God.*]—There are three opinions concerning these words. The first, of those who imagine that by the 'Spirit of God,' is meant the Holy Spirit; the second, of those who suppose that some emanation of the divine power, or some plastic nature is here understood; and the third, of those who conceive a mere natural agent to be expressed, namely, a strong and powerful wind. From the original word, רוּחַ, it is impossible to determine which of these is the true sense; for רוּחַ, which primarily signifies wind, or air in motion, is not only used in that sense, in various parts of Scripture, but also for the Holy Spirit of God; for the breath; and for the soul of man; as may be seen by referring to the elaborate Concordance of Calasio, or to the useful Clavis of Stockius. See note on Matt. iv. 24. § 2.

When we consider, that the agents employed in the creation of the world, and supposed to be understood in the sacred word 'Elohim,' were the three persons of the Holy Trinity, it is surely degrading the dignity and sublimity of the Scriptures to suppose, that by the 'Spirit of God,' is here meant only a strong wind. It appears, also, to be very unphilosophical; for how could there be a strong wind, before the laws of motion were established, before the earth had begun to perform her revolutions, before the sun was created, and before the various causes of comparative denseness and rarefaction, which produce currents of air, could be supposed to exist? Besides, the Hebrew verb, מרחפת, which signifies the act of incubation, of gently cherishing, of brooding, or of tremulous and fluttering motion, by no means agrees in sense with its substantive. The beautiful and poetic address of our great

heroic poet to the Holy Spirit is much more worthy of this sublime subject.

‘Thou from the first
Wast present, and with mighty wings outspread
Dove-like sat'st brooding on the vast abyss,
And mad'st it pregnant.’—Book i. v. 19.

Again,

‘Darkness profound
Cover'd th' abyss; but, on the watry calm,
His brooding wings the Spirit of God outspread,
And vital virtue infus'd and vital warmth
Throughout the fluid mass.’—Book vii. v. 238.

The sentiments of Milton on this subject are to be valued, not merely for the poetry, but for the sound criticism which they contain; for it is well known that he was accurately acquainted with the Hebrew language, and devoted much of his time to the study of the Bible. Taking the context into consideration, therefore, there is good reason to believe, that by ‘the Spirit of God,’ in this passage, is meant the third person of the Holy Trinity.

The learned Indians believe, that the Supreme Being manifests his power by the operation of his Divine Spirit, whom they named *Vishnu*, ‘the pervader,’ and *Narayan*, which signifies ‘moving on the waters.’—See Asiatic Researches, Vol. 1. 242.

The language of Virgil approaches the sense of the Holy Scriptures.

*Spiritus intus alit, totamque infusa per artus,
Mens agitat molem, et magno se corpore miscet.*

Æn. vi. 726.

One common soul
Inspires and feeds and animates the whole.—
This active mind, infus'd throughout all space,
Unites and mingles with the mighty mass.—*Dryden.*

3. *Let there be light: and there was light.*]—It is not necessary to suppose that the Almighty uttered these express words; but, understanding them as an expression of his sovereign will, they may be considered as an instance of the truest sublimity. The celebrated critic, Longinus, has quoted them as such, and his decision has been acquiesced in by all succeeding critics and commentators, if we except Bp. Huet, and a few more. This extraordinary expression, says Boileau, which marks so well the obedience of the creature to the commands of the Creator, is truly sublime; and has in it some-

thing divine. If, instead of these few words, says he, we were to substitute, 'The Sovereign Lord of all things commanded that light should be formed; and, at the same time, this wonderful work, which we call light, was produced,' what littleness should we not perceive in these pompous expressions, when opposed to, 'God said, Let there be light: and there was light!'—*Reflex. Crit.* x.

The simplicity of the words, the brevity of the whole, and the rapidity with which this wonderful and glorious work, proceeding from the First Great Cause of all things, was accomplished, when taken collectively, are truly admirable. Besides, we cannot help adverting to the great benefit and blessing of the thing created; by means of which, the beauties of creation are unveiled to our senses, and we enjoy, with the least possible exertion, the most innocent, varied, and extensive pleasures.

A difficulty has arisen, however, in the minds of some critics and commentators, to account for the production of light before the creation of the sun, which has been considered as its source; and they have indulged various conjectures on the subject. Some have supposed that it was caused by an imperfect sun, in which the elements of light and fire were not yet collected in sufficient quantities to illuminate the earth. Others have imagined, that though the sun existed, his rays could not penetrate through the dense atmosphere so as to render the surface of the terraqueous globe visible. A third conjecture is, that this first created light was only a lucid cloud, of the same nature as the Shechinah, which guided the Israelites by night in their journeyings through the wilderness. But this difficulty has arisen from adopting, with implicit confidence, a mere hypothesis of modern philosophy; an hypothesis which the recent improvements in science serve to render every day more questionable. Instead of the great elementary body of light emanating from the sun, there is reason to believe, that light itself is an inconceivably subtil fluid, pervading all space, and wholly independent of the sun, which may be considered as its principal exciter; or the great agent in nature, which gives it motion, and renders it the medium of vision. The late experiments in chemistry and galvanism have served to render such a fluid, or elementary principle, more familiar to us. Farther, we know that there are many substances capable of emitting light independently of the sun. Among others may be mentioned, beside culinary fire, the different kinds of phosphori, the diamond, the glow-worm, the Bologna stone, the fire-fly, ignis fatuus, putrescent fish, &c. and frequently the

waters of the sea are seen to emit light; respecting which last, the reader may find some very curious observations in the Philosophical Transactions, vol. lix. p. 446. et seq.

But a new genus of Mollusca, called *Pyrosoma*, seen and described by M. Peron (*Voyage de Découvertes aux Terres Australes*, tom. 1, p. 488), presents one of the most singular phænomena of this kind. ‘On the 14th of December,’ he relates, ‘the horizon was loaded with heavy clouds, and the darkness was intense. We discovered, at a little distance, a broad belt of phosphoric light spread upon the waves. We presently reached it, and found that the brilliancy was caused by an innumerable quantity of animals, which lifted by the waves, floated at different depths, appearing under a variety of shapes. The pieces that were more deeply immersed presented the idea of masses of burning matter, or of enormous red-hot balls, whilst those on the surface perfectly resembled large cylinders of iron heated to whiteness.’

Bouguer, Hawksbee, and Bernoulli instituted many curious experiments, by which they produced various kinds of artificial light. See, also, Dr. Franklin’s Works, vol. ii. p. 83. The supposition that light is a subtil, elementary fluid, or a substance independent of the sun, is at least as old as Aristotle, and supported by the opinions of many writers of eminence; among whom may be mentioned the Abbé Pluche, the ingenious author of *Spectacle de la Nature*, Dr. J. Taylor, Dr. Franklin, M. de Luc, and that profound mathematician, Euler.

Nor should it be forgotten that the sentiments of Milton on this subject are conformable to the declaration of Moses. His invocation to Light is one of the most poetical passages in his immortal work.

‘Bright effluence of bright essence increate!
Or hear’st thou rather pure ethereal stream,
Whose fountain who shall tell? *Before* the sun,
Before the heav’ns thou wert, and at the voice
Of God, as with a mantle didst invest

The rising world of waters dark and deep,
Won from the void and formless infinite.’—Book iii. 6.

‘Universal space, as far as we know of it,’ says Dr. Franklin, vol. ii. p. 122, ‘seems to be filled with a subtil fluid, whose motion, or vibration, is called light; but I am not satisfied with the doctrine that supposes particles of matter called light are continually driven off from the sun’s surface with a swiftness so prodigious as philosophers suppose. Must not the smallest particle conceivable have, with such a mo-

tion, a force exceeding that of a twenty-four pounder discharged from a cannon? Must not the sun diminish exceedingly by such a waste of matter? and the planets, instead of drawing nearer to him, as some have feared, recede to greater distances through the lessened attraction? Yet these particles, with this amazing motion, will not remove the least and slightest dust they meet with; and the sun, for aught we know, continues of his ancient dimensions, and his attendants move in their ancient orbits. May not all the phænomena of light be more conveniently solved, by supposing universal space filled with a subtil and elastic fluid, which, when at rest, is not visible; but whose vibrations affect that fine sense in the eye, as those of air do the grosser organs of the ear? We do not in the case of sound imagine, that any sonorous particles are thrown off from a bell, for instance, and fly in straight lines to the ear: and why must we believe, that luminous particles leave the sun and proceed to the eye? Some diamonds, if rubbed, shine in the dark without losing any part of their matter. I can make an electrical spark as big as the flame of a candle much brighter, and therefore visible farther; yet this is without fuel: and I am persuaded that no part of the electric fluid flies off in such case to distant places; but that all goes directly, and is to be found in the place to which I destine it.' Vol. i. p. 258.

'It appears,' says Dr. J. Taylor, 'from electrical experiments, that light is a distinct substance from all others, as much as air is from water; and that by being properly excited, it may be made to appear in midnight darkness; which shews, that it did exist in that darkness previously to its being excited, and that it was rendered visible by being excited. Consequently, it may, and, I doubt not, doth exist, expanded through the whole visible system of things at all times, by night as well as by day, and that the sun is in our system the great exciter, by which the substance of light is impelled and becomes visible.'—*Taylor's Scheme of Scripture Divinity*; or *Bishop Watson's Tracts*, vol. i. p. 20.

'By light,' says the Abbé Pluche, 'we do not mean that sensation which we experience in ourselves on the presence of any illuminated body; but that inconceivably subtil matter, which makes an impression on the organ of sight, and paints on the optic nerve those objects, from the surfaces of which it was reflected to us. Taken in this sense, light is a body quite different from the sun, and might have existed before it; seeing that it now exists in its absence as well as when present. It is diffused from one end of the creation to the other, traverses

the whole universe, forms a communication between the most remote spheres, penetrates into the inmost recesses of the earth, and only waits to be put in motion to make itself visible. Light is to the eye, what the air is to the ear; air cannot be called the body of sound, though it equally exists all around us, when there is no sonorous body to put it in motion: so likewise the light equally extends, at all times, from the most distant fixed stars to us, though it then only strikes our eyes when impelled by the sun, or some other mass of fire. The body of light, therefore, either exists independently of the luminous body, or we must suppose that every luminous body, whether it be the sun, a candle, or a spark, produces this light from itself, and projects it to a great distance: but to assert the latter, is to assert a very great improbability; for if a spark, which is seen in every part of a large room fifty cubic feet in dimensions, emits from its own substance a quantity of light sufficient to fill the whole room, then there must issue from that spark, which is but a point, a body, the contents of which are fifty cubic feet. How incredible the supposition! On the contrary, how simple and natural is it to suppose, that as the air existed before the bell that put it in motion, and caused it to vibrate into sound; so in like manner the light existed in the room before the spark was struck, which excited its vibrations and made it visible. By the same means the sun and stars make themselves visible, without suffering any diminution of substance: God having placed between those luminous globes and us the body of that light, which we see, and which is impressed on the organs of vision by their action and influence; but which does not proceed from them, nor owe its existence to them. The account of Moses, therefore, is agreeable to truth, as well as a useful lesson of caution, when he informs us that God, and not the sun, was the author of light; and that it was created by his almighty fiat, before there was a sun to dart it on one part of the earth, and a moon to reflect it on the other.' Vol. iii. p. 409.

Of the same opinion nearly were Des Cartes, P. Malbranche, Huyghens, and the younger Bernoulli. See French Encyclopédie, Article *Lumière*. Dr. Young, also, in his Lectures on Natural Philosophy and the Mechanical Arts, has maintained nearly the same theory by reasonings and deductions equal, at least, in force and depth of science to any that have preceded him. A very remarkable property of light is the uniformity of its velocity in the same medium: now, there is no instance in nature besides, he observes, of a simple projectile moving with a velocity uniform in all cases, whatever be its cause. Light,

therefore, if it consists not in the emission of very minute particles from luminous substances, which are actually projected, is probably an affection of a highly elastic ether, pervading the universe in a state so rare, that although it constitutes a continuous medium, it suffers all bodies to move through it without sensible resistance, and is admitted into their pores with perfect freedom. See Vol. i. p. 457—459.

4. *And God divided the light.*]—The darkness here mentioned seems to be that which was originally ‘upon the face of the deep,’ v. 2.; and whether it existed as a separate principle, after the great body of light was divided from it; or whether it pervades certain bodies, and constitutes opacity as a positive property, we cannot tell. It is in vain, also, to conjecture what might have been the nature of light, and how far it was adapted to the purposes of imperfect vision, before the great chemical changes on the earth took place; before fire became a distinct element, before the different gases had escaped from the chaotic mass, and various permanently elastic fluids had ascended into the higher regions of the atmosphere.

5. *And God called the light Day, &c.*]—The inspired writer must here be supposed to speak proleptically, or by way of anticipation, as in v. 27, respecting the creation of Eve; and only meant to inform us, that light was intended to be the distinction of day, and darkness the general characteristic of night. There could not be at present any day, or night, properly speaking; since the sun was not yet created, the earth had not received her projectile force, and consequently had not begun to perform either her annual, or diurnal revolution.

5. *The evening and the morning were the first day.*]—The word in Hebrew, **יָמִים**, which is here translated ‘first,’ is the cardinal numeral, ‘one,’ though sometimes used as the ordinal, ‘first.’ The same license was common to the Greeks and Romans, as Rosenmüller and others have shewn. Vid. Schol. in Gen. vol. i. p. 26. The great Creator intending to give the character of order to his works, marked it by the usual notation of time; not such as it was then, but such as it was to be, according to its future divisions. We may paraphrase the words of Moses, therefore, thus: ‘The measure of time which elapsed from the first moment of creation to the division of light from darkness, and giving to each their proper characteristics, constituted the space of what we now call one day;’ beginning with the evening, because darkness, in point of time, was prior to light. It deserves to be remarked, that the Greek translators, instead of the ordinal, ‘first,’ used the cardinal numeral, *μία*, ‘one.’ The Latin Vulgate, also, has *unus*, ‘one.’

6. *And God said, Let there be a firmament.*]—Our translators adopted the word ‘firmament’ from the equivalent, *στερωμα*, in the Septuagint, though they have added ‘expansion’ in the margin, which is certainly the right translation; for the Hebrew word *רקיע* means that immense expanse of air, or atmosphere, which every where surrounds us. See, however, some ingenious reasons in support of the word ‘firmament,’ in *King’s Morsels of Criticism*, vol. i. p. 161—171; but this writer candidly professes that he knows nothing of Hebrew.

6. *In the midst of the waters, and let it divide the waters from the waters.*]—This region of the air manifestly parts the waters above it in the clouds, from those below it on earth; the former of which bear a good proportion to the latter; for there are vast treasures of water in the clouds, as appeared afterwards in the deluge, which was partly caused by continued rains for many days. The great objection against this exposition is, that, at present, there were no clouds; neither had it, after this, rained on the earth, Gen. ii. 6. But it must be considered, that neither were the waters below, as yet gathered into one place; and, therefore, Moses here speaks of the air, as a body intended to be stretched between the waters above and beneath, when they should be formed. That the clouds are called waters, in Scripture language, is evident from Psalm civ. 3; Jer. x. 13; and other places.—*Bp. Patrick*.

7. *Divided the waters which, &c.*]—The manner in which this division was effected is thus philosophically accounted for by the present learned bishop of Landaff: ‘That the atmosphere, which surrounds the earth, was originally formed from the chaotic mass, by having the more subtil parts, of which that mass consisted, elevated and put into an elastic state by means of heat, seems not altogether improbable. We find the atmosphere, or firmament, immediately succeeding the formation of light; now, if the effect of that light was heat, be the form or matter of it what you please, then would such particles of the shapeless jumble, as were capable of being evaporated with that degree of heat, be elevated in an elastic state, and a division or separation would be made in the midst of a great abyss, between the waters, which were of a nature subtil enough to be converted, by that degree of heat, into an elastic fluid, constituting the firmament or atmosphere, and the waters which could not be evaporated in that degree of heat, but which still remained covering the surface of the globe; being not collected into one place, that dry land might appear, ’till the third day. This notion of the atmosphere, and its formation, seems conformable enough to Sir Isaac Newton’s opinion,

expressed in his letter to Mr. Boyle.'—Chemical Essays, vol. i. p. 105.

8. *And God called the firmament Heaven.*]—As the light, which makes the day, is called day; and the darkness, night: so that which makes the heaven, i. e. the air, is called heaven. Those who understand the nature of air, which is peculiarly elastic, and therefore expansive and compressing, will see the great propriety of the original רָקִיעַ, 'rechio,' which is derived from the verb רָקַע 'recho,' to stretch forth, extend, distend, expand every way, as may be seen in any of the lexicographers. And nothing but our being accustomed immediately to annex the idea of the regions of supernal bliss to the word 'heaven,' when we hear or read it, could make it appear strange to us, that this agent is called 'heaven,' or 'heavens;' since the whole space we see, and commonly call 'heaven,' is nothing more than the air. How far this may rise and extend, I take not upon me to conjecture. But it seems most probable (and I have Sir Isaac Newton's authority, or at least supposition, on my side) that the whole planetary space is filled with a fine and subtil ether; which, it may be conjectured, grows finer and finer, as it approaches the central fire, the sun; and becomes grosser and grosser, the nearer it approaches the centre of our planet; and (perhaps, of others) so gross, as almost to be felt and seen.—*Dr. Dodd.*

After 'Heaven,' in the Septuagint translation, it is added, 'And God saw that it was good,' as after the other pauses in the great works of creation.

9. *Let the waters, &c.*]—It was the work of the Almighty, on the third day, to make a separation between the water and the earth, by raising the earth above the waters, which had covered its surface, and by preparing such cavities in it, as would be sufficient reservoirs for the superfluous waves. Some suppose this to have been effected by means of an earthquake, which would have raised mountains and formed receptacles for the water. Others maintain, that the earth, in consequence of its component parts being of different density, would settle into the abyss in various degrees, according to the law of specific gravity, and thus become distinguished into seas and lakes, mountains and valleys.—*Fawkes.*

16. *And God made two great lights.*]—By calling the moon a great light, or luminary, the inspired writer speaks only with reference to her apparent magnitude; and, on other occasions, he must be supposed to use popular language, and to describe celestial objects as they appear to the senses.

20. *Let the waters bring forth, &c.*]—It is not to be supposed from these words, that the fowls were generated by the waters; because it is expressly said, ch. ii. v. 19, ‘And out of the ground the Lord God formed every beast of the field, and every fowl of the air.’ The translation in the margin, therefore, should have been admitted into the text. ‘And let fowl fly above the earth, in the open firmament of heaven,’ i. e. in the air. The sacred writer means by עוף, every bird and every insect that is furnished with wings. See the Lexicons on עוף.

21. *And God created great whales.*]—The Hebrew word may be taken in a general sense, and mean any large, aquatic, or amphibious animals.

21. *And every winged fowl after his kind.*]—The words ‘God created,’ or ‘God made,’ must be understood before this part of the verse. It is scarcely necessary to observe, that the possessive pronoun *his*, is here, and in many other places, used for *its*. To use the masculine instead of the neuter gender, is still a peculiarity in the dialect of our western counties; and as Dr. Alley, the bishop of Exeter, translated the Pentateuch, in the Bishops’ Bible, this may account for its occurring so often in those books, in our present authorised translation; for the first rule given by King James was that the ordinary Bible, meaning the Bishops’, was to be followed, and as little altered as the original would permit.—See Prolegom. p. 82; and compare Exod. xxxv. 11.

24. *Cattle, and creeping thing, and beast, &c.*]—We must not understand that these were the spontaneous productions of the earth; for the very next verse informs us, that they were made by God. The supposition, that certain insects, fishes, and animals, were spontaneously produced by the heat of the sun acting on mud and water, has long since been proved to be erroneous. They are all produced from eggs, spawn, or semen.

26. *Let us make man.*]—In Hebrew אָדָם ‘Adam,’ so called, as critics and commentators suppose, from the red earth of which he was formed (*Robertson’s Clav. Pent.* p. 16.); but the appellation is probably derived from the blush, or blended flesh-tints of the human countenance, to which there is nothing similar in the whole animal creation. On this important text of Scripture, the reader will not easily find any thing more satisfactory than the following sentiments and exposition of the late pious Bishop Horne.—‘The phraseology in which this resolution is couched is remarkable; ‘Let us make man;’ but the Old Testament furnishes more instances of a similar kind; ‘Behold, the man is become like one of us; Let us go down,

and confound their language; Whom shall we send, and who will go for us? These plural forms, thus used by the Deity, demand our attention.

‘Three solutions of the question have been offered. The first is that given by the Jews, who tell us that in these forms, God speaks of himself and his angels. But may we not ask, on this occasion—‘Who hath known the mind of the Lord, or who hath been his counsellor? With which of the angels did he at any time vouchsafe to share his works and his attributes? Could they have been his coadjutors in the work of creation, which he so often claims to himself, declaring he will not give the glory of it to another? Do we believe, do the Jews believe, did any body ever believe, that man was made by angels, or made in the image and likeness of angels? Upon this opinion, therefore, we need not spend any more time.’

‘A second account of the matter is, that the King of Heaven adopts the style employed by the kings of the earth, who frequently speak of themselves in the plural number, to express dignity and majesty. But doth it seem at all reasonable to imagine that God should borrow his way of speaking from a king, before man was created upon the earth? The contrary supposition would surely carry the air of more probability with it, namely, that, because the Deity originally used this mode of expression, therefore kings, considering themselves as his delegates and representatives, afterwards did the same. But however this might be, the interpretation, if admitted, will not suffice to clear the point. For, as it has been judiciously observed, though a king and governor may say *us* and *we*, there is certainly no figure of speech, that will allow any single person to say, ‘One of *us*,’ when he speaks only of himself. It is a phrase that can have no meaning, unless there be more persons than one concerned.’

‘What then should hinder us from accepting the third solution, given by the best expositors, ancient and modern, and drawn from this consideration, that in the unity of the divine essence there is a plurality of persons co-equal and co-eternal, who might say with truth and propriety, ‘Let *us* make man;’ and ‘Man is become like one of *us*?’ Of such a personality revelation informs us; it is that upon which the œconomy of man’s redemption is founded; his creation, as well as that of the world, is, in different passages, attributed to the Father, to the Son, and to the Holy Spirit. What more natural therefore, than that, at his production, this form of speech should be used by the divine persons? What more rational than to suppose, that a doctrine, so important to the human race, was com-

communicated from the beginning, that men might know whom they worshipped, and how they ought to worship? What other good and sufficient reason can be given, why the name of God, in use among believers from the first, should likewise be in the plural number, connected with verbs and pronouns in the singular? (See chap. i. 1.) It is true, we Christians, with the New Testament in our hands, may not want these arguments to prove the doctrine: but why should we overlook or slight such very valuable evidence of its having been revealed and received in the church of God, from the foundation of the world? It is a satisfaction to reflect, that, in this momentous article of our faith, we have patriarchs and prophets for our fathers; that they lived and that they died in the belief of it; that the God of Adam, of Noah, and of Abraham, is likewise our God; and that when we adore him in three persons, and give glory to the Father, to the Son, and to the Holy Ghost, we do as was done in the beginning, now is, and ever shall be.—*Sermons*, vol. i. p. 9. See also *Philo*, de Cherubim.

On the same text the eloquent Chrysostom observes, ‘Let us here interrogate a Jew, and see what answer he will give to these words: for these words were written by Moses, whom they profess to believe. To whom then was it said, Let us make man? To some angel, or archangel, say they. But how can it agree with reason, that an angel should be consulted by his Lord, a creature by his Creator? The province of an angel is to attend and minister, not to give counsel. Learn this from the sublime Isaiah: ‘I saw,’ says he, ‘cherubim and seraphim standing at the right hand of God; and with their wings they covered their faces,’ &c. plainly intimating that they could not bear the splendor of divine majesty; and therefore they stood fearful and trembling—for what else could creatures do? Who then was he, to whom God said: ‘Let us make man?’ Who else but HE, the Angel of the Great Council, the Wonderful Counsellor, the Mighty One, the Prince of Peace, the Father of the future age, the only-begotten SON of GOD, the equal to his Father in essence, by whom all things were made? To HIM it was said, ‘Let us make man.’ Here, continues he, a mortal stab is given to Arianism. God saith not, imperatively, ‘Make thou,’ as to a subject or inferior; but, with co-equal honor, ‘Let us make—Let us make after our own image;’ clearly intimating a co-essentiality.’ *Chrysost. Hom.* See *Dr. Geddes’s Crit. Rem.*

It must be observed, that the interpretation offered above seems to be confirmed by several passages of the New Testament; or, at least, it is in perfect harmony with them. John, i.

2, 3. 'The same' [i. e. the Word, or the second person in the Holy Trinity] 'was in the beginning with God. All things were made by him, and without him was not any thing made that was made.' 1 Cor. viii. 6. 'To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.' Col. i. 15, 16. 'Who' [i. e. Jesus Christ] 'is the image of the invisible God, the first-born of every creature: for by him were all things created that are in heaven and that are in earth, visible and invisible.'

'When the reader is informed,' says Mr. Maurice, (*Indian Antiq.* vol. iv. Preface, p. ix.) 'that the creation of the world, according to the Hindoo cosmogony, was effected by 'an incumbent spirit, the emanation of Deity, impregnating with life the primordial waters of chaos;' that, the fall of man from a state of primeval purity and innocence in the *Satya Yug*, or perfect age, forms the basis of the Indian Metempsychosis; that the Indians believe in a future state of rewards and punishments; that the first history of which they can boast, has for its subject the destruction of the human race, for their multiplied enormities, in a certain great deluge, from which only eight persons were saved in an ark, fabricated by the immediate command of Veeshnu; that, in their principal Deity, a plain Trinity of divine persons is discovered, since that Deity is symbolically designated by an image with three heads affixed to one body, and that the second person in that Trinity is in their mythology, invested with the office of a 'preserver' and 'mediator,' and in both those characters incarnate; finally, to omit other interesting particulars, that the duration of the *Cali Yug*, or age immediately succeeding the great deluge, according to their own calculation, does not, but by a few centuries, exceed the period asserted by christian chronologers to have elapsed since the deluge of Noah; and that the existing world is to be consumed by a general conflagration: when all these circumstances, to be accounted for by no immediate connection or intercourse whatever with the Hebrew nation, in any period of their empire, are calmly considered by an impartial and unprejudiced mind, the result, I am persuaded, must be an increased confidence in the great truths of revelation.'

In the same work, the curious reader will find the doctrine of the Holy Trinity, under various forms and symbols, traced with much learning and industry, through the different systems of theology, that prevailed among many nations from the earliest times, and that are still believed in the East. See particularly vols. iv. and v.

26. *In our image, after our likeness.*] It has been remarked by Grotius and others, that the Hebrews often join two words, which are nearly synonymous, to express the same thing; so that 'in our image,' and 'after our likeness,' mean only a high degree of similitude. Some have supposed that this similitude is only shadowy and typical; some, that nothing more is meant by it, than that God created man in perfect conformity with the original prototype, or idea, existing in his own eternal mind; while others, with more probability, believe that this likeness, or image, consists in the kindred relations, which he may be supposed to possess, to the attributes of his great Creator. These may be considered, 1. The immortality with which his intellectual nature is endowed. 2. His powers of reason, thought, and meditation. 3. His freedom of will; and 4. The dominion with which he was invested over the other parts of the creation. May not this image farther consist in his likeness to the Son of God, who in various parts of Scripture is recognised as God, and who took upon him, we know, the nature and the form of man?

The time and manner of man's creation, we may observe, are calculated to give him a high idea of the dignity of his nature, and to inspire him with sentiments of praise and thanksgiving towards the great Author of his being. He was not called into existence till the world was fit to receive him, and prepared to gratify his senses with an infinite variety of subjects of admiration and delight. He was not required to suffer, or to witness any of the inconveniences and privations, which must have been felt before the works of creation were finished; but he was admitted as it were into a magnificent palace, or spacious temple, furnished with every thing that was calculated to render his existence happy. On this subject, we may give the sense, but it is not easy to imitate the eloquence of St. Chrysostom. 'After the whole creation was finished, when the heavens above were crowned with hosts of stars, and the earth beneath was adorned with all kinds of flowers; when the mountain-tops, the plains, and valleys were filled with trees, plants, and shrubs; when the flocks and herds sported with delight; when choirs of singing birds, indicating their proper nature, filled the air with music; when the sea abounded with aquatic animals, and the rivers, lakes, and fountains, with the creatures which they were intended to produce; when nothing was unfinished, but all things were perfect; the body required a head, the city a ruler, the creation a king; then God said, 'Let us make MAN.'—Hom. lix.

At his creation also, it has been observed by various com-

mentators, the Almighty did not say, as on former occasions, and with respect to other animals, 'Let the earth, or the waters bring forth man;' but when proceeding in the order of time to his last, best work, and about to produce a creature endued with reason, and of a contemplative nature, that should be capable of adoring the great Creator in his works, and that was to be the lord of all, the act is marked with something like counsel and deliberation. 'Let us make man,' is the formal language of the Almighty's determination; not that these words express any difficulty, or dependence on the will of another; but they serve to indicate the superior dignity, power, and understanding of that intelligent, immortal, and accountable creature, man.

27. *Male and female created he them.*—We may suppose from this, that Eve was created on the same day that Adam was, though the particulars of her creation are not mentioned till we come to the next chapter. This prolepsis, or anticipation of events, is not unusual in the writings of Moses.

28. *And God blessed them.*—What an amiable idea of Deity is here exhibited! The benevolent parent of the earth blesses his children at their first coming into the world: an incontestable proof, that he takes pleasure in our happiness, and is desirous that we should rejoice in our being. It is by virtue of this blessing, that the human race has been preserved from generation to generation.—*Fawkes.*

29. *Behold I have given you, &c.*—Here God assigns them their food; and makes no mention of beasts; but only of plants and fruits of the earth. For beasts being made by pairs, in their several species, (we may well suppose) as man and woman were, and not being yet multiplied, the killing of beasts, birds, and fishes, would have been the destruction of their kind: whereas there were plants innumerable, and great variety of fruit for their sustenance. And therefore here being no grant made to them of animals, nor yet any prohibition, it is very probable that they abstained from eating flesh till after the flood, (when God expressly gave them every living thing for meat, as well as the herbs, ch. ix. 3.) unless it were on some special occasions: as, perhaps, when they sacrificed living creatures; which they did in process of time, (ch. iv. 4.) though not at first.—*Bp. Patrick.*

31. *It was very good.*—The following practical observations by Henry are sensible and pious. 'Observe, 1. The review which God took of his work: 'He saw every thing that he had made, and, behold, it was very good;' this was the Eternal Mind's solemn reflection upon the copies of its own wisdom,

and the products of its own power. God hath hereby set us an example of reviewing our works. Having given us a power of reflection, he expects we should use that power, see our way, Jer. ii. 23, and think of it, Psal. cxix. 59. When we have finished a day's work, and are entering upon the rest of the night, we should commune with our own hearts about what we have been doing that day. So likewise when we have finished a week's work, and are entering upon the Sabbath rest, we should thus prepare to meet our God. Observe, 2. The complacency which God took in his work. When we come to review *our* works, we find to our shame, that much has been very bad; but when God reviewed his, 'all was very good.'

Thus ends this noble account of the Creation, which may be concluded to be perfectly consistent, in every the minutest part, with the soundest philosophical principles that have come to our knowledge, or that we ever can be made acquainted with. If it has hitherto been thought erroneous, or irrational, by presumptuous men; it has been so judged of, not from any real defect in itself, or in the words used, but merely in consequence of the ignorance and misinterpretations which have prevailed in the world. The consideration whereof should teach us modesty, and reverence; to be more diffident, as to any misapprehensions we may still have remaining, concerning other parts of the contents of God's most holy word, and to conceive, that such parts, instead of being inconsistent with truth, or with our best philosophical informations, may even lead us to further discoveries, and to a greater elevation and enlargement of the faculties of the human soul.—*King's Morsels of Criticism*, vol. i. p. 199, and *De Luc, Elem. of Geology*, passim.

The following judicious remarks are taken from Dr. Geddes, but with a few omissions and alterations. Every editor of the Hebrew Scriptures will be happy to profit by his extensive learning, his critical acumen, and his various researches; but, at the same time, he must, occasionally, guard against his peculiar and eccentric notions.

To retrace our steps, and take a retrospective view of this whole scheme of creation, as related in the first chapter of Genesis, we can hardly avoid seeing, that design characterises every part of it: that of all the cosmogonies that could be devised, it is the best calculated to impress on the minds of a gross, carnal people, the great truths which it is meant to inculcate; and to enforce obedience to laws and rites, principally founded on those truths.

The narrative of Genesis is perfectly well calculated to pro-

mote the great and good purposes for which it was contrived; namely, to establish the belief of one supreme God and Creator, in opposition to the various and wild systems of idolatry which then prevailed; and to enforce the observance of a periodical day, to be chiefly devoted to the service of that Creator, and the solacing repose of his creatures.

In fact, what stronger motive could be urged to preserve a people from idolatry, than by shewing, in so minute a detail, that all the worship-objects of the surrounding nations were themselves but mere creatures, the great celestial luminaries (most probably the first objects of adoration) not excepted?

He had, no doubt, particularly in view the idolatry of Egypt; where, as Bossuet elegantly says, *Tout étoit Dieu excepté Dieu même : et cette TERRE, qu'il avoit fait pour y manifester sa gloire, sembloit être devenue un TEMPLE d'idoles*. Beside the sun, moon, and stars, they adored the fishes of the sea, the birds of the air, the animals of the earth, and even the herbs of the field, radishes, leeks, and onions.

It was then of the utmost importance to persuade the Israelites, who had, during their stay in Egypt, been more or less contaminated by those idolatrous rites, that every plant of the field, fish of the sea, bird of the air, and beast of the earth; the whole visible world, in short, was the production of a Superior BEING, to whom alone divine worship could be due. In particularising the great quadrupeds, *בהמה*, ver. 24, and the great sea-monsters, *תנינם*, ver. 21, he alluded, in the former, perhaps, to the worship of Apis, in the form of a bull; from which the Israelites, in the wilderness, took the idea of their golden calf, and in the latter to the crocodile, which in some parts of Egypt was held in the greatest veneration.

Had our cosmologist spoken the language of metaphysical divinity, or held forth the allegorical reveries of Philo; had he represented the Creator of the world as a pure intellectual MIND, a Spirit eternal, infinite, incomprehensible, who by a single FIAT, or rather a single VOLUIT, instantaneously, and out of nothing, produced this whole visible creation; his people would not have understood him; there was nothing here to arrest their attention, and nothing to lay hold of their senses. But, by describing the CREATOR of the world, as a BEING of greater power indeed, but still a CREATOR resembling other artists, a CREATOR according to the image and likeness of man; by giving him rude materials to work upon, and a series of time in which to work; by making him work only by day, and repose by night; just as, when 'the sun ariseth, man goeth forth to his work, and to his

labor, until the evening;' (Psalms civ. 22, 23.) by making him, at every pause, review his work, and pronounce it to be good; by presenting a continued progressive scene of darkness gradually dispelled by increasing light, waters evaporated or dispersed into lakes and seas, swarming with fishes and other reptiles; a rapid vegetation taking place on the new-dried earth; the luminaries of the heavens displayed in all their splendor; the fertile soil animated into living creatures of every kind; and man, imperial man, formed by the hands of God himself;—he offered nothing to their belief, at which the senses could recoil, and nothing which their comprehension could not grasp. They must, themselves, have often seen, on a small scale, a part of the great scene laid here before them. They must have seen tracts of land, completely covered with water, and unfit for vegetation, become by evaporation, or draining, the most fertile spots—they must have seen whole days of misty darkness gradually dispelled, and succeeded by glorious sun-shine—they must have seen the wonderful rapidity of vegetation in many instances, even in less time than is allowed to it by the Hebrew cosmologist—they must have seen, particularly in Egypt, the waters swarming with fish, and the soil swarming with animals, or animalcules, which seemed to rise out of the fertilised clods; and although they had never seen the largest animals generated in that manner, they might have naturally enough supposed them to have had a similar origin. Spontaneous generation was, most probably, believed by them, as well as by most other nations: and the banks of the Nile were celebrated for that species of fecundity. See Ovid's beautiful description of re-animated nature after the deluge, *Metam.* l. i. v. 416. Even in the narration of Moses, the waters and the earth are said to produce fish and animals, although that productive power is communicated to them by the Deity.

As to man, he is not produced in that manner, for a very apparent reason; namely, to give him a greater degree of dignity, as being formed, indeed, out of the same earth with the other animals, but formed directly and immediately by the hand of God, and animated by the breath of His mouth. Hence, and from the dominion imparted to him over the earth and its contents, he is said to be made according to the image and likeness of God himself.

Another end which the cosmologist had in view, when he distributed the work of creation into six days, followed by a day of repose, was evidently to enforce the observance of a weekly Sabbath; a most excellent and humane institution, on two accounts: first, as a day of religious worship 'holy to the

Lord; and secondly, as a day of repose to the human, and even to the brute creation. On that blessed day, the neck of the noble steer bended not under the galling yoke; the patient camel carried not through the sandy, scorching desert, its grievous load; the mule felt neither the weight nor goad of its rider; and the ill-treated, useful ass, was, for a day, delivered of its unequal burthen. The man-slave and the maid-slave were, with respect to labor, during that day, on the same footing with the children of the family, and with the master himself; distinction of rank seemed for a while suspended, and equal rest and festal joy were common to all.

But could any motive be more powerful to recommend and enforce this wise, benevolent institution, than to make the Divinity himself observe it after the creation of his work?—Indeed it required a no less powerful motive. The sordid interests of man, his greediness of gain, and insatiable avarice, are not easily restrained by ordinary inducements; and we find that, in spite of God's example and command, sabbath-breaking was no uncommon transgression among the Hebrew people.

CHAP. II. VER. 1. *All the host of them.*]—That is, all creatures in heaven and earth, including the celestial constellations, the planets with their satellites, &c. They are called 'host,' or 'army,' not only from their immense number and variety, but from the order in which they are arranged, and the regularity with which they move.

2. *On the seventh day God ended.*]—These words seem to imply, that the Almighty performed some of the works of creation on the seventh day; which is contrary to the express declaration of Holy Scripture in other places. Some commentators endeavour to remove this difficulty, by changing the tense of the verb, and substituting the preterpluperfect 'had' ended; but this is rather a forced construction. The difficulty might have been removed by referring to the Septuagint Version, which has, 'on the sixth day.' This reading is supported by the Samaritan Text, and the Syriac Version; by Philo, in Leg. Allegor.; by Josephus, Antiq. lib. i. c. 1. who says that on 'the seventh day, God rested, or ceased, from his works,' and is approved of by Houbigant and others; it should therefore be received as the genuine text.

2. *And he rested.*]—This is the language of human nature; and, when applied to the Deity, must appear, if taken in a literal sense, derogatory to his divine perfections. He can neither know weariness, or fatigue, nor stand in need of the refreshment of rest. 'Ceased' would have been a better word, because the Hebrew verb, נָשָׁא, is not opposed to weariness, but

to action. It is probable, however, that, in the time of our translators, 'to rest,' meant 'to pause,' or 'to stop,' as it still does in the language of music.

3. *God blessed the seventh day, and sanctified it.*]—'With respect to the Sabbath,' says the Bishop of Landaff, 'the learned are divided in opinion concerning its origin; some contending, that it was sanctified from the creation of the world; that it was observed by the Patriarchs before the flood; that it was neglected by the Israelites during their bondage in Egypt; revived on the falling of manna in the wilderness; and enjoined, as a positive law, at Mount Sinai. Others esteem its institution to have been no older than the age of Moses; and argue, that what is said of the sanctification of the Sabbath in the book of Genesis, is said by way of anticipation. There may be truth in both these accounts. To me it is probable, that the memory of the creation was handed down from Adam to all his posterity; and that the seventh day was, for a long time, held sacred by all nations, in commemoration of that event; but that the peculiar rigidity of its observance was enjoined by Moses to the Israelites alone. As to there being two reasons given for its being kept holy,—one, that on that day God rested from the work of creation,—the other, that on that day God had given them rest from the servitude of Egypt,—I see no contradiction in the accounts.'

It is extremely natural to suppose, that the holy Patriarchs, before the flood, would derive improvement from this sanctification of the Sabbath by God himself, and imitate his example; which could have no other intelligible object, than the instruction of man, in a matter to which he was fully competent, and which must have been so agreeable to him. A day of rest regularly returning every week, we might suppose, would lead to pious thoughts and meditations on the attributes of God; and acts of praise and thanksgiving would naturally result from contemplating the works of creation, and the blessings annexed to his own existence.

The religious observance of the Sabbath must have proceeded farther than this; for in the time of Adam we read of sacrifices and offerings to the Lord; though we have no reason to suppose that there was any ordination of priests, any set form of public prayer, or any of those rites and ceremonies, which were afterwards instituted by Moses.

It is worth observing, that the numeral 'seven' is derived from a Hebrew word signifying 'sufficiency,' or 'completion;' and the peculiar solemnity, the mystical properties and fanciful notions attached to this number by Jews, Christians, and

Heathens, by priests, philosophers, and poets, seem all to have been derived from the Mosaic account of the creation. See *Philo Jud.* de Numero septenario, in *Mundi Opificio*, et in *Leg. Allegor.*; *Jamblichum*, de vitâ Pythag.; and *Clem. Alex. Strom.* vi. Hence also most of the solemn acts of the Jews, from the periodical emission of Noah's dove to the regular institution of the Sabbath, are, with respect to time, of a hebdomadal nature. The reader may see many ingenious and amusing remarks on the number 'seven' in *King's Morsels of Criticism*, vol. iii. p. 172—183.

4. *These are the generations, &c.*]—That is, this is a faithful account of the origin of the world; which Moses here repeats, to impress on the minds of the people more deeply, that the world was not God, but the work of God, which they were to acknowledge every seventh day.—*Bp. Patrick.* See, also, *Rosenmuller* on תולדות, and compare chap. vi. 9; xi. 27; xxv. 16; where, instead of 'generations,' we should render 'this is an account of the generations,' or 'of the progeny.'

4. *In the day.*]—The word 'day' is here, and in many other parts of Scripture, used indefinitely for 'time.'

6. *There went up a mist, &c.*]—When we reflect that the immense body of waters had but recently subsided, and formed themselves into seas and lakes, we may readily conceive, that the influence of the sun's heat on the earth would cause mists and exhalations to arise for a considerable time; which, after being suspended in the atmosphere, would descend in the form of dews, or fogs, and thus 'water the whole face of the ground.' Egypt, says M. Savary, would be uninhabitable, did not the nocturnal dews restore life to vegetables. These dews are so copious, especially in summer, that the earth is deeply soaked with them; so that in the morning one would imagine that rain had fallen during the night. This is the reason why the Scripture promises the Israelites, who inhabited a climate nearly similar to that of Egypt, 'the dew of heaven,' as a signal favor. Irwin also in his voyage up the Red Sea, when on the Arabian shore, says, 'difficult as we find it to keep ourselves cool in the day-time, it is no easy matter to defend our bodies from the damps of the night, when the wind is loaded with the heaviest dews that ever fell; we lie exposed to the whole weight of the dews, and the cloaks in which we wrap ourselves, are as wet in the morning, as if they had been immersed in the sea.'—*Burder's Oriental Customs*, Vol. i. Nos. 14, 84.

The translators of the Septuagint render the Hebrew word נַחַל, by πηγη, 'a fountain,' or 'spring;' and some ancient interpreters understand, that the ground was watered by numer-

ous rills issuing from so many springs, or fountains. It has been said, that the first chapter ought to have ended here; and that the present division is abrupt and improper.

7. *And the Lord God formed man, &c.*]—As a potter hath power to form the clay into what vessels and figures he pleases, so the Lord God formed Adam out of the dust, or clay; to which frequent reference is made in the holy Scriptures. Isaiah lxiv. 8. ‘O Lord, thou art our Father; we are the clay, and thou our potter.’ See, also, Romans, ix. 20, 21.

7. *Breathed into his nostrils the breath of life.*]—Man’s body, formed and fashioned most exquisitely by the divine artificer, from such mean materials as the dust, was however animated by the breath, or inspiration, of the Creator himself, who ‘breathed into his nostrils the breath of life.’ It is not to be supposed that any such action was performed by God, as actual breathing into the nostrils of the inanimate clay, which formed man. This is spoken after the manner of men; and we are only to understand from it, that God himself, by his divine energy, gave to the human creature, which he had formed, that power of breathing, or respiration, which is the cause and continuance of animal life; and therefore it is added, that, in consequence of this original respiration given by God, man, before an inanimate frame of clay, became a living soul; that is, a living creature. The expression of breathing ‘into his nostrils’ refers to that power of respiration, which is visibly seated in those parts of the human frame. But it may be asked, is this all which the present text imports? Doth it only acquaint us with the natural and animal life of man, and inform us nothing of his immaterial soul? I dare not say, that this is all which the text imports; but, upon the most scrupulous examination, it doth not appear to me, that Moses speaks any thing of the immaterial soul. This I conceive to be referred to and understood, in the declaration that man was created in the image of God, rational, holy, immortal. But here it seems that the animal life only is spoken of; for, the ‘breath of life’ is plainly applied to the animal species as well as to man: thus it is said, Gen. vii. 22, ‘All in whose nostrils was the breath of life died.’ Comp. vi. 17. vii. 15, &c. And though the word נֶשְׁמַת, ‘neshmet,’ is sometimes used for the ‘soul, mind, reason;’ yet when ‘of life’ is added to it, as a genitive case, it seems to mean only that animal breath, which taken away, we die, and return again to our dust. And as for the words ‘a living soul,’ it is undoubted that they refer only to animal life, which is consequent upon the breath respired through the nostrils. For a proof, you need only turn to verse 20th of the first chapter, where the same Hebrew word ‘soul,’ or

‘life,’ there properly translated ‘creature,’ is applied to the productions of the water. See also Numb. vi. 6; Lev. xxi. 1, 11. where a ‘dead’ soul is spoken of. Notwithstanding, I cannot but observe, that there is something peculiar and striking in the phrase of ‘God’s breathing into man’s nostrils the breath of life;’ which, perhaps, may seem to infer more than the words, thus compared, will allow us, as commentators, to advance.—*Dr. Dodd.*

This opinion is supported by Grotius, and other commentators. The Hebrew expression is ‘the breath of lives,’ which, according to the learned Matthew Poole, either signifies, that this breath was to be commensurate with the soul’s existence, and therefore to continue not only during our present life, but to be one of the characteristics of that which is to come; or, much more probably, it is meant to express the various kinds of life which this breath, or rather the act of respiration, may be said to communicate to us; namely, 1. The life of plants, as far as respects the growth and nourishment of our bodies, at least, those parts which are called recrements. 2. The life of animals, with respect to the senses, and their loco-motive power; and 3. The life of an intelligent being, with respect to reason and the other faculties of the soul. See, also, *Josephus*, Antiq. Jud. lib. i. 2. and *Juvenal*, Sat. xv. 149.

8. *Eastward in Eden.*]—This local adjective must have relation to the place where Moses was when he wrote; which, it is supposed, was in the land of Midian, or in some part of the wilderness of Arabia. The garden of Eden, therefore, must be understood to be in an easterly direction, with respect to that, or the country of Judea.

9. *The tree of life.*]—The ancient fathers, and others, think it was called ‘the tree of life,’ because it had a virtue not only to repair the animal spirits, but also to maintain them, and all the organs of the body, without decay, till man should have been fit to be translated into another world. Some imagine, that such a vivifying power in this tree is intimated, chap. iii. ver. 22. ‘Lest he put forth his hand, and take of the tree of life, and eat, and live for ever.’ But the words ‘life’ and ‘death;’ and the expressions ‘to live’ and ‘to die,’ were used by the Hebrew writers in a great latitude of signification. See, particularly, the note on Prov. xv. 10.

Others are of opinion, that it was so called symbolically, and in a sacramental sense, because it was a sign of that life, which man had received from God, and of the continual enjoyment of it, on condition of his obedience. After all the learned and ingenious commentaries on this subject, it is pro-

bable that there is some tropological sense intended, which we do not yet understand. There are abundant reasons 'to induce us,' says Sir William Jones, (vol. iii. p. 196, of his works, 8vo edit.) 'to think the Hebrew narrative more than human in its origin, and consequently true in every substantial part of it, though possibly expressed in figurative language; as many learned and pious men have believed, and as the most pious may believe without injury, and perhaps with advantage, to the cause of revealed religion.'

'A view of the different materials of which man is composed,' says Bp. Horne, 'may teach us to form a proper estimate of him. He stands between the two worlds, the natural and the spiritual, and partakes of both. His body is material, but its inhabitant descends from another system. His soul, like the world from which it comes, is immortal; but his body, like the world to which it belongs, is frail and perishable. From its birth it contains in it the seeds and principles of dissolution, towards which it tends every day and hour, by the very means that nourish and maintain it, and which no art can protect beyond a certain term.'

'Traditions and traces of this original garden seem to have gone forth into all the earth; though, as an elegant writer justly observes, they must be expected to have grown fainter and fainter in every transfusion from one people to another. The Romans probably derived their notion of it, expressed in the gardens of Flora, from the Greeks, among whom this idea seems to have been shadowed out under the stories of the gardens of Alcinous. In Africa, they had the gardens of the Hesperides, (the fruit of which was said to be guarded by a dragon) and in the East those of Adonis. The term of Horti Adonidis was used by the ancients to signify 'gardens of pleasure,' which answers strangely to the very name of Paradise, or the Garden of 'Eden.' It should be remarked, that from the Hebrew word ֶדֶן, 'Eden,' is evidently derived the Greek Ἑδονή, 'Edoné,' which signifies 'pleasure, delight,' &c.

'That some of the objects in Eden were of a sacramental nature, we can hardly doubt, when we read of 'the tree of knowledge,' and 'the tree of life.' The fruit of a material tree could not, by any virtue inherent in it, convey 'the knowledge of good or evil,' or cause that, by eating it, a man should 'live for ever.' But such fruit might be ordained as a sacrament, upon the participation of which, certain spiritual effects should follow. This is entirely conformable to reason, to the nature of man, and of religion.'

‘It is remarkable, that, in the earliest ages, a custom should be found to prevail, both among the people of God, and idolaters, of setting apart and consecrating gardens and groves, for the purpose of religious worship. Thus Abraham, we are told, ‘planted a tree, or grove, at Beersheba, and called on the name of the everlasting God.’ The worshippers of false gods are described, in the writings of the prophets, as ‘sacrificing in gardens,’ as ‘purifying themselves in gardens, behind one tree in the midst;’ and it is foretold, that they should be ‘ashamed for the oaks, which they had desired, and confounded for the gardens which they had chosen.’ A surprising uniformity in this point may be traced through all the different periods of idolatry, as subsisting among the Canaanites, the Egyptians, the Greeks and the Romans. Groves were dedicated to the gods, and particular species of trees were sacred to particular deities. The same usage prevailed among the Druids, in these parts of the world. And to this day the aisles of our Gothic churches and cathedrals are evidently built in imitation of those arched groves, which of old supplied the place of temples. It is not, therefore, without reason, that the author of a learned dissertation on the subject makes the following remark: ‘These were the hallowed fanes of the ancients, in which they performed divine worship. And indeed, if we would trace up this rite to its origin, we must have recourse to the true God himself, who instituted in Paradise a sacred garden, or grove; ordained Adam to be the high priest of it, and consecrated in it two trees, for a public testimony of religion.’

‘A material tree could only confer eternal life as a divinely instituted symbol, or sacrament, as ‘an outward visible sign of an inward spiritual grace, given to Adam, as a means whereby he was to receive the same, and a pledge to assure him thereof.’ Hereby he would be continually reminded of the truth communicated to him, without all doubt, from the beginning; that there was another and a better life than that led by him in the terrestrial and figurative Paradise, a life on which he was to set his affections, and to which he was to look, as the end, the reward, the crown of his obedience; a life supported, as it was given, by emanation from that Being, who only hath life in himself, and is the fountain, from which, in various ways, it flows to all his creatures.’

‘This sacramental designation of the tree of life in Paradise may be further evinced, perhaps, by a passage or two in the book of St. John’s Revelation. ‘To him that overcometh,’ says the captain of our salvation, ‘will I give to eat of the tree of life,’ which is in the midst of the paradise of God.’ And

again—'Blessed are they that do his commandments, that they may have right to the tree of life.' 'By eating of the tree of life in the paradise of God,' is here evidently meant a participation of eternal life with God in heaven.'—*Bp. Horne.*

The nectar and ambrosia of the heathen mythology, and the sacred liquor called Amreeta in the religion of the Hindus, all which were supposed to confer immortality, are derived perhaps from the Mosaic account of the tree of life, though greatly varied and corrupted in passing from age to age by oral tradition.

9. *The tree of knowledge of good and evil.*—So called, as Bishop Patrick supposes, because God intended by this tree to prove Adam and Eve, whether they would be good or bad. Some think it was set before man as a sign, or *caveat*, that he was not to aspire after more wisdom than became him; nor to take upon him to decide for himself what was good or evil, right or wrong, independently of his Maker. Others think it was so called afterwards, because by eating it, he knew from miserable experience the difference of obeying and disobeying God's commandments. These two trees will for ever remain constant monitors to man, that his happiness and misery were in his own hand, and depended wholly on his obedience.—*Fawkes.* See also *Prideaux's* Manuduct. ad Theol. Pol. p. 189.

'The prohibition with respect to this tree being intended for man's trial, was at the same time calculated to give him the information necessary for that purpose. Such is the nature and design of every law. It conveys the knowledge of good and evil, by prohibiting the latter, and consequently enjoining the former. 'By the law,' says St. Paul, 'is the knowledge of sin.' I had not known lust, except the law had said, 'Thou shalt not covet.' It is the law, in every case respectively, which gives the knowledge of good and evil. Obedience to it is good, and the reward is life; disobedience is evil, and the penalty death. And the trial of man, thus informed, is, whether he will obey or disobey; in order to the manifestation of the lawgiver's justice, wisdom, power, and glory, by rewarding or punishing him, as he does the one or the other. The difficulty lies here: why an action, to appearance so unimportant and insignificant as that of eating or forbearing to eat, the fruit of a tree, should have been appointed as the test of his obedience? To solve this difficulty, let it be considered, that beside those laws usually termed moral, and supposed to speak their own fitness and propriety, from an obvious view of the nature and constitution of things, it is not strange or uncommon for God to try the love and obedience of man by other precepts, styled positive and

ceremonial. Such was the order for Abraham to quit his country and kindred, and afterward to offer his son Isaac; on which latter occasion, notwithstanding the proofs before given by him of an obedient spirit, God was pleased to say, 'Now I know thou fearest God.' Such were the ritual observances regarding sacrificature, and other particulars, observed among the Patriarchs, and afterward, with additions, republished in form by Moses. Such are the injunctions to abstinence and self-denial, with the institutions of baptism and the Lord's Supper, among Christians. What hath been thus done under every other dispensation, was done likewise in Paradise.'

'And as touching these same precepts called positive, even they are not what they are sometime deemed to be, arbitrary precepts, given for no other reason, but because it is the will of God to give them. They carry in them a reason, which, though it may not be discoverable, unless revealed, is yet nevertheless founded on the state of human nature, its relation to God, and its various wants, at different times, and in different situations. The observation, indeed, made by an eminent casuist with respect to human laws, holds much stronger with respect to divine laws. 'The obedience of that man is much too delicate, who insists upon knowing the reasons of all laws before he will obey them. The legislator must be supposed to have given his sanction from the reason of the thing; but where we cannot discover the reason of it, the sanction is to be the only reason of our obedience.'

'Whether we consider the tree of knowledge as to its nature, its situation, its design, or its qualities, it seems to have been a very apt and significant emblem of the creature, or the world, with its delights and its glories, the objects opposed in every age to God and his word. To reject the allurements of the former, and obey the dictates of the latter, is the knowledge of good and evil, and the true wisdom of man. So that the forbidden tree in Paradise, when the divine intentions concerning it are explained from other parts of Scripture, teaches the important lesson more than once inculcated by Solomon, and which was likewise the result of holy Job's inquiries: 'Behold, the fear of the Lord, that is WISDOM; and TO DEPART FROM EVIL IS UNDERSTANDING.'—*Bp. Horne.*

10. *And a river went out of Eden.*—The word Eden in Hebrew, as we have already observed, signifies 'pleasure.' Hence several versions, and among the rest the Vulgate, have rendered it 'the place, or garden, of pleasure.' But it is sufficiently evident, from several passages of Scripture, that it is the proper name of a country; for Cain is said to have dwelt in 'the land

of Nod, on the east of Eden.' (chap. iv. 16.) It has, however, exercised the sagacity of commentators, to determine the spot where Eden was situated. The learned Heidegger, Le Clerc, Pere Abram, and Pere Hardouin, place Paradise near Damascus, in Syria, about the springs of Jordan. But this is destitute of all the marks specified in the Mosaical description, which ought to be the principal test in this inquiry. Sanson, Reland, and Calmet place Eden in Armenia, between the springs or heads of the Tigris, the Euphrates, the Araxes, and the Phasis; but this scheme is not much better supported than the former, modern travellers having discovered that the Phasis does not rise in the mountains of Armenia, as the ancients pretended, but at a great distance from the Tigris and Euphrates, in Mount Caucasus.

There still remains a third opinion to be considered, and this is indeed supported by all the passages in Scripture, where Eden is mentioned. According to this, the terrestrial Paradise was situated on the united stream of the Dijlat, or Hiddekel, and Frat, called by the Arabs Shat al Arab; that is, the river of the Arabs, which begins two days journey above Basrah; and about five leagues below divides again into two or three channels, which discharge themselves into the Persian gulph. The Shat al Arab is therefore the river passing out of Eden, which divides into four heads, or different branches, and makes four rivers, two below, the Pison and Gihon, and two above, the Euphrates and Hiddekel. This opinion was first suggested by Calvin, and is, with some little variation, followed by Stephanus Morinus, Bochart, and Huet, Bishop of Avranches.—See Universal History; and *Joh. Hopkinsoni* Descript. Paradisi.

We cannot help observing here, that most of the emblematical representations of heaven in the New Testament are borrowed from the Mosaic description of the primeval seat of innocence and felicity. Hence it is often called 'Paradise;' and in the description which St. John (Rev. chap. xxi. 18, 19, 20, and chap. xxii. 1, 2.) has given of the New Jerusalem, the city is said to be of 'pure gold,' the foundation of the gates to be garnished with all manner of 'precious stones,' and the twelve gates to be of 'twelve pearls,' plainly alluding to the gold, the bdellium, and the onyx stones, in this description of Paradise. In like manner, the 'water of life,' proceeding out of the throne of God, and the 'tree of life,' in the midst of the street, and on either side the river, as plainly allude to the river of Paradise, and the tree of life in the midst of the garden of Eden. We also find the prophets often borrowing their ideas

of happiness from the same source. Thus, in the figurative description of Tyre, (Ezek. xxviii. 13.) most of the images are paradisaical. 'Thou hast been in Eden, the Garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond; the beryl, the onyx, and the jasper; the sapphire, the emerald, and the carbuncle, and gold,' &c.

11. *Pison*.]—By *Pison*, Bp. Huet understands the western stream, which arose from the parting of the Euphrates and the Tigris; and by *Havilah*, the eastern tract of Arabia lying near the bottom of the Persian gulph; but *Reland* and *Calmet* consider the river *Pison* to be the *Phasis*, and the *Gihon*, v. 13. to be the *Araxes*. This opinion is supported with much learning and ingenuity; but the whole is involved in obscurity, from the great changes, which the deluge must have produced on the earth, and our consequent ignorance of antediluvian geography. See the Notes on the deluge.

12. *Bdellium*.]—*Bdellium* is a transparent, aromatic gum; but some commentators understand by the Hebrew word, 'crystal,' and others 'pearl.' 'Once for all, observe,' says the judicious *Poole*, 'that many of the Hebrew names of stones, trees, birds, and beasts, are even to the Hebrew doctors, and others, of uncertain signification.' This uncertainty, with respect to such subjects, is not peculiar to the Holy Scriptures; but is common to all ancient books, from the imperfect manner in which they are described, in the few works that remain on subjects of natural history, and the entire want of drawings and engravings to illustrate them. See *Bochart*, *Hieroz.* lib. v. cap. 5.

17. *Thou shalt surely die*.]—Or be subject to all the evils of mortality. In order to perceive the variety of senses in which this denunciation might be understood, see Note on *Prov.* xv. 10.

18. *It is not good, &c.*]—Here we learn that man, from his creation, was intended to be a social being; to this great law of his nature he chiefly owes his happiness, his knowledge, and his power. There are few who would cultivate happiness, if no one could share it with them; and no one would engage in the pursuits of knowledge, if he could not communicate it to others.

19. *Brought them unto Adam to see what he would call them, &c.*]—We are not to understand that the Almighty personally brought the creatures of the earth before Adam; but that, having no fear or dread of him, they readily presented themselves to him; not on the same day, nor in any regular order, but by degrees, and from time to time. It should be remembered, once for all, that such was the reverence of Moses and

the Jews, with respect to God, that they frequently ascribe events to his immediate agency, which might have been produced by secondary causes, or by any other means originating from the ordinations of his providence. Farther, the language of the Holy Scriptures must not be interpreted in too strict and literal a sense; because frequent instances of amplification, and of indefinite expressions, may be found, when the sense must of necessity be limited.

Thus, when the Almighty says, 'every living substance that I have made will I destroy,' we are not to understand that fishes are included. When it is said of our Saviour, that 'the whole city went out to meet him,' it is only meant that people in general went. When Lot's daughter said, 'there is not a man in the earth,' she meant in the country, or district, where she then was. When it is asserted of our Lord, that 'without a parable spake he not to his disciples,' we are only to understand, that this was a very usual mode of instruction with him; and the assertion with which St. John's Gospel concludes is to be taken as an example of that very common figure, the hyperbole, meaning that our blessed Lord said and did a great many things which are not recorded. Such indefinite forms of speech are common to all languages, and afford no just ground for cavillers. The Holy Scriptures contain none of the guarded provisos, enactments, and exceptions of human laws; but are addressed to the consciences of men, with which they might tamper and deceive themselves.

From the words of the text, therefore, we are not required to believe, that one of every individual species of animals throughout the whole creation appeared before Adam, and received from him its appropriate name; because it is well known, that many of them must have been invisible, many more could not exist in the particular climate which he inhabited, and therefore could not be found: but by 'every beast of the field,' and 'every fowl of the air,' we are to understand the animals, birds, and insects, that surrounded him, and that occasionally presented themselves to his senses in the garden of Eden. See the latter part of the note on ch. vii. 20. The circumstance of Adam first giving names to the animals of the earth, conveys to the mind a natural idea of the original formation of language, and is perfectly consistent with the opinions of philosophers on that subject.

22. *And the rib, which, &c.*—In this account of the formation of Eve, there is nothing more miraculous than in any other act of creation. The production of a leaf, the germination of a plant, and the principles of vitality, are to our finite minds

equally wonderful; but as these things appear every day, according to the established order of God's providence, they excite no admiration, or astonishment. Now, the formation of Eve being one single act of God's power, it is, for that reason only, apt to produce both the one and the other. It is too much the custom with men of science, as well as with common observers, to attribute all the wonders of creation to the laws of nature; without considering that those laws are the establishment of God's wisdom and power, and constitute the usual course of his providence. A law necessarily presupposes a legislator, and is nothing without an agent to carry it into effect. As to the formation of Eve from one of Adam's ribs, there is nothing in this to excite any peculiar astonishment. The miracle is in the creation, not in the choice of subjects to create from. That power which formed the loveliest portion of the human species out of a rib, could have formed it out of any other substance: but if the Almighty, by this single act, meant to impress the mind of man with an idea of the intimate union that should subsist between the sexes; of the affection, which was to be cherished for a fellow-creature, that was taken from a part of his own body which lay near his heart; and of the endearing relations that were to spring from it; we surely cannot help admiring his wisdom and his goodness.

23. *She shall be called Woman.*—That is, she shall partake of my name as she does of my nature. The man himself was called *Adam*, from אָדָם, Adam, a Hebrew word, which means 'red earth,' of which he was formed. See note on chap. i. 26. The woman was called אִשָּׁה, Ashè, from אִישׁ, 'man,' from whom she was taken, i. e. אִישׁ with the feminine termination ה added to it. This analogy is, of course, lost by translation into other languages, unless we admit the probability that our English word 'woman,' is formed, by contraction, from 'womb-man.' See *Skinner*.

This account of the creation of Adam and Eve, says Dr. Geddes, is admirably calculated to mortify the pride, without depressing the dignity, of man; and to inculcate the strict and indissoluble union of man and woman in the matrimonial state. 'Man!' the Holy Scriptures seem to say, 'remember thine origin. Thou wast formed of the dust of the ground; be therefore humble: but, man! remember, also, that that dust was animated by the breath of God, and after God's own likeness; debase not the divine image by brutal actions.'—Both these inferences are so well drawn by the eloquent Chrysostom, that I cannot refrain from abridging what he says, commenting on

the passage in his 12th homily on Genesis. 'God taking dust of the earth, formed man; not simply *earth*, but *dust*, the most vile and lightest part of the earth!—If to this circumstance we attend, a great lesson of humility is presented to us. For, when we consider whence our nature drew the first principle of its constitution, we check every motion of pride, every haughty, supercilious idea, were they to arise in thousands; we become humble, and learn modesty, by reflecting on our original substance:' on the other hand, learning 'that man thus formed of dust, became a living soul, by being inspired with the breath of life, by the mouth of God, we ought ever to bear in mind this noble privilege of soul; and never do any thing unworthy of it.'

25. *And were not ashamed.*—The best commentary on these words are the following lines of Milton:

'Then was not guilty shame, dishonest shame,
With shows, mere shows of seeming pure.
So passed they naked on, nor shunn'd the sight
Of God or angel, for they thought no ill.'—P. L. iv. 313.

CHAP. III. VER. 1. *Now the serpent.*—Before we attempt an exposition, or rather an illustration of this difficult, and, perhaps, symbolical portion of Scripture, it may be necessary to lay before the reader a few particulars, which the learning and industry of different writers have furnished, respecting that particular species of idolatry, called serpent-worship, the history of which the learned Bryant justly considers as a desideratum in literature.

It may seem extraordinary, that the worship of the serpent should have ever been introduced into the world; and it must appear still more remarkable, that it should almost universally have prevailed. As mankind are said to have been ruined through the influence of this being, we could little expect, that it would, of all other objects, have been adopted, as the most sacred and salutary symbol; and rendered the chief object of adoration. Yet so we find it to have been. In most of the ancient rites we discover some allusion to the serpent. In the orgies of Bacchus, the persons who partook of the ceremony used to carry serpents in their hands, and with horrid screams called upon EVA, EVA. They were often crowned with serpents, and still made the same frantic exclamation. One part of the mysterious rites of Jupiter Sabazius was to let a snake slip down the bosom of the person to be initiated, which was taken out below. These ceremonies, and this symbolic worship, began among the Magi, who were the sons of Chus; and by them they were

propagated in various parts. Epiphanius thinks, that the invocation of Eva, Eva, related to the great mother of mankind, who was deceived by the serpent; and Clemens of Alexandria is of the same opinion. But I should think that Eva was the same as Eph, Epha, Opha, which the Greeks rendered Ophis, and by it denoted a serpent.—*Bryant's Anc. Mythol.* vol. ii. p. 197.

In Egypt was a serpent named Thermuthis, which was looked on as very sacred; and the natives are said to have made use of it as a royal tiara, with which they ornamented the statues of Isis. We learn from Diodorus Siculus, that the kings of Egypt wore high bonnets, which terminated in a round ball; and the whole was surrounded with figures of asps. The priests likewise upon their bonnets had the representation of serpents.—*Ib.* vol. ii. p. 200.

It is said, that, in the ritual of Zoroaster, the great expanse of the heavens, and even nature itself, was described under the symbol of a serpent. The like was mentioned in the Octateuch of Ostanès: and, moreover, that in Persis, and in other parts of the east, they erected temples to the serpent tribe, and held festivals to their honor, esteeming them the supreme of all gods, and the superintendants of all the whole world. The worship began among the people of Chaldea. They built the city Opis upon the Tigris, and were greatly addicted to divination, and to the worship of the serpent. 'Inventi sunt ex iis' (Chaldæis) 'augures, et magi, divinatores, et sortilegi, et inquirentes Ob, et Ideoni.' *Maimonides*, ap. *Selden*, *De Diis Syris*, Syntag. 1. c. 2, ad fin. From Chaldea the worship passed into Egypt, where the serpent deity was called canoph, can-eph, and c'neph. It had also the name of Ob, or Oub, and was the same as the basiliscus, or royal serpent; the same also as the Thermuthis: and in like manner was made use of by way of ornament to the statues of their gods.—*Ib.* vol. ii. p. 203.

We are told by Orus Apollo, (Lib. i. § 1.) that the basilisk, or royal serpent, was named ΟΥΒΑΙΟΣ, 'oubaïos': it should have been rendered 'oubus'; for oubaïos is a possessive, and not a proper name. The deity, so denominated, was esteemed prophetic; and his temples were applied to as oracular. This idolatry is alluded to by Moses, Levit. xx. 27. who, in the name of God, forbids the Israelites ever to enquire of those demons, Ob and Ideone; which shews that it was of great antiquity. The symbolical worship of the serpent was, in the first ages, very extensive; and was introduced into the mysteries, wherever celebrated: it is remarkable, that wherever the

Amonians founded any places of worship, and introduced their rites, there was generally some story of a serpent. There was a legend about a serpent at Colchis, at Thebes, and at Delphi; likewise in other places. The Greeks called Apollo himself Python, which is the same as Opis, Oupis, and Oub.—*Ib.* vol. i. p. 58.

No symbol occurs more frequently than that of the serpent on the Isiac Tables, the Obelisks, and other ancient monuments of Egypt. See *Montfaucon's Antiq.* by *Humphreys*, vol. ii. p. 171—242. The same may be observed in the Mythology of the Hindus. See the curious plate subjoined to *Moor's Mythology of the Hindus*. 'In most systems of poetical mythology,' says this writer, (p. 340.) 'serpents appear to have been the beautiful, deceiving, insinuating form that sin originally assumed.' See, also, p. 342.

The woman at Endor, who is said to have had a familiar spirit, is called **וּב**, Oub, or Ob; and it is interpreted 'Pythonissa.'

In the learned dissertation on Egypt and the Nile from the ancient books of the Hindus, (See *Asiatic Researches*, vol. iii. p. 345. octavo edit.) mention is made of a serpent called Heredi, famed throughout Egypt. The Muselmans insist, that it is a shaikh of that name transformed into a snake; the Christians, that it is Asmodeus mentioned in the book of Tobit, the *Ash-múghdív* of the Persian romances; and the Hindus are equal to them in their superstitious notions. My learned friends at Casi informed me, says Lieutenant Willford, that the sacred snake is at this day visited by travelling Sannyasis.

Abaddon, or Abaddon, is supposed by Mr. Bryant to have been the name of the ophite god, or old serpent, mentioned in the Revelations, chap. ix. 11. xii. 9. xx. 2. with whose worship the world had been so long infected. It probably originated among the people of Chaldea, who were greatly addicted to this species of idolatry. From Chaldea it passed into Egypt, and in Egypt Moses must have learned its history.

It may seem strange, that there should have been in the first ages such an universal defection from truth; and above all things such a propensity to this particular mode of worship, founded on a mysterious attachment to the serpent. What is scarcely credible, it obtained among Christians; for one of the most early heresies in the church was of this sort, introduced by a sect, called by Epiphanius 'Ophitæ,' and by Clemens of Alexandria, 'Ophiani.'—*Bryant*, vol. ii. p. 218; and *Dr. Lightfoot*, vol. i. p. 1022.

In the religion, or rather the mythology of the Hindus, the

sovereign of Patala, or the infernal regions, is said to be the king of serpents, and is called Séshanága.—*Asiatic Researches*, vol. i. 249. In Montfaucon, there is a representation of the two opposite principles of good and evil, under the symbols of two serpents contending for the mundane egg.

The serpent also was in Egypt, occasionally, the symbol of the deity, of the heavens, of the sun, of eternity, and of health.

From the poison with which Providence has furnished some of the numerous species of serpents, they may be considered as appropriate symbols, or emblems of evil, destruction, and calamity. In India, the destroying power, or death, we are told, is signified by the serpent; and in the northern mythology, Lok, the genius of evil, is styled the father of the great serpent, the father of death, the adversary, the destroyer. (*Mallet's Northern Antiq.* vol. ii. p. 190.) Nothing is more common on the ancient helmets than the figure of a serpent for a crest. We read of a class of soldiers called 'draconarii,' from their ensign being a dragon, i. e. (in Latin, draco) a large snake. Our dragoons, and the French 'dragons,' derived their title originally from the same insignia. The transferring of the serpent to the skies, as we find from the delineations on the celestial globe, and assigning to 'Ophiuchus huge' such an immense space in the heavens, is a presumptive proof, that this also proceeded from an act of idolatrous serpent-worship.

Now, it should always be remembered, that the great object of the Mosaic dispensation was to separate a chosen people from the idolatrous nations which surrounded them, and to establish the worship of the one true God. How, therefore, could this be more effectually done, than by representing Satan, or the evil spirit, as possessing the form of a serpent, that great and admired object of heathen idolatry, particularly among the Egyptians, and making it the instrument of seducing our first parents? (See *Div. Legation of Moses*, book vi. § 2.) For though no mention is made of the devil in all the writings of Moses, under any of his usual names, if we do not consider the Serpent in this chapter as one of them, many orthodox divines believe that he was the real agent in producing man's first transgression, particularly as the disastrous fact is frequently alluded to by the writers of the New Testament. *Rev.* xx. 2; xii. 9; *2 Cor.* xi. 3; *Rom.* xvi. 20.

It is worthy of observation, that the printed Samaritan copy instead of נחש, 'a serpent,' reads כדש, 'a liar,' which is in harmony with the assertion of our Saviour, as recorded by St. John, viii. 44. 'He was a murderer from the beginning, and

abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it.'

It has been said, that though Satan, in the form of a serpent, might beguile Eve, yet he could not deceive God; who, notwithstanding, says nothing of his disguise, and pronounced no sentence of condemnation on him, in his proper character, but simply on the Serpent.

1. *Was more subtil, &c.*] The word 'subtil' does not here so much denote the craft and insidiousness of this creature, as its gentle, familiar, and insinuating nature. That the serpent before the fall was mild and gentle, and more familiar with man than any other animal; that it did not creep on the ground, but went with its head and breast reared up, and advanced; that, by frequently approaching our first parents, and playing and sporting before them, it had gained their fondness; is not only the sentiment of Jews and Christians, but what seems likewise to have some foundation in Scripture: for when God says, 'He would put enmity between the serpent and the woman, and between his seed and her seed,' he seems to imply that some sort of kindness and intimacy subsisted between them before: and hence we see the reason why the devil should assume the form of a serpent, rather than that of any other creature. What sort of serpent this was, we are not told in Scripture. Perhaps there is none now like it in all respects, having been greatly degraded by the curse of the Almighty. Probably it was of the kind of those winged serpents, which are still found in the eastern and southern parts of the world, styled fiery, flying serpents, or seraphim; and termed fiery, not merely from their inflammatory venom, but because they appeared shining like fire, when they flew in the air. And from hence those lofty angels, who were frequently employed by God to deliver his will to mankind, were called seraphs, or seraphim. The devil is therefore thought to have made use of this kind of serpent, that he might resemble one of these angels of light.—*Fawkes.*

The great objection to this conjecture respecting the flying serpent is, that the report of the existence of such an animal is deemed fabulous; unless the *serpens jaculus* may be figuratively so called, from the rapidity with which it is said to spring from the ground, and dart on its prey. The fiery, flying serpent mentioned by Isaiah (chap. xiv. 29.) is considered by the learned Bp. Lowth, and others, as a symbol of Hezekiah. It might have served on other occasions to express some religious

mystery, or to represent some supernatural being; but there is no well authenticated account by naturalists, that such a species of serpent ever existed.

Those who are not satisfied with the above interpretation of the epithet 'subtil,' have asserted many particulars respecting serpents, to prove that they really possess more craft and subtilty than other animals; but some of these are extremely puerile, and others are evidently false. As proofs of extraordinary intelligence, it is said, for instance: 1. That when attacked, the serpent immediately conceals his head, by either thrusting it into the earth, or surrounding it in a spiral line with his body. 2. That, concealing himself in sand of the same color, he lies ready to bite whatever passes by. 3. That before he drinks, he spits out his own poison, lest by swallowing it he might destroy himself. 4. That, by exposing only the small protuberances on his head, which resemble grains of corn, he catches birds that fly to him, mistaking them for food. 5. That, in the winter, when his sight is injured, he restores it by rubbing his eyes with fennel. 6. That, when his scales are stiff and torpid, he scratches them with juniper prickles; and 7. That he presses one ear close to the ground, and stops the other with his tail, that he might not hear 'the voice of the charmer,' or enchanter: for Bochart has shewn, by numerous references to classic authors, that there were many persons in the east, who possessed the art of charming serpents. It is said that they rendered them perfectly tame, and could at any time entice them from their holes by music, and by muttering a certain form of words.—Hieroz. lib. iii. cap. vi.

The judicious reader will perceive how very insufficient all this is to prove, that the serpent is more subtil than any other creature; and will be inclined to believe, perhaps, that his character for cunning and deceit is derived entirely from the Mosaic history of the temptation and fall of man. When Moses asserts, therefore, that *the* serpent was more subtil than any beast of the field, it is not necessary to understand, that he meant to apply this epithet to the whole race of serpents; but to the particular serpent which tempted Eve. This is rendered farther probable, by the demonstrative article in Hebrew, *the* serpent, i. e. not any one of the whole species, indefinitely, but *the* identical one, of whose temptation the inspired writer was about to give the history.

1. *Yea, hath God said.*]—The particle 'yea' is generally used as an addition to something spoken before; and therefore looks more like the conclusion than the beginning of a discourse, as the Jews themselves have observed. This is thought by some to be a confirmation of the opinion, that the serpent,

before he accosted the woman, had transformed himself into a seraph, or angel of light; a transformation which we may the more readily believe, from the express declaration of St. Paul on another occasion, 2 Cor. xi. 14. 'Satan himself is transformed into an angel of light.' (See, however, the note on this text.) To account for the abruptness of the speech, 'Yea, hath God said, Ye shall not eat of every tree of the garden,' it must be remembered, that Moses relates only that part of the discourse by which the tempter accomplished his wicked design. 'We see,' says Fawkes, 'in this short narrative, the danger of being exposed to temptation, especially when it comes, as it did to Eve, dressed up with all possible allurements. Curiosity of trying the pleasures of sense, the desire of being our own masters, and of chusing for ourselves, together with the charming appearance of sin, and our own ignorance and inexperience of its consequences, are generally the first means of our being corrupted, notwithstanding the good maxims and principles we have received from our parents and instructors.'

4. *And the serpent said unto the woman.*—It is generally thought, that the devil spoke out of the serpent. If it be asked, why Eve was not afraid to hear a serpent speak? Josephus and others allege, that all animals were endued with speech and reason before the fall. But other interpreters observe, more plausibly, that it is agreeable to the oriental style, and to that of Moses in particular, to give voice and speech to all the parts of nature: they understand him to mean here, therefore, that the serpent, by his actions, conveyed the same ideas to the mind of Eve, as words of the same import would have done. For example, seeing the serpent eat of the forbidden fruit without receiving any injury, she concluded that the fruit was innocent, and was induced, by his example, to make trial of it.—*Fawkes.* See note on ver. 14; and *Sup. Obs.*

We find the practice of speaking by signs and actions very common in the Old Testament; and on occasions, when the use and necessity of it are not equally apparent. As when, for example, the false prophet pushed with horns of iron to denote the entire overthrow of the Syrians, 1 Kings xxii. 11. When Jeremiah by God's direction hides the linen girdle in a hole in the rock near Euphrates, Jer. xiii. 4. When he breaks a potter's vessel in sight of the people, ch. xix. 1, 10. Or when he puts on bonds and yokes, and casts a book into the Euphrates. See other instances adduced in the learned *Bishop Warburton's Div. Leg. of Moses*, book iv. sect. 4. p. 83.

5. *As gods.*—Rather, 'Like gods.'

6. *When the woman saw, &c.* Or 'perceived.' However

beautiful the fruit might have appeared externally, she could only know that it was good for food by seeing others eat it with delight, and apparently without injury. Some of the more learned of the Jews, beside Philo, and some of the Christian fathers, among whom were Origen and St. Austin, found it necessary in their explanations of the hexaemeron, or six days' creation, to have recourse to allegory, in order to elude the forcible objections of their adversaries. May not the tempting fruit, called by no specific name, be taken generally for those dangerous temptations, which are presented to the senses? and may not the gliding characteristic motion of the serpent aptly represent the gradual, insidious, and indirect advances, which evil, in the form of pleasure, generally makes, before we consent to embrace it? This, at least, is the allegorical language of Philo Judæus; Πολυπλοκὸν γὰρ δὲ ποικίλην ὡς περ τὸ οὐρανὸν ἢ κινήσεις, ἔτι καὶ ἡδονὴς.—*Leg. Alleg.* See note on ver. 14; and *Sup. Obs.* on this chapter.

7. *The eyes of them both were opened.*—That is, their eyes were opened, and they beheld their own folly and impiety; they now perceived their own nakedness, and the wretched degradation of their nature. By 'nakedness,' it should be remembered, the Holy Scriptures frequently express a state of helplessness and poverty, of wretchedness and degradation. They now felt the various ills incident to human nature; and, though they were not exposed to the inclemency of cold, yet, from the painful emotions of shame, they made themselves aprons or girdles, by braiding the slender twigs of the fig-tree.

8. *They heard the voice of the Lord God walking in the garden in the cool of the day.*—The Hebrew word, as the margin of our Bible marks, means also 'wind;' and those who are not inclined to believe in any real presence of the Almighty on this occasion, or in the utterance of any thing like articulate speech, must allow it to be one of the sublimest figures of oriental poetry. The wretched transgressor, Adam, penetrated with a sense of his ingratitude, his disobedience, and his guilt, instead of retiring to repose, thought that he heard the voice of his great Creator in the evening breeze, whispering to his troubled conscience the enormity of his crime, and instilling a natural fear of the dreadful consequences that would ensue.

12. *And the man said.*—Here we learn the important lesson, that guilt is attended with shame and fear, as its natural consequences. From the meanness and degradation which it produces, the next step is frequently an ineffectual attempt to screen ourselves, and to throw the blame on others. Thus it was with Adam. Instead of confessing, with tears of peni-

tence, his ingratitude and sin, he ascribes the cause of his transgression to the woman; while she removes it one step farther, by attributing it to the beguiling of the serpent. Let it be observed, however, that they were not yet so far debased as to tell a falshood. The whole must be regarded as a plain and simple statement of a disastrous fact.

14. *And the Lord God said unto the serpent.*]—God, after convincing our first parents of the greatness of their transgression, proceeds to pronounce the just sentence of condemnation upon the serpent and them. But if we would understand the true sense of the passage relating to the serpent, we must take off the veil, and consider the spiritual meaning concealed under those enigmatical expressions. For it must be remembered, that the earliest method of instructing mankind in moral and divine truths, was by allusions and metaphors drawn from sensible objects. In this sense, the punishment relates to the devil, who had abused the woman under the figure of a serpent. And accordingly God declared, that as he and his associates had been degraded from their primitive state of happiness, so this new instance of his malice, by which he had introduced sin and disorder into the works of God, in this lower world, should in the end recoil upon himself, and plunge him deeper in wickedness; and that from the seed of the woman should rise a Saviour, which should redeem mankind, and trample under foot the kingdom of sin and death.—*Fawkes.*

Some of the ancient fathers supposed, from the peculiar curse pronounced on the serpent, that he must have been of a different form in Paradise before the fall; otherwise 'going upon his belly' could be no degradation; because, from his organization, he could not move conveniently in any other way. In Bryant's Ancient Mythology, there is a serpentine figure represented in an erect posture, with a large head, in form something between that of a lion and a man, with radii darting from it. See vol. ii. p. 203.

A stronger objection is, that the latter part of the curse, namely, that of 'eating dust,' has not been literally fulfilled; because it is well known, that the food of the serpent is, for the most part, extremely delicate, consisting of young birds, mice, fruit, and frogs; and he cannot be said 'to eat dust' more than any other animal. The learned Joseph Mede considers God, with respect to this part of the curse, as addressing the devil, in speaking to the serpent. Whatever might have been the transgressions of this fallen archangel, before the creation, his agency had not yet commenced on earth; and, therefore, the words of the text may be considered as a sentence of further

condemnation with respect to his influence over the minds of men. The learned divine, therefore, just mentioned, understands the circumstances of 'going on his belly and eating dust' as tropologically expressing his degraded state, and signifying, that he should feed on the vices, frailties, and miseries, of mankind. 'Were there no sin, no confusion, no misery, in the world,' says he, somewhat quaintly, 'the devil would be soon starved,' p. 235. This opinion derives some confirmation from Psa. xlv. 25. 'Our soul is brought low, even unto the dust; our belly cleaveth unto the ground;' or, according to the Bible translation, 'our soul is bowed down to the dust; our belly cleaveth unto the earth.' For further information on this subject, see *Bochart, De Serpente Tentatore*.

15. *I will put enmity.*]—Though Linnæus and other naturalists inform us, that by far the greater part of serpents are not poisonous, yet there is no animal viewed with greater terror and disgust than the whole genus of serpents, not only by human beings, but, as it is said, by other creatures in general. They are attacked and destroyed, therefore, wherever they are found, except where protected by superstitious veneration; and when provoked, some of the smallest of them, it is said, will eagerly attack and bite their enemy. Taking the words under consideration in their literal sense, this part of the curse, with reference to the serpent, has been strictly fulfilled.

15. *It shall bruise thy head, and thou shalt bruise his heel.*]—These words, taken literally, can mean little more than what has been already expressed in the former part of the verse: we must therefore have recourse to the allegorical interpretation mentioned in the note on verse 14. The expression, that the prophecy should be accomplished by the seed of the woman, is very remarkable, and stands alone in the Holy Scriptures: but when compared with the singular prediction of Isaiah, and when, after the lapse of so many ages, the Messiah was born of a virgin, as had been foretold, the meaning of these words, however dark and mysterious before, could be no longer doubtful. There is no reason why the word 'seed,' with relation to the serpent, might not be taken as a collective plural, and why, with respect to the woman, it might not be restricted to the singular; (see Gal. iii. 16.) though Abp. Secker expresses some difficulty on this point.

16. *And thy conception.*]—By this is meant the languor and pain incident to women during the time of gestation, and the injuries that sometimes attend it. Le Clerc well explains it by the sickness and sorrow, which women experience in con-

sequence of conception. The Septuagint omits the clause altogether, as being sufficiently comprehended, perhaps, in what follows.

16. *In sorrow thou shalt bring forth children.*]—The danger of child-birth is well known; and it is remarked by Aristotle in his History of Animals, that women bring forth their offspring with more pain and danger than any other creatures.

16. *Thy desire shall be to thy husband.*]—That is, ‘thy desires shall be thy husband’s;’ a dative for a genitive case. Or, ‘thy desires shall be subject to thy husband’s will and pleasure.’ This seems to have been a proper punishment for her presumptuous sin in transgressing the commands of God, merely from the temptation of her own passions and desires, without Adam’s consent or knowledge, and then enticing him to do the same. It was to operate in future as a degradation from her first state, with relation to her husband; and, instead of being on terms of perfect equality, she was now sentenced to a state of comparative subjection and obedience.

17. *Cursed is the ground.*]—We may perfectly understand the meaning of this curse pronounced on the ground, by considering what it was before, and to what it was now reduced. When Adam was in Paradise, it produced, we are told, ‘every tree that is pleasant to the sight and good for food;’ now, we know, it yields but little that man can eat, comparatively speaking, without the most laborious cultivation: but ‘brings forth thorns and thistles’ spontaneously, and in abundance. Under these may be understood, by the very usual figure called synecdoche, all those useless and noxious plants, which are vulgarly termed weeds.

20. *And Adam called his wife’s name Eve.*]—The Hebrew word חַיָּה means ‘life,’ and the Septuagint has its equivalent in Greek, ζωη, ‘life.’

21. *Did the Lord God make coats of skins, &c.*]—The first clothes that Adam and Eve wore were such as shame taught them hastily to form from the leaves and twigs of the fig-tree; the next we learn consisted of skins: and this is confirmed by Diodorus Siculus, and Lucretius, in the account which they give of the first formation of society. But it is to be observed, that the word עוֹר, translated ‘skins,’ signifies also ‘the bark of a tree,’ which may very well be made into garments, as is evident from the numerous productions we have seen from the inhabitants of Otaheite and other islands in the Great Pacific Ocean. Instead of ‘unto’ Adam and ‘to’ his wife, we should now write, as an equivalent dative case, ‘for’ Adam and ‘for’ his wife.

From this passage of Holy Scripture, and a great many others, in which some specific action is ascribed to 'the Lord God,' it would be impious, almost to blasphemy, to believe that any personal, or immediate interference of the Deity is meant to be expressed. By an habitual reverence, Moses and the ancient Hebrews, as being under God's immediate and special protection, were taught to refer every event to Him, as to the great First Cause of all things. Overlooking, therefore, the intermediate agency of the human will, reason, and what we now call the laws of nature, or the established order of Divine Providence, they referred those things and actions immediately to the Lord God, which, in ordinary language, we should ascribe to secondary causes, or to man. The reader should have this impressed on his memory, in reading every page of the Hebrew Scriptures.

24. *Cherubims, and a flaming sword.*—Various are the interpretations, or rather conjectures, of critics and commentators respecting these words. Some suppose, with Grotius, that the Almighty surrounded the whole garden with fire; others, that the cherubim were angels armed with real swords; while Michaëlis thinks that they were equivalent to the 'equi tonantes' of Jupiter, and that lightning and thunder only are meant. M. De Luc imagines, that a volcano burst forth, and destroyed the spot. See note on Exod. xxv. 18; and on Ezek. i. 6. When we meet with such passages in the Holy Scriptures, there is but one alternative: we must either take them literally, or metaphorically. Instead of vainly attempting to fix the precise sense of the present text either way, we may surely rest satisfied with its obvious import, and understand the meaning to be, that God placed an insuperable barrier against Adam and his posterity, so that they never should regain his former state in Paradise, nor acquire the privilege and power, which he at first possessed. The whole has been considered by learned men as a religious mystery, calculated to veil in suitable symbols the great question respecting the origin of evil, and to prevent such foolish and presumptuous inquiries as these:—Why was man exposed to temptations, which God must know he could not resist? Why was he not made happy, without the danger of sinning, and becoming miserable? How can transgression and misery be reconciled to the infinite goodness, power, and prescience, of the Deity? or how can such attributes be compatible with the free agency of man? These, and many other questions, will the mere creature, who is but dust and ashes, presume to ask respecting the Great Creator, whose power is omnipotent, and whose wisdom is past finding out.

SUPPLEMENTARY OBSERVATIONS ON CHAPTER III.

On a subject of such extreme difficulty as the temptation of Eve in the garden of Eden, the serpent, the tree of life, and the tree of knowledge of good and evil, it seems to be the duty of an editor to lay before his readers the substance of the various learning and conjectural criticism, which lie dispersed in ancient writers of different denominations, that some of the fanciful hypotheses of modern commentators might at least be stript of the allurements of novelty, and that every believer in Divine Revelation, after perceiving that our ignorance arises from the very imperfect knowledge which we possess of the mystical, and highly symbolical language of the Orientalists, may be furnished with the means of forming his own opinions, where no church imposes any article of belief. But the candid reader is requested to consider the supplementary information that is presented to him in the notes on this chapter, rather as materials for his own reflection, than as offering any decided opinions; rather as a liberal and impartial exhibition of other men's conjectures, than as any hypothesis, which the editor implicitly adopts himself.

Clemens of Alexandria, one of the most learned of the Christian fathers, informs us, (*Stromat. lib. v.*) 'that all who treat of theology, whether Greeks or Barbarians, studiously involve the beginnings of things, by delivering the truth in parables, symbols, and allegories;—that this symbolic mode of instruction was very much in esteem with the Hebrews, as well as the Egyptians; and that the Greeks borrowed it from Moses.'

In another part of the same book, after remarking that the Egyptians did not communicate a knowledge of their religious mysteries to all, but only to those of superior rank and character, he tells us, that, as far as relates to concealment, 'the mysteries (*αινγματα*) of the Egyptians are similar to those of the Hebrews;' and in book vi. he says, 'the character of the Holy Scriptures is parabolic.'

We learn also from Eusebius, (*Præp. Evang. lib. viii. et xi.*), that the Jews consisted of two classes, the learned and the unlearned; that the latter, or the multitude, were obliged to the literal observance of the laws of Moses; but that the former were freed from this subjection, being trained up to a more divine philosophy, and qualified to penetrate into the recondite meaning of them. 'Agreeably to this distinction,' he continues, 'they had public interpreters, called *DEUTEROTÆ*, who explained the allegorical sense, not promiscuously to all, but to such only as were qualified to receive it.'

‘Who is so weak,’ says that learned and zealous champion for the truth of Christianity, Origen, ‘as to think that God planted a garden like a husbandman, and in it a real tree of life, to be tasted by corporeal teeth; or that the knowledge of good and evil was to be acquired by eating the fruit of another tree? And, as to God’s walking in that garden, and Adam’s hiding himself from him among the trees, no man can doubt but that these things are to be taken figuratively, and not literally, to denote certain mysteries, or recondite senses.’

St. Austin, in his preface to the Twelve Books on the first three Chapters of Genesis, says, ‘No christian will venture to affirm that these things are not to be taken in a figurative sense, who recollects that the Apostle declares, ‘How all these things happened unto them as types, or figures,’ and recommends that remarkable expression in Genesis, ‘these two shall be one flesh,’ as a great mystery relating to Christ and the church.’ [Our translation of the text, 1 Cor. x. 11, reads ‘for ensamples;’ but it has ‘types’ in the margin.] He mentions also, that there were three opinions respecting Paradise; 1. That it was to be understood literally as a real, local garden. 2. That it was a spiritual paradise; and 3. That it was sometimes to be taken in one of these senses, and sometimes in the other, to which he himself inclines.

Yet this same father judiciously observes, ‘Scripture consists in the *sense*, not in the words; and the true sense is that in which the ancients agree. We are never to have recourse to figures,’ he continues, ‘for the purpose of explaining the Holy Scriptures, except when the literal sense is against the rule of faith.’ De Doct. Christ. lib. iii. c. 10. On no occasion can we stand more in need of the Golden Mean to guard against the errors of extremes; for, on the one hand, we see the allegorists, with the venerable Origen at their head, running into every fanciful excess of fanaticism, or infidelity; and, on the other, we know that the Jews were led to reject the heavenly Messiah, because they could not open their narrow minds to the spiritual and sublime interpretation of those prophecies which relate to him. See some sensible reflections on this subject in *Beausobre* and *Lenfant’s* excellent Introduction to their version of the New Testament.

Josephus, in the preface to his Jewish Antiquities, speaking of the writings of Moses, says, ‘The legislator dexterously veiled some things in parables, and delivered others with dignity in allegories; but whatever truths it was useful to be taken in a literal sense, these he openly and expressly taught.’ Having remarked, that an inquiry into the nature and causes

of these scriptural allegories, would afford ample matter for philosophical speculation, he signifies his intention of writing on the subject in future. He did not, however, fulfil his intention; but Philo has done what Josephus had projected: and, not to follow him in all his fanciful, platonising notions of the Scriptures, it may be proper to mention some of his interpretations respecting 'the tree of life,' and 'the serpent,' in which he is supported by other writers of respectable authority.

By 'the tree of life' is metaphorically meant, he says, piety to God, the greatest of virtues, by which the soul is rendered immortal. (*De Mundi Opificio.*) This comes near to Bishop Horne's sacramental interpretation of it. And by 'the tree of the knowledge of good and evil' is signified that prudence, which discriminates between things that are by nature opposite and contrary. 'These,' he adds, 'are not such fables as the poets and sophists amuse themselves with; but instructive allegories, that invite us to examine into their latent sense and meaning. Whoever does this, will say, that 'the serpent,' as he is aptly called, (for serpent means 'creeping, grovelling') is the symbol of pleasure. 1. Because having no feet, he creeps with his belly on the ground. 2. Because he feeds on the earth; and 3. Because he carries poison in his teeth, by which he destroys those whom he bites.' All which characteristics may be applied metaphorically to the man who devotes himself to pleasure, and who grovels on the earth, prone to the lowest gratifications of his animal nature, instead of considering his high distinction, and looking up towards heaven. These are said to form the last and worst of Mahomet's three classes of mortals at the last day. See *Sale's Prelim. Disc.* p. 112. On this occasion, the classical reader will recollect the well-known passage of Ovid;

Os homini sublime dedit; cœlumque tueri

Jussit.

Met. lib. i. v. 85.

Man looks aloft, and with erected eyes,

Beholds his own hereditary skies.

DRYDEN.

Instead of 'dressing,' or cultivating an earthly garden, Philo understands that, by the trees and plants in Paradise, are meant the various faculties of the mind, which it was Adam's duty to cultivate and improve.

Clemens Alexandrinus mentioned it, not as his own conjecture, but parenthetically, as an opinion generally received, that 'The serpent, a noxious production of the earth, creeping on his belly, and feeding on the ground, is allegorically taken for pleasure.' *Adm. ad Gentes*, p. 69. edit. Paris. See also *Erasmii*

Mil. Christ. Enchirid. p. 164. et seq. *Kepler*, Astronom. l. iv. p. 414. et *Campanell.* pro Gal. p. 23. The same interpretation is given by *Philo*, De Agricultura, p. 201, 202. edit. Paris.

Dr. Spencer, in his very learned and elaborate work *De Legibus Hebræorum*, speaking of the custom of the Egyptians in delivering all the sublimer parts of knowledge under the disguise of symbols, types and emblems, says, 'When God called Moses to his prophetic office, he considered him as a man bred up in the hieroglyphic learning of Egypt, and presented to his contemplation the mystery of his divine providence in the symbol of the bush burning with fire, but not consumed. It is, therefore, consonant to the history of Moses, to suppose that God wished him to give mystical representations of the more sublime subjects of theology; because that style of writing was suited to the hieroglyphic learning in which he had been instructed.' See more in illustration of the general subject, with numerous references to ancient and modern writers of the first authority, vol. i. lib. 1. cap. xv.

Some traces of this serpentine emblem of sensuality and voluptuousness may be observed in the pages of classical history and heathen mythology, of which our great heroic poet seems to have availed himself in his description of sin. See *Paradise Lost*, b. ii. l. 648—653.

In the collection of fragments that have been lately published as a supplement to *Calmet's Dictionary*, there is a plate near the end of the volume (p. 209.) representing *Hercules* destroying the hydra, or famous serpent, that had so many heads, which sprang out again, we read, after they had been cut off, till they were at length destroyed by fire. This hydra is remarkable for having a body somewhat like a woman, and with female breasts, though the rest of the figure is serpentine. There is another figure which exhibits the same hero in the act of trampling on the lower parts of a woman, which are serpentine; and, grasping the hair of her head with one hand, he is supposed to be beating her with his club, which he wields in the other. Now, as it is well known, that *Hercules* was distinguished for his fortitude in withstanding the blandishments of vice and pleasure, is not this an allegorical representation of his achievements, that favors the idea of the serpent being the symbol of sensual pleasure, particularly when combined with part of the female form? The well-known fable, which represents the infant *Hercules* strangling two serpents in his cradle, seems also to have been a symbolical representation of the hero's future virtues; and the instructive allegory called the '*Choice of Hercules*,' has been rendered popular by an

elegant translation from the Greek of Prodicus into English verse. (See *Spence's Polymetis*, or *Dodsley's Collect. of Poems*, vol. iii. p. 12.) Chimæra also was the daughter of Echidna, a viper, or serpent. In her upper part, we read, she was a black-eyed nymph; in her lower, a frightful serpent.—*Hesiod, Theog. v. 319; Ib. vi. 181.*

On the funeral monuments of the Greeks, it is not uncommon to see a figure falling dead, with a serpent coiled round his body, and two or more spectators flying from the sight with horror. (See *Montfaucon's Antiq. by Humphreys*, vol. v. p. 39, 58.) May not this be a significant emblem, that the deceased was too much addicted to pleasure, or fell a victim to the indulgence of sensual appetites and passions? But the direct testimony of the learned Christian father already quoted, confirmed as it is by that of Philo, seems conclusive; and is better than a whole volume of conjectures on the subject. The authority of Clemens on the present subject is of the more weight, because he presided over the celebrated school at Alexandria, and was deeply versed, we may suppose, in all the symbolical learning and mythology of the Ægyptians.

Farther, if Josephus, Philo, and some of the most learned of the Christian Fathers agree in asserting, that certain subjects in the writings of Moses are veiled in symbols and allegories; to what parts shall we apply this mode of interpretation, if not 'to the tree of knowledge,' 'the serpent,' 'the cherubim,' and 'the flaming sword,' which turned every way to keep the way of the tree of life?

St. Paul, in addressing himself to the Corinthians, says, 'I fear, lest as the serpent beguiled Eve, through his subtilty, so your minds should be corrupted from the simplicity which is in Christ.' Now, the city of Corinth was notorious even to a proverb for its devotion to pleasure, for the grossest sensuality and voluptuousness; and, as the holy Apostle draws a parallel between them and the temptation which seduced Eve, it may be supposed, that he favors the allegorical interpretation of those who consider the serpent as the well-known emblem, or symbol, of sensual pleasure. The same Apostle, we know, pronounced the history of Hagar, Ishmael, and Isaac, an allegory. (Gal. iv. 24.) And the expression of Moses, 'they shall be one flesh,' he says, contains a great mystery, applicable to Christ and his church. We may venture, therefore, to apply the same mode of interpretation, without any sinful presumption, it is hoped, to that mysterious portion of the Holy Scriptures, which respects the fall of man.

According to Bishop Horne, and other orthodox members

of our Church, a considerable part of it must be taken in a spiritual, or allegorical sense. Some would extend this mode of interpretation; but every sincere believer dreads the licentiousness of criticism, when not justified, or excused, by imperious necessity. Adopting the idea, that the serpent is the symbol of sensual passion, pleasure, and concupiscence, we may still consider these as the great tempters of man's innocence, and the frequent causes of his transgressions.

It has been thought, that as Eve in a state of innocence and inexperience could have had no idea of the devil, the Divine Goodness would scarcely have permitted her to be tempted by so powerful an adversary in such a form. It deserves particular notice also, that there is no mention made of Satan, or the Devil, in any of the writings of Moses; nor in any other parts of the Jewish Scriptures, if it be admitted, (as Bishop Warburton, Eichhorn, and others contend) that the Book of Job, and particularly the introductory part of it, was not written before the time of Ezra, nor till after the return of the Jews from the Babylonish captivity. See Div. Leg. of Moses, book vi. p. 530—532; *Eichhorn's Prim. Hist.*; and the Introduction to Job.

Let us reflect, however, that whether the account given us by Moses be taken in a literal, or allegorical sense, or whether we consider it as consisting of both, the credibility of the inspired writer is by no means affected by it: and the awful lesson which we learn is the same; viz. that man was created by the Almighty, and placed in a state of probation; that Eve was tempted by her passions to transgress the divine command; that the woman, having yielded to evil, as many still do, by doubting the truth of God's word, and listening to the voice of falshood, vanity, and pleasure, the man, seduced by her, was led to commit the same transgression; that they fell from their 'original righteousness;' that they incurred the sentence of death, according to the enlarged acceptation of that word, (see note on Prov. xv. 10.) and entailed the consequences of their sin and disobedience on their frail posterity. Are there not, at present, the same trials of human infirmity, and are they not the frequent causes of man's transgressions, to the present hour? The mediation of a Saviour is equally necessary to restore him to the favor of God; and the sanctions of his Holy Gospel are no less requisite to enable him to resist the temptations of the flesh, the world, and the devil. Is not this what we mean by the petition in our Litany, that God would be pleased to 'beat down Satan under our feet?' (See also Rom. xvi. 20.) The language of our ninth article, in the latter part of it, seems to favor this mode of interpretation: or at least it recognises, in very strong terms, sensuality, or 'the lust of

the flesh,' as the cause of original sin. (See *Dr. Hey's* excellent Disquisition on that Article, vol. iii. of his Lectures.) Though, therefore, the serpent may insidiously attack man in the heel; or in that part which presses on the earth, and is farthest removed from the noble seat of reason; yet his venom shall not prove fatal: but the promised seed, that is, the Saviour of the world, shall bruise his head, that vital part, where all the poison is collected; and when 'the time of the restitution of all things' shall come, He will utterly destroy his power, and, by renewing the Divine Image in man, banish every temptation to sin from the world.

In meditating on this awful subject, let us not forget that God pronounced his just sentence on the tempter, and on the tempted. Whatever the serpent might have been, whether he was the symbol of man's own sinful lusts and pleasures, or the terrific personification of all evil, he was accountable to God, and acted under his controlling power. From the earliest period of the world, therefore, we see the important truth exemplified, which the holy prophet Isaiah pronounced many ages after: 'I form the light, and create darkness; I make peace and create EVIL; I the Lord do ALL these things.'—Ch. xlv. 7. But this evil we may be assured is not without its use and remedy. And whether the bruising of the serpent's head means redeeming us from our original sin and the curse of the law, *that* has been done by our blessed Lord's precious sacrifice of himself; or whether it means a complete victory over the world, *that* has been exhibited for our love and imitation, in a life of unspotted purity and holiness, exposed to every trial of patience, fortitude, and forbearance, yet without sin.

THE TREE OF LIFE AND THE TREE OF KNOWLEDGE, OF GOOD AND EVIL.

In the various nations of the East, and particularly in Egypt, from which country Moses and the Israelites were lately come, almost every object in nature had some symbolical meaning annexed to it; a few only of which are sufficiently evident, the rest we can never hope to fully understand. A tree, we know, was often used in this sense by the inspired writers of the Holy Scriptures. The Psalmist compares the godly to 'a tree planted by the rivers of water.' Ps. i. 3. 'The ax is laid unto the root of the trees,' says John the Baptist; and, in the same metaphorical sense, our blessed Lord speaks, Matt. vii. 17, 18, 19. 'The godly are called 'trees of righteousness,' Isa. lxi. 3; and the wicked 'trees whose fruit withereth,' Jude 12. See Nebuchadnezzar's dream, Dan. iv. Wisdom is said to be 'a tree of life;' and Maimonides calls the law 'a tree of life,'

De pœnitentiâ, ix. § 2. With respect to the king of Assyria's army, Isaiah says (x. 19.) 'The rest of the trees of his forest shall be few, that a child may write them.' And in the Revelations, chap. xxii. 1, 2, is the following highly symbolical description of the tree of life: 'And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb. In the midst of the street of it, and on either side of the river, was there THE TREE OF LIFE, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.' The great difficulty of understanding this divine book arises from our ignorance of the imagery, and the symbols, that are used by the inspired writer. How can we possibly interpret the meaning, till we have learnt the mysterious alphabet, as it were, in which it is written? Probably there was some figurative, or allegorical interpretation annexed to this tree of the knowledge of good and evil, which we cannot yet understand, though from the definite article which is prefixed, it seems mentioned as well known, at least in the time of Moses. After so much has been written on the subject, it will not be improper to indulge a few reflections, which, though they may not clear away the obscurity of the passage, will at least have some tendency to reconcile us to our present condition, and to the just dispensations of Divine Providence.

First, man having been created a reasonable, and therefore a moral and accountable creature, it was necessary that he should be placed in some state of discipline and trial; otherwise he could not have made any advance towards that ultimate perfection, for which his Great Creator intended him. Let us take the words in the literal sense, and suppose that the Almighty only required, as the test of his obedience, that he should abstain from the fruit of a certain tree. Situated as he was, in the enjoyment of every blessing, this surely was an easy trial, and such 'a covenant of works,' as no other mortal was ever admitted to. His transgression, therefore, becomes more sinful, and his fall is calculated to impress every human being with the deepest sense of his frailties. But we should remember, that trust and affiance in God, and obedience to his divine commands, though we may not always understand the reasons of these duties, are the great foundations of all piety and virtue.

We should farther consider the very peculiar situation in which Adam was placed; and we shall then no longer think the law imposed on him either arbitrary, or unreasonable. His trial must necessarily have been very different from man mix-

ing in society, and subject to all the temptations arising from ambition, envy, malice, jealousy, pride, riches and poverty. These motives, and many more, could not operate till human beings began to increase and multiply; and then we find they soon produced their harvest of iniquity. But neither the virtues nor the vices of Adam could be influenced by any of those motives, which now generally constitute the merit and demerit of human actions: for even if the constancy of affection towards Eve, his lovely associate, had been enjoined him as his trial, it is evident there would have been little, or no merit in that, when there was no other woman to form any competition, nothing to excite jealousy, no other associates, and when we know 'it was not good for man to be alone.' Such reflections may partly serve to shew the wisdom of this peculiar dispensation of Providence; but it was undoubtedly intended to teach us a further, more important, and practical lesson.

The knowledge of good and evil may fairly be interpreted the perfection of knowledge, which is not attainable by us in our present state; and therefore it is sinful, as well as foolish, to covet it. It might contain, and perhaps was intended to veil, the mysterious question relating to good and evil; as we know they subsist compatibly, not only with the power, the mercy, and prescience, of the Almighty, but also with the freedom of the human will. Besides, could we know on all occasions what would be eventually *good*, and what would be *evil*, we should acquire a sort of prophetic wisdom, that would approximate to deity; but man is constantly calling '*good* evil and *evil* good.' This often arises, indeed, from his perverseness, and the delusion of his own sinful passions; but sometimes also it is the result of his unavoidable ignorance and frailty. When deliberating on the probable events of futurity, in which he might be deeply interested, he hopes, and doubts, and fears, and often rejects the better motive, and follows the worse. Hence arise disappointments, sorrows, poverty, and wretchedness. This, however, constitutes his discipline and warfare with the world. It affords him a proper field for shewing his beneficence to others, and for preserving in his own mind a constant sense of his dependence on God.

We cannot conceive an idea of moral exertion, without the impulse of hope or fear; and we have little conception of virtue in our present state, except when it is manifested in resisting temptation, in relieving misery and want, in meeting dangers with fortitude, and in enduring sufferings and privations with patience and resignation. Thus it is that good and evil are mixed, and that happiness and misery are connected.

Thus also Eve, though Adam's greatest solace and delight, was the cause of his transgression, and the source of his woe. Good and evil are mutually and essentially necessary to each other, as we may perceive from their effects, and may be said to resemble light and shadow in a picture. Well, therefore, might man be interdicted from stretching forth his presumptuous hand, and gathering the fruit of that mystical tree, which would confer this unprofitable knowledge: and perhaps it might be denounced hypothetically to Adam, 'in the day that thou eatest thereof thou shalt surely die;' that is, thou shalt no longer be an inhabitant of earth, because the knowledge thou hast is not fit for man; not adapted to his present condition; and therefore, if it could be acquired, he ought to be removed from it. Now, there are no metaphors more common, or forcible, than those which are derived from death. The reader, by consulting a Concordance, may find at least ten different meanings annexed to the word 'dead.' We know that Adam did not literally die, for he lived many hundred years after; and we have been since taught by authority, that the immortal soul could not be destroyed. See note on Prov. xv. 10. It was, therefore, as divines call it, a fall from righteousness, in consequence of a species of rebellion and wicked presumption on the part of man against his Maker, which was calculated to derange the great plan of Providence, and to shew that he thought what was good for him better than his Creator.

CHAP. IV. VER. 1. *I have gotten a man from the Lord.*]—Commentators are not agreed in their interpretation of this text. Some suppose that 'Lord' here only refers to her husband, and that she expresses her joy on being delivered of a male child, agreeably to God's benediction, ch. i. 28. The Hebrew might have been rendered agreeably to the Septuagint and Vulgate, 'through the Lord;' i. e. by means of the Lord. See *Rosenmüller*.

Others imagine, from the peculiar use of the Hebrew article, that she felt a degree of joy and exultation in believing, that in her first-born son the prediction, ch. iii. 15, was to be accomplished; and that he would be the promised person, or Messiah, who was to bruise the serpent's head. This conjecture, however, and many more, relating to the same subject, rest on such slight authority, that they scarcely deserve notice. See the remarks of Bp. Sherlock, in his third Discourse on the Use and Intent of Prophecy, pp. 59, 65, 67, 69, 71. Admitting that Eve had such an expectation, no mention is made of it, and we see, in the present case, how woefully she was disappointed. The name 'Cain' signifies acquisition, or possession.

2. *Abel.*—The name by which this child was distinguished signifies ‘vanity,’ or ‘nothingness,’ and seems prophetic of his miserable life, his being without offspring, and his untimely and unnatural death. Calmet says, that Eve having observed that Cain was not the deliverer which she imagined, gave to her second son a name denoting the vanity of her former hopes. Or she might wish to express, that the infant was born subject to the inconstancy and vanity of the things of this world; which she herself now began to experience more and more every day. It has been remarked by Grotius, and others, that as the employments here mentioned are the most simple and useful, so historians of all nations have informed us, that keeping flocks and cultivating the land were the earliest occupations that engaged the attention of men. *Dicaearchus*, ap. *Porphyr.* de Abstinencia, lib. iv. § 2. and *Servius*, ad Virgilium, in init.

3. *And in process of time.*—Either, 1. At the return of the time already appointed and set apart for the service of God; for the Hebrew means literally, ‘at the end of days;’ or, 2. At the end of the year, when there might have been, as there afterwards was among the Jews, more solemn worship and sacrifices: the word ‘days’ being often used for a year.—See *Levit.* xxv. 29; *1 Sam.* i. 3. and xxvii. 7; or, 3. More probably, at the end of the days of the week, i. e. on the Sabbath-day, which before this time, we know was blessed and sanctified. *Gen.* ii. 3. Bp. Patrick supposes that it was at the conclusion of the year, or after harvest.—See, also, *Rosenmüller* in loco.

3. *Brought.*—This seems to imply that some particular place was consecrated, or appointed, for the offering up of sacrifices. The Hebrew word *בָּרַח*, ‘brought,’ says Bp. Patrick, is never used with respect to domestic, or private oblations; but always for those public sacrifices, which were brought to the door of the tabernacle of the congregation, to be offered by the priest. It is not easy to determine how these brothers were led to sacrifice at all, either of the fruits of the earth, or of the firstlings of the flock. We read of no command of God enjoining such peculiar service and worship; from which Grotius and others have concluded, that a grateful disposition would lead men to offer the great Creator a portion of those blessings, which they owed to his bounty, and which were most valued by themselves. But admitting this to be the case, how could Abel believe that his sacrifice would be so acceptable to God, as the Apostle says it was, ‘by faith?’ *Heb.* xi. 4. Faith must necessarily have reference to some covenant, or promise, and is a principle distinct from natural reason. It is probable,

therefore, that Adam received some intimation, if not an express command, from God on this subject. There is no record of this, indeed, by Moses, in his very short compendious narrative, in which it has been observed many other things are omitted; such as Enoch's prophecy, Noah's preaching, the peopling of the world, &c.

It is not probable, says Bp. Patrick, that Adam would have presumed to invent a way of worship, by killing beasts, and burning their fat; especially as we cannot perceive any inclination to it in nature. Eusebius, therefore, very judiciously determines, that this peculiar mode of worship was not adopted by chance, nor from the suggestions of the human mind; but owed its origin to some divine intimation, or command. Plato seems to have had some notion of this in his *Epinomis*, when he forbids his legislator to make any alteration in the rites of sacrificing; because, says he, it is not possible for us mortals to know any thing about such matters. Vid. *Spencer De Leg. Heb.* vol. i. p. 150.

4. *And Abel, he also brought of the firstlings of his flock, &c.*] —Many have imagined that Cain's guilt consisted in his not bringing the first of his fruit, as he ought to have done; and as the Heathens always did, or were bound to do by their pontifical laws. (*Selden's Hist. of Tythes*, chap. i.) For it is only said, that he brought of the fruit of the ground, which was common; whereas Abel brought of the firstlings of his flock; an offering we may suppose of more value, in the first place; and in the next, as forming a portion of what might be considered as his individual property. It is added, also, that he 'brought of the fat thereof;' that is, the best of them; the word 'fat,' as Stockius, and other Lexicographers have shewn, being often used in this sense. So, also, at present, to live on the fat of the land, is to live on the best things that the land produces. Now, nothing is said of Cain's bringing either the first of his fruits, or the best of them, or in sufficient abundance. But the Apostle to the Hebrews, says Bp. Patrick, directs us to a better account. Abel offered with a pious mind; Cain without a due sense of God, or any sincere love of him. He offered the fruit of the ground, but did not devote himself to God; therefore it follows, that 'the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect.' Abel, says Bp. Sherlock, came a petitioner for grace and pardon, and brought the atonement appointed for sin: Cain appears before God as a just person wanting no repentance. He brings an offering in acknowledgment of God's goodness, but no atonement in acknowledgment of his

own wretchedness. Disc. iii. p. 74, 75. In what peculiar manner the respect, or approbation of Abel and his offering was manifested, and withheld in the case of Cain, we are not expressly told; and therefore it is in vain to conjecture. Theodotion supposes, that Abel's offering was consumed by fire from heaven, and that Cain's was not. In this he has been followed by the generality of modern commentators. Servius, in his remarks on the *Æneid* (lib. xii. v. 200.) says, 'Our ancestors did not kindle a fire on the altars; but they drew down divine fire by their prayers, which consumed their offerings.' Compare Levit. ix. 24; Judges vi. 21; 1 Kings xviii. 38.

7. *If thou doest well, shalt thou not be accepted?*—That is, as Poole judiciously observes, 'If thou shalt do well for the future, if thou offer thy sacrifices with a willing mind and honest heart, in faith and love, as Abel did, shalt thou not be accepted, or pardoned and received into favor?'

7. *And if thou doest not well, sin lieth at the door.*—In order to understand this very difficult passage, which has given rise to so many translations, and to much difference of opinion among critics and commentators, it may be necessary to remark, that the phrase of being, or lying at the door, forcibly expresses nearness, or readiness, with respect to any event which is about to happen; as we may learn from Matt. xxiv. 33. 'When ye shall see all these things, know that it is near, even at the doors.' See also James v. 9. Personifying sin, therefore, we may understand the words paraphrastically thus: 'If thou persistest thus in not performing thy duty well towards God, Sin lies at thy door, always near, and ever ready to tempt thee to greater wickedness.'

7. *And unto thee shall be his desire, and thou shalt rule over him.*—Instead of these words, the Hebrew will admit of a different translation, without any forced construction: 'And thou wilt have an inclination, or desire for it,' i. e. to commit it; 'but thou shalt rule over that desire, or subdue it.' Here the first future may be considered as indicative of an event, and the second as mandatory, or a form of the imperative mood, like that in which the commands of the decalogue are given. The Latin Vulgate has, 'Nonne, si bene egeris, recipies? sin autem malè, statim in foribus peccatum aderit? Sed sub te erit appetitus ejus, et tu dominaberis illius.' Which the Doway translators thus render; 'If thou doe wel, shalt thou not receive again? but if thou dost il, shall not thy sinne forthwith be present at the dore? But the lust thereof shall be under thee' (i. e. thou shalt have power to subdue it); 'and thou shalt have dominion over it.'

If this interpretation should not be satisfactory to the reader, he may be told, that some writers understand by 'sin,' the punishment due to sin; while the learned Dr. Lightfoot is clearly of opinion, that by 'sin' is meant a sin-offering, which the Almighty was ready to accept as an atonement for past transgressions. But if this illustrates the former part of the verse, how can it apply to the latter?

The Septuagint translation of the former part is so very different from all others, that the authors of it must have followed a various reading, which has not reached us. It is, 'Though thou offeredst well, yet if thou didst not divide well, hast thou not sinned? Be still.' That is, in Scripture language, listen with silence and submission. See Psa. xlvi. 10; Isa. xxiii. 2.

8. *And Cain talked with Abel his brother.*—The Samaritan text, and many of the ancient versions, have, 'Let us walk out,' or 'into the fields.'

8. *Cain rose up against Abel his brother, and slew him.*—What a dreadful idea this gives us of human nature! At a time when there were but two brothers (at least only two mentioned in the short and summary records of Moses), one of them, from motives of the deepest enmity and malice, on the subject, too, of a religious offering made to their common Creator, 'rose up against' the other, and slew him. This shocking event, however, may serve to shew the folly of annexing any superior ideas of innocence and purity to those primitive times. On the contrary, the whole plan of Divine Providence is calculated to convince us, that man is only to be trained to righteousness and holiness of life by long discipline, by one dispensation from heaven, imperfect in its nature, and therefore better adapted to his rude state, and completed by another more gracious revelation, which, by 'bringing life and immortality to light,' affords a stronger sanction for the observance of every moral and divine law, and has left us without excuse, 'if we neglect so great salvation.'

9. *I know not.*—It is perfectly consistent with the nature of guilt, that one vice should follow another; accordingly, we here find the heinous crime of murder associated with an open, wilful lie; and that in the presence of God. The ferocity of the murderer subsiding into the sullen insolence and misery of guilt, seems to be expressed in the audacious words that follow, 'Am I my brother's keeper?'

11. *And now art thou cursed from the earth.*—The interpretation of this curse naturally follows in the next verse.

12. *A fugitive and a vagabond shalt thou be in the earth.*—Instead of these words, it is remarkable that the Septuagint

should read, 'groaning and trembling on the earth;' i. e. thou shalt pass thy days in misery, groaning with anguish, and trembling with fear.

13. *My punishment is greater than I can bear.*]—Some commentators, with Michaëlis, render this passage interrogatively thus: 'Is my sin then too great to be forgiven?'—See the marginal variation.

14. *The face of the earth.*]—Here 'the face of the earth' evidently means that particular country, or district, in which he was born, and where his family lived.

14. *Every one that findeth me shall slay me.*]—This is one of the many instances which may convince us, that Scripture language is not to be interpreted too strictly, nor in too literal a sense. The meaning is, 'every one that meets me will be desirous of putting me to death, and will be justified in so doing.' From which we may suppose, that natural reason would dictate the just law of retaliation; or that Cain anticipated the awful sentence pronounced, chap. ix. 6. 'Whoso sheddeth man's blood, by man shall his blood be shed.' As the murder of Abel was perpetrated about the hundred and thirtieth year of Adam's age, we may suppose, according to the known principles of population, that the world was now peopled with many thousand inhabitants, though a very few only are mentioned in this early part of the Mosaic history. There were many, therefore, whom Cain might justly fear to meet, as avengers of his horrid and unnatural crime. Bp. Patrick mentions it as a fact, that within the space of eighty years, there sprang from two persons in England three hundred and sixty-seven children.

15. *Therefore whosoever slayeth Cain.*]—The Hebrew word לכן, here translated 'therefore,' may be-rendered either as a negative particle, equivalent to our expressions 'not so, by no means;' or else affirmatively, by 'certainly, surely.' The Septuagint translation adopts the former, and Lud. de Dieu, with Robertson and others, admit the latter.—See *Clavis Pentateuchi*, p. 59. and Glassius, 1. p. 409.

15. *Vengeance shall be taken on him seven-fold.*]—The number seven, and its compounds, are often taken in the Holy Scriptures indefinitely. See Psalm lxxix. 12; Prov. xxvi. 16; Luke xvii. 4; and note on ch. ii. 3. This interdiction, with respect to Cain, is not to be understood as any act of Divine mercy towards him; but rather as indicating the nature of his punishment, which was, to have his days prolonged on earth in a state of misery; and, by exhibiting to his fellow creatures the horrors of guilt, and the dread of future punishment, to deter them from committing a similar crime.

15. *The Lord set a mark upon Cain.*]—The conjectures of the Jewish Rabbis, and of some early commentators as to what this mark was, are very numerous, and sometimes puerile and ridiculous. See Bayle, art. *Cain*. Let us be satisfied on this subject with the judicious remark of Matthew Poole: ‘What this visible token of the Divine displeasure was, God hath not revealed, nor doth it concern us to know.’

16. *Nod.*]—This Hebrew appellative is appropriate to Cain’s condition as a fugitive and a vagabond; for its signification is, ‘wandering, exile, banishment.’

16. *On the east of Eden.*]—He still went eastward from the country, where Adam settled, after he was expelled from Paradise: (see ch. iii. 24.) which Junius thinks was in that tract of land where the Nomades afterwards dwelt, bordering on Susiana. This is far more probable than the conceit of the author of the Book Cosri, (par. ii. § 15.) who would have Cain’s going from the presence of the Lord mean nothing more than his expulsion out of the land of Canaan, where Adam dwelt after he was thrust out of Paradise; and consequently the land of Nod was not far from the land of Canaan. Nothing can be more groundless than this; which overthrows all that Moses says of Eden, and the garden planted there, from whence Adam went out on the east side, and therefore not towards Canaan, which was westward.—*Bp. Patrick*.

17. *His wife.*]—There has been no mention hitherto, says *Bp. Patrick*, of any woman in the world but Eve, much less of Cain’s having a wife; and therefore it is uncertain, whether this was a wife, which he took before he killed his brother, or after. It is most probable that he had her before. At first, Cain could marry none but one of his own sisters, which was then lawful, because absolutely necessary; but it was prohibited by God when that necessity ceased.

17. *And he builded a city.*]—Not as soon as he came into this country; but when he had a numerous progeny, we may suppose, to inhabit it, and consequently in his old age. Some imagine, that his object in building it was to avert the curse of being a fugitive and a vagabond, which had been pronounced against him; others, that it was to defend himself against those of whom his guilty conscience still made him afraid; or, as Josephus relates, to secure the spoils which he had taken by robbery and violence.

17. *And called the name of the city, after the name of his son, Enoch.*]—Not after his own name, says Poole, which he knew to be infamous and hateful. But it is more likely, that he was

influenced in this by the same motive, which we know prevailed with men in succeeding ages; a desire of perpetuating the names of their respective families, by naming such cities as they founded after their sons: thus, Nimrod called the seat of his empire, 'Nineveh,' after the name of his son, Ninus.

17. *Enoch.*]—There were an ancient people called by Pliny, *Heniochii*; by Mela, *Eniochi*; and by Lucan, *Enochii*; some of whom lived so far eastward, that Sir W. Raleigh fancies they might have been the posterity of this Enoch.

18. *And unto Enoch was born Irad, &c.*]—It is remarkable, that though Moses gives some account of the descendants of Cain, yet he says not a word of the years they lived, and carries their genealogy but a little way; whereas he deduces the genealogy of Seth down to the flood, and so to his own time, &c. He also relates particularly (chap. v.) to what age the life of his principal posterity was prolonged. It seems he looked upon Cain's race as such a reprobate generation, that he would not number them in the book of the living.—*Bp. Patrick.*

19. *And Lamech took unto him two wives.*]—The genealogy from Cain to Lamech, consisting of six generations, appears to have been introduced by Moses for the purpose of noticing the first man who introduced polygamy; at least, he is the first that is mentioned in the brief chronological history of Moses. His sons also were deserving of notice, because they are said to have been inventors of some of the most useful and elegant arts.

20. *He was the father of such as dwell in tents.*]—That is, he taught shepherds to dwell in tents, and to remove them from place to place, for the convenience of pasture. These were afterwards called 'Nomades.' It is usual in all languages to call the first authors, or inventors of any thing, the *FATHERS* of it. Thus, Aristotle is called 'the *FATHER* of criticism,' and Herodotus 'the *FATHER* of history.' The term is applied to those also who advance any art, or science, to a much higher degree of perfection.

20. *And of such as have cattle.*]—He instructed them in the art of breeding, raising, and managing them.

21. *Organ.*]—The word 'organ' must here be taken indefinitely for 'a musical instrument;' of which, at present, we do not know the proper name. The Greek translators do not call it 'organ,' though that is a Greek word, but *ψαλτηριον*, 'psaltery.' This was a stringed instrument, of a quadrangular form, struck with a plectrum, or bow, and well adapted, perhaps, as

an accompaniment to singing, and dancing. See *Michaëlis*, Supp. ad Lexic. Heb.

23. *Hear my voice, &c.*—This speech appears to be introduced very abruptly; and perhaps it is in vain to conjecture what the particular occasion was that gave rise to it. The former part of the verse is thus translated by Houbigant. ‘I, being wounded, have slain a man.’ This translation, says Bp. Lowth, is ingenious; and I think right: but it seems to want some further explanation, as well as confirmation, which, since he has omitted, I will attempt. The speech of Lamech is an apology for committing homicide in his own defence on some man, who had violently assaulted him; and, as it appears struck and wounded him. He opposes a homicide of this nature to the wilful and inexcusable fratricide of Cain. The phrases which produce the obscurity, *Le-petzangi*, and *Le-chaburathi*, ‘to my wounding’ (that is, because of my wound, and ‘to my hurt;’ that is, because of the hurt which I received,)—may, I think, be explained as follows: The affixes to nouns, as Kimchi observes on Isa. xxi. 2. are taken actively as well as passively; thus ‘*Chamasi*,’ my violence, or injury, means ‘a violence committed against me,’ Jer. li. 35. The preposition *le* frequently means ‘because;’ as the ships that went to Ophir, *Le-zahab*, ‘because,’ or ‘for the sake of gold:’ 1 Kings xxii. 48. See more in *Noldius* ad *le* No. 28; Bp. Lowth’s Lectures, vol. i. p. 91.

The conjecture of Dr. Shuckford, with respect to this very difficult text, is ingenious. He supposes that the descendants of Cain had lived a long time in fear of the family of Adam, lest they should attempt to avenge on them the death of Abel; and that Lamech, in order to convince his wives of the unreasonableness of those fears, argued with them in the following manner: ‘Why should we make our lives uneasy with those groundless suspicions? We have not killed a man, nor offered any injury to our brethren of the other family. Cain, indeed, our ancestor, killed Abel; but God was pleased so far to forgive his sin, as to threaten to take seven-fold vengeance on any one that should kill him; if so, surely they must expect a much greater punishment, who shall presume to kill any of us. If Cain shall be avenged seven-fold, surely Lamech, or any of his innocent family, seventy and seven-fold.’ Accordingly, he reads the words interrogatively, which the original Hebrew will admit of: ‘Have I slain a man to my wounding, or a young man to my hurt?’ That is, ‘I have not killed a man, that I should be wounded, nor a young man that I should be hurt.’ This interpretation, which is agreeable both to the

Chaldee paraphrase, and the Arabic version, had been adopted by Lud. de Dieu and others.

It is probable, also, that Lamech might have been apprehensive of danger in having taken to himself two wives, in violation of the primitive and divine institution of marriage. Such an event was likely to provoke the resentment of his kindred; and, by exposing him to a quarrel with his brother, might make his wives fear lest he should be induced to follow the example of Cain. The whole speech of Lamech is one of those fragments of ancient Hebrew poetry, that are scattered throughout the writings of Moses, and of which we may suppose he was not the author, but the preserver.

25. *Seth.*]—This name means one who is put, or substituted, in the room of another.

26. *Then began men to call upon the name of the Lord.*]—Of these words we find the following interpretations: 1. Men at that time began to attend the public worship of God, with more regularity, in greater numbers, and at stated periods. 2. The interesting and important duty of public prayers and supplications was then added to other offices of devotion. 3. Then began men to call themselves by the name of the Lord; that is, the servants, or worshippers, of the Lord, in contradistinction to the posterity of Cain, who may be said to have forsaken him; for Moses is here speaking of Seth and his descendants. 4. Then was the name of the Lord polluted and profaned in consequence of being usurped by men, or idolatrously given to mere creatures. (*Selden de Diis Syris in Prolegom.*) 5. The Septuagint translation is, 'This man hoped to be called after the name of the Lord God;' that is, he was the first man who presumed to claim divine honors; or, as Dawson paraphrases it, was ambitious of being accounted a god. The fourth interpretation, given by Selden, Le Clerc, and others, ought to be adopted, because it satisfactorily illustrates the otherwise very difficult text, chap. vi. 2.

CHAP. V. VER. 3. *An hundred and thirty years.*]—This was his age when Seth was born; but we cannot from hence infer, that he had no children except Cain and Abel till now.

3. *In his own likeness.*]—More particularly resembling him than his other sons, not only in his outward features, but also in wisdom and goodness.

3. *Called his name Seth.*]—He gives an account of those descended from Seth alone, not of the posterity of Cain; because in Seth the posterity of Adam were preserved, when all the children of Cain perished in the deluge.

4. *And he begat sons and daughters.*]—After the birth of

Seth, he begat more children, whose names are not here recorded; because we must remember, that Moses sets down only the race of men, from whom Noah, and Abraham, and the Messiah were derived.—*Fawkes*.

5. *And all the days that Adam lived were nine hundred and thirty years.*—Nothing is more remarkable, than the longevity of those who lived before the flood. This subject has exercised the thoughts and conjectures of many. Admitting the fact, some have been very solicitous to account for it; a matter, of little moment, and perhaps impossible to be attained satisfactorily. However, calm and settled seasons, strong original stamina, and temperate living, have, with good shew of reason, been urged. Of all the accounts given, commend me to Beverovicius, a German physician, who attributes the longevity of the patriarchs' lives, to their feeding upon raw flesh! However, account for it as we may, the fact is certain: we shall find nothing more rational on the subject than what Josephus offers, *Antiq. b. i. c. 3.* 'They were beloved of God, and newly formed by that God himself: and because their food was then fitter for the prolongation of life, they might well live so great a number of years. And, besides, God allowed them more time on account of their virtue, and the good use they made of it in discoveries,' &c. By those means too, the world was sooner peopled, knowledge and religion were more certainly propagated, and arts and sciences brought to a greater perfection, than they could have been in a short life like ours. Josephus adds, that he has for witness to this truth, all who have written on antiquities, both amongst Greeks and Barbarians; all agreeing that the ancients lived a thousand, or nearly a thousand years.—*Dr. Dodd*.

We are informed, however, of other curious divisions of time in the fanciful chronology of the Hindus. The following is an extract from one of their ancient books, by Sir W. Jones. 'The sun causes the division of day and night, which are of two sorts, those of men and those of the gods; the day, for the labor of all creatures in their several employments; the night for their slumber. A month is a day and night of the patriarchs; and it is divided into two parts; the bright half is their day for laborious exertions; the dark half their night for sleep. A year is a day and night for the gods; and that is also divided into two halves; the day is, when the sun moves towards the north; the night, when it moves towards the south. This has every appearance of being an astronomical division of time; and Mr. Paterson supposes, that, as a month of mortals is a day and night of the patriarchs, from the

analogy of its bright and dark halves, so, by the same analogy, a day and night of mortals might have been considered by the ancient Hindus as a month of the lower world; and then a year of such months will consist only of twelve days and nights, and thirty such years will compose a lunar year of mortals.' See the argument pursued with much learning and ingenuity in the Asiatic Researches, vol. ii. p. 3. et seq.

We find from St. Austin, (*De Civitat. Dei*, lib. xv. cap. 12.) that some ancient writers supposed the year to be divided into ten parts, and that each of these decimals was taken for one year. This would reduce the ages of the patriarchs in the Mosaic history to one-tenth of the present amount. Others conjectured that lunar months were deemed years; but there are insuperable objections to both these hypotheses: because, in either case, Seth, for instance, must have begotten Enos (ver. 6.) before he was eleven years old. The same mode of calculation will appear more preposterous when applied to Cainan, (ver. 12.) Mahalaleel, (ver. 15.) and others. Vid. *Carpzov.* ad lib. Canon. Vet. Test. p. 69. and Plin. l. vii. 49.

The only attempt, which deserves notice, to account for this extraordinary longevity on philosophical principles is the following. It has been proved, that the atmosphere in which we live consists of only one-fourth part of pure, or oxygen air; all the rest is deemed noxious, and called azotic; i. e. unfit for the purposes of life. Now it is known, that only the pure part of the air is attracted by the blood, as it passes through the lungs, and contributes to the support of animal life: but it may be reasonably supposed, that, when the creation of the world was fresh and recent, the atmosphere contained a much larger portion of the pure, or vital air, and that exemption from disease and longevity would be the natural consequences. After the flood, the mephitic exhalations arising from the stagnant waters, from putrid animals and vegetables, would, of course, corrupt the atmosphere, diseases of various kinds would be generated, and a speedier dissolution would inevitably follow. It must be remarked, also, that when once the great mass of atmospheric air was contaminated, it would be perpetuated by the constant act of respiration, in every creature that is furnished with lungs.

If it be objected to this, that Noah lived nine hundred and fifty years, and that some of the descendants of Shem lived till they were upwards of five hundred years old; it should be remembered, that the stamina of both were formed before the flood; and it was most likely, that the decrement of human life would be gradual, not sudden; which we find is agreeable

to the fact: but, in the course of about five hundred years, it was reduced nearly to the period that it is at present; for Moses says of Abraham, that 'he died in a good old age; an old man, and full of years,' when he was but a hundred and seventy-five years old.

It is probable, however, that in the interpretation of these numerals, by those who transcribed the original, there have been some mistakes, which might pervade the whole chapter. See, particularly, the note on Num. i. 46; where the subject is more fully discussed.

5. *And he died.*]—Thus our great progenitor left the world, after having seen his issue in the ninth generation, (for he died in the 56th year of Lamech's life) and having felt the direful effects of his apostacy. For, beside the griefs which he bore, says Calmet, on account of his personal transgression, he had the mortification to see an early rupture in his family, by the hatred and malice of Cain, which ended in the unnatural murder of his brother. He was witness to the beginning of that universal corruption, which at last brought on the deluge: and when he beheld himself the source of those growing evils, of which he saw no end, he might probably think more favorably of the sentence of his Creator dooming him to the dust; for however nature might shrink at the execution, reason would justify the wisdom and goodness of Providence, in putting a period to a calamitous life, which he had long since forfeited: a life which he would resign with more cheerfulness, while he viewed, with full faith and hope, that promise of a future Deliverer, which alone could sustain the souls of the faithful.

The paraphrase, 'and he died,' subjoined to the account of each patriarch, seems rather an Hebraism, than intended to mark any difference between their death and the translation of Enoch, as Le Clerc conjectures.

22. *Enoch walked with God.*]—That is, he led a moral, holy, and religious life. The contrary is often signified in Scripture by the expression of 'forsaking' God.

24. *And he was not.*]—The same expression occurs, Gen. xlii. 36, respecting the supposed death of Joseph; and again, Jer. xxxi. 15, on the death of Rachel's children. So, also, Livy, lib. i. cap. 16, on the death of Romulus; 'Nec deinde in terris, Romulus fuit.'

24. *For God took him.*]—He took either his soul, says Matt. Poole, of which alone this phrase is used, Ezekiel xxiv. 16. or rather both soul and body, as he took Elias, 2 Kings ii. 11; because 'he so took him,' says the author of the Epistle to the

Hebrews, 'that he did not see death.' Some may think that the expression of the apostle only means sudden death, or removal from this world; and Drusius says, that it cannot be proved from the text of Genesis, that Enoch died not like other men; but whatever is the fair interpretation of the Greek text, that ought to be now received as the sense of the original Hebrew. See note on Wisd. iv. 10.

The following singular tradition mentioned by Von Strahlenberg may possibly have some reference to the translation of Enoch: 'The Kalmucks, among other idols, worship in a peculiar manner one, which they call Xacamuni. They say, that four thousand years ago, he was only a sovereign prince in India; but, on account of his unparalleled sanctity, God had taken him up to heaven alive.' *Burder's Oriental Customs*, vol. i. p. 4.

29. *Noah.*]—The signification of this name is 'rest,' or 'refreshment.' Some suppose that this chapter should have commenced at the twenty-fifth verse of the last. In this genealogy, which begins with Adam, and is continued down to Noah, there is a difference of a hundred years, between the Hebrew and Greek chronology, with respect to the births; but the sums total of the ages are the same, except in the age of Lamech. Errors, with respect to numbers, are in all ancient books very common; but in the Hebrew Scriptures they seem unavoidable, from the similarity of some of the numeral letters, and the slight changes which might, notwithstanding, produce a great difference. See notes on Num. i. 46; iii. 39; and on Ezra ii. 64.

32. *Shem, Ham, and Japheth.*]—It appears that, though Japheth is mentioned last, he was the eldest of the three brothers. See chap. ix. 24, where Ham is alluded to as the youngest son, and chap. x. 21, where Japheth is mentioned as the eldest. Shem is first named, because he and his progeny form the principal part of the whole history that follows.

CHAP. VI. VER. 2. *The sons of God.*]—The world was now, according to the Mosaic account, above fifteen hundred years old. Many of the useful arts, we find, had been invented and carried to a considerable degree of perfection. Civilization, we may suppose, rapidly advanced with the immense population, which must have resulted from persons who lived so long, and had such numerous progenies. Many had, doubtless, become rich and powerful, and occupied such stations, as gave them influence and authority over their fellow creatures. These, therefore, were 'the great' of their day; and, with a profanation of language arising from servile adulation in their in-

feriors, and the most sinful vanity and pride in themselves, they affected to, be called 'gods,' and to usurp the ever-sacred name **אלהים**, 'Elohim,' which, among other things, designated the Holy Trinity. Accordingly, we find the fathers of these profligate young men were, for the first time, so called. The same appellation is frequently given afterwards to the judges and other distinguished persons. The word is used no less than three times in this sense, *Exod. xxii. 8, 9, 28.* See also *1 Sam. ii. 25; Psa. lxxxii. 1; and cxxxviii. 1.* Instead of 'gods,' therefore, in this verse, the translation should have been 'princes, great men, rulers,' or some equivalent word. Every one knows, that this prostitution of language was not peculiar to the Hebrews; but was, in after times, common to the Greeks and Romans. A misinterpretation of this passage gave rise to some most impious and detestable superstitions. See note on *Matt. iv. 24. § 5.*

2. *And they took them wives of all which they chose.*—This promiscuous intercourse of the sexes could not fail to produce the most mischievous effects on the state of society. It must have degraded woman below her rank, as the rational associate of man, and rendered her wretchedly dependent not only on his power, but on his caprices and his passions. It must have loosened the ties of every social virtue, and destroyed the most endearing charities of life. Accordingly, we find that, in a very short time, 'the wickedness of man was great in the earth; and that every imagination of the thoughts of his heart was only evil continually,' *ver. 5.* Besides, it should be remarked that the Hebrew word, **נשים**, is by no means restricted to women who are united to men by any rite of marriage. Its primitive signifies 'to be weak, to yield, to lend,' &c.

3. *My spirit shall not always strive with man.*—That is, I will not suffer my laws and admonitions to be any longer trampled upon. God always considers men as moral agents, and therefore he makes use of every method that has any tendency to convert a rational being from the evil of his way. —*Fawkes.*

Dr. Geddes translates it very differently, thus: 'I will never unawares pronounce, or execute, judgment on mankind. They shall not be punished without a warning; they are but frail flesh; and shall have yet one hundred and twenty years given them to repent and amend their lives.'

4. *There were giants in the earth in those days.*—There have been in all ages of the world, perhaps, some men of gigantic stature; and, in those early times, when bodily strength would prevail much more than at present, these men and their im-

mediate descendants, (who we may suppose resembled them,) would become 'mighty men, and men of renown.' But the Hebrew word גִּבּוֹרִים, which we translate 'giants,' will admit of other interpretations. Aquila renders it by the Greek word, ἐπιπιπλοντες, signifying that they were men who would 'fall upon' whomsoever they met, like robbers. Professor Dathe translates it into Latin by *Latrones*, 'freebooters, banditti, plunderers.' And Rosenmüller says, 'it is not necessary to understand any particular race of men of higher stature, than usual, as many ancient interpreters have done: for since גַּל means 'to, fall, or rush on any one,' גִּבּוֹרִים will mean those who 'rush, or fall on others,' i. e. robbers, banditti; who perhaps practised this kind of plunder on horseback, as the Arabs do at present. The Centaurs of the Greeks were the same kind of people.' Symmachus also renders the Hebrew word by οἱ βιαῖοι, signifying 'men of violence.'

4. *Men of renown.*—It is probable that these men were only distinguished for their wickedness. The epithet 'mighty' expresses their power, and the word 'renown' may only mean that they were notorious. The Hebrew word שֵׁם, is 'name.'

6. *And it repented the Lord.*—This expression must not be understood in a literal sense, for 'God is not man, that he should repent;' but it is a figurative expression, adapted to our apprehensions. The words, therefore, do not signify any change in God himself, but only a difference of the event with regard to men. The God of the universe was known to the Jews under the character and idea of their king. Hence he is frequently represented with affections analogous to human passions. The civil relation in which he stood to these people qualified such a representation; the grossness of their conceptions made the representation necessary; and the guarded manner in which it was always done, prevented it from being mischievous. Hence a plain instance of the wisdom of this œconomy, and of the folly of those who would conclude from it, that Moses and the patriarchs had themselves gross conceptions of the Deity.—*Bp. Warburton.*

9. *Perfect in his generations.*—He was good in bad times, in spite of all evil counsels and examples. Moses says 'generations,' in the plural number, to shew that, as he lived in two generations, one before the flood, and one after it, so he continued uncorrupted in both of them.—*Poole.*

By a very slight alteration of the Hebrew text, Houbigant would read, that 'he was perfect,' or 'just in his ways;' agreeably to the expression in Ezekiel xxviii. 15. 'Thou wast perfect in thy ways.' But this alteration is not necessary. The

Septuagint reads, 'being perfect in his generation,' in the singular number. See notes on ch. ii. 4; and on ch. xxv. 19.

13. *The end of all flesh is come before me.*—The patience of God, says Abp. Tillotson, did not expire till he saw that the wickedness of man was grown great; and that all flesh had corrupted his way; not till it was necessary to drown the world, to cleanse it; and to destroy mankind, to reform it; by beginning a new world upon the only righteous family that was left, of all the last generation of the old.

13. *Behold I will destroy them with the earth.*—M. De Luc thinks that this is a confirmation of his geological theory, which supposes that the antediluvian continents absolutely sunk into the vast abyss of the ocean, and that, after the deluge, the new ones, which we now inhabit, were raised from its bottom. See the notes on ch. vii. He thinks that the temporary inundation of the earth cannot be considered as a destruction of it. This theory might be true with respect to some parts of the earth's surface, in the wonderful convulsion that must have accompanied the deluge; but it must have occurred to this ingenious author that it would not apply to others: for it should be remembered, that the dove brought back an olive leaf to the ark, and that Noah, on mount Ararat, found the materials for planting a vineyard. The highest mountains at present are supposed by M. De Luc, and others, to have been islands in the primeval sea, to which many animals escaped, and on which many vegetable productions were preserved.

For the limited sense of 'all,' see the texts referred to in the Index, under this word: and 'all the high hills that were under the whole heaven,' (ch. vii. 19.) it has been supposed, may mean only the hills comprised within the circuit of the sensible horizon where Noah was.

14. *An ark of gopher wood.*—Gopher wood is supposed to have been the cypress-tree, which grew in abundance in the plains of the country where Noah was. The Greek has *ἐξ ὀξυλῶν τετραγώνων* 'of square boards;' and it is probable, that such a structure consisted of many different kinds of wood. 'Gopher' is the Hebrew word, without any attempt to translate it.

15. *The length of the ark shall be three hundred cubits, &c.*—The common cubit, which was formerly supposed equal to eighteen of our inches, is now allowed to contain almost twenty-two inches; according to which measure, the ark must have been about five hundred and forty-seven English feet long, ninety-one broad, and fifty-four high.

Bishop Wilkins has made it plain, that these dimensions

were sufficient for all the uses for which this ark was designed. The ark contained 72,625 tons. There are not above one hundred species of quadrupeds known in the world, nor above two hundred of birds.—*Bp. Wilson.*

16. *A window.*—Instead of 'window,' Dr. Geddes would read a sloping deck, culminating like the roof of a house. In his opinion, the ark was gradually contracted at the top, and the middle rose a whole cubit higher than its extremities. The Greek, which makes no mention of a window, seems to countenance this interpretation.

CHAP. VII. VER. 1. Noah had as perfect an account of whatever had happened since the creation, as any man can have of what happened in the days of his own father and grandfather; or as any man can have of what happened sixty years ago: for Lamech, Noah's father, had conversed with Adam fifty-six years.—*Bp. Wilson.*

2. *Of every clean beast.*—The distinction between clean and unclean beasts could not have existed before the law was established that formed it: but some things were prescribed long before; such as abstinence from the eating of blood; and, as sacrifices were offered by the immediate descendants of Adam, we may suppose, that some difference was made in the animals, or victims, that were offered. Others have imagined, that Moses here speaks proleptically, and with reference to those animals, which the Jews discriminated as 'clean' and 'unclean,' at the time of his writing.

11. *In the second month.*—That is, in October, or rather November, according to our account. Before the Israelites came out of Egypt, their year commenced about the 22d of our September. See Calendar of the Jews in Prolegom. p. 65, 66 and *Lud. Cappelli, Chron. Sacra.*

11. *The same day were all the fountains of the great deep broken up.*—By the fountains of the great deep, is meant that vast abyss of waters, which philosophers, with good reason, suppose is formed in the centre of the earth. On this subject, see some ingenious philosophical conjectures in King's Morsels of Criticism, vol. ii. p. 353—417.

11. *And the windows of heaven.*—This may be rendered the cataracts of heaven, or flood-gates of heaven.

16. *And the Lord shut him in.*—See note on chap. iii. 21.

19. O. *And all the high hills, &c.*—This proves that the deluge was universal; for if all the high hills were covered, and the waters rose fifteen cubits, or two and twenty feet and a half, above the highest mountains, the whole earth must necessarily have been laid under water. Learned men suppose, that the

number of mankind, at the time of the flood, was twenty times as great, or at least vastly superior to what it is at present. Some compute the antediluvian world to be inhabited by at least two millions of millions of souls; the waters must consequently have overspread a larger quantity of the earth than that now inhabited, or else some must have escaped the Divine vengeance, though God positively assures us, the intention of the deluge was, 'to destroy every living substance that he had made.' The truth of this important fact is shewn by evidence subsisting at this day. The highest eminences of the earth, the Alps, the Apennines, the Pyrenees, Libanus, Atlas, and Ararat, every mountain of every region under heaven, where search has been made, all conspire in one uniform, universal proof, that they all had the sea spread over their highest summits; for they are found to contain shells, skeletons of fish, and sea-monsters of every kind. The moose-deer, a native of America, has been found buried in Ireland; elephants, natives of Asia and Africa, buried in the midst of England; crocodiles, natives of the Nile, in the heart of Germany; shell-fish, never known in any but the American seas, together with entire skeletons of whales, in the most inland regions of England; trees of vast dimensions with their roots and tops, and some also with leaves and fruit, at the bottom of mines and marl-pits; and that too, in regions where no trees of the kind were ever known to grow; nay, where it is demonstrably impossible that they should grow; which must have been occasioned by the foundations of the great deep being broken up; for the rushing forth of these subterraneous waters must have excited a prodigious commotion in the sea, sufficient to force the heaviest bodies, natives of that element, from the bottom of the ocean, which, joined to the incessant deluge of rain, and the agitations of the tides, transported the most ponderous bodies, as well as the more light, to the greatest distance, which is abundantly sufficient to account for any effect of the deluge now observable on the greatest heights of the earth.—*Dr. Willoughby.*

As the science of geology advances, fresh proofs of an universal deluge multiply. Those who may wish for additional information on the subject, will be much gratified by consulting 'Parkinson's Organic Remains of a Former World.' See also Kirwan's Geology, p. 69. He supposes, that by 'the great deep' is meant the Southern Ocean; and that the immense rush of water was from the south, or south-east; because all large mountains and ranges of mountains have their southern side much steeper than the northern.

20. *Fifteen cubits upward did the waters prevail; and the*

mountains were covered.—Sir Harry Englefield thus endeavours to account for the extraordinary phenomena of the deluge, from natural causes. The diameter of the earth being taken at 8000 miles, and the highest mountain being supposed four miles high above the level of the sea, the quantity of water requisite to cover them will be a hollow sphere of 8008 miles diameter, and four miles thick; the content of which, in round numbers, is 800,000,000 cubic miles. Let us now suppose the globe of the earth to consist of a crust of solid matter, 1000 miles thick, inclosing a sea or body of water 2000 miles deep; within which is a central nucleus of 2000 miles in diameter: the content of that body of water will be 109,200,000,000 cubic miles, or about 137 times the quantity of water required to cover the surface of the earth, as above stated. Now water, by experiment, expands about 1-25th of its whole magnitude, from freezing to boiling; or 100th of its magnitude for 45 degrees of Fahrenheit's thermometer. Suppose, then, that the heat of the globe, previously to the deluge, was about 60 degrees of Fahrenheit's, a temperature very near that of this climate; and that a sudden change took place in the interior of the globe, which raised its heat to 83 degrees; an heat no greater than the marine animals live in, in the shallow seas between the tropics; those 23 degrees of augmented heat would so expand the internal sea, as to cause it to more than cover the surface of the globe, according to the conditions above-mentioned: and if the cause of heat ceased, the waters would of course, in cooling, retire into their former places. If the central nucleus be supposed 3000 miles, and the internal sea only 1500 miles deep, its content will then be 99,200,000,000 cubic miles, or 125 times the water required; and, in that case, an additional heat of 36 degrees to the previous temperature of the earth will be sufficient to produce the above-described effect. It is scarcely necessary to say, that the perfect regularity here supposed to exist in the form of the interior parts of the globe, is of no consequence to the proposed hypothesis; which will be equally just, if the above given quantity of waters be any how disposed within the earth. Neither is it here proposed to discuss the reality of a central fire, which many philosophers maintain, and many deny. It may not be unworthy of remark, that the above hypothesis, which does not in any way contradict any law of nature, singularly accords with the Mosaic narrative of the deluge: for the sudden expansion of the internal waters would, of course, force them up through the chasms of the exterior crust in dreadful jets and torrents; while their heat would cause such vapors to ascend

into the atmosphere, as, when condensed, would produce torrents of rain beyond our conception.

Dr. Halley ascribes the deluge to the influence of a comet approaching very near the earth; and Whiston, in his *New Theory of the Earth*, endeavours to shew, from many coincident facts, that a comet descending in the plane of the ecliptic, towards its perihelion, passed just before the earth on the first day of the deluge. From the intervention of such a body, and the known laws of attraction, he endeavours to account for all the phenomena of Noah's flood.

The history of the deluge is not confined to the Bible, nor to the popular story of Deucalion's flood, mentioned by Ovid, Lycophron, Apollodorus, and others; but is 'an historical fact,' says sir W. Jones, 'admitted as true by every nation, to whose literature we have access, and particularly by the ancient Hindus.' The following extract is literally translated from the *Bhágavat*; in which the story of Menu, or Satyavrata, an Indian king, distinguished for piety and beneficence, is evidently the true history of Noah, disguised by Asiatic fiction. 'Let me not,' says Menu, addressing himself to the great Heri, 'O lotos-eyed, approach in vain the feet of a deity, whose perfect benevolence has been extended to all; when thou hast shewn us, to our amazement, the appearance of other bodies, not in reality existing, but successively exhibited.' The Lord of the Universe, loving the pious man, who thus implored him, and intending to preserve him from the sea of destruction, caused by the depravity of the age, thus told him how he was to act. 'In seven days from the present time, O thou tamer of enemies, the three worlds will be plunged in an ocean of death; but, in the midst of the destroying waves, a large vessel, sent by me for thy use, shall stand before thee. Then shalt thou take all medicinal herbs, all the variety of seeds, and, accompanied by seven saints, encircled by pairs of all brute animals, thou shalt enter the spacious ark, and continue in it, secure from the flood, on one immense ocean without light, except the radiance of thy holy companions. When the ship shall be agitated by an impetuous wind, thou shalt fasten it with a large sea-serpent on my horn; for I will be near thee, drawing the vessel, with thee and thy attendants. I will remain on the ocean, O chief of men, until a night of Brahmá shall be completely ended. Thou shalt then know my true greatness, rightly named the Supreme Godhead: by my favor, all thy questions shall be answered, and thy mind abundantly instructed.' —Heri, having thus directed the monarch, disappeared; and Satyavrata humbly waited for the time which the ruler of our

senses had appointed. The pious king, having scattered toward the east the pointed blades of the grass darbha, and turning his face toward the north, sat meditating on the feet of the God, who had borne the form of a fish. The sea, overwhelming its shores, deluged the whole earth; and it was soon perceived to be augmented by showers from immense clouds.—See Asiatic Researches, vol. i. p. 232.

The learned and judicious Rosenmüller has given a summary of those arguments, which modern critics have advanced, to prove that the deluge was not universal; and that the expressions ‘all flesh, all the cattle, every living thing, all the earth, all the high hills,’ &c. must be understood with relation only to that part of Asia, which the antediluvians inhabited. Schol. in Gen. vol. i. p. 92—94. See, also, *King’s Morsels of Criticism*, vol. iii. p. 103—113. But the fossile remains of animals of all climates, that have been discovered in the mountains and valleys of the most distant regions of the earth, seem to invalidate every argument that can be urged in favor of this hypothesis.

Many modern philosophers have endeavoured to account for the deluge from natural causes; but there is no theory which they have formed that is not liable to some objections. The humble believer in the revealed word of God, is satisfied with the simple narrative of Moses; and the recent discussion of geological subjects seems to prove that all other accounts are erroneous, or unsatisfactory, in proportion as they vary from the pages of Holy Scripture. The whole of this stupendous catastrophe should be referred to the will and power of God, exerted in a signal manner for the purpose of accomplishing the objects of his divine judgments. When we contemplate that awful and incalculable force, which was necessary to project the planets in their respective orbits, a very small portion of it seems requisite to produce all the visible and recorded effects of the Noachic deluge. The geologist, though he may admit of the operation of some causes, which ever since have ceased to act, at least, with the same intensity, yet he will recognise others in the existing phenomena of our globe, which, if they do not fully account for all the effects of the deluge, may serve to corroborate the Mosaic account, and familiarise the subject to the mind. The breaking up of the great deep might have been occasioned by volcanic fires, by the expansion of elastic fluids in the immense caverns of the earth, and other powerful agents, which we perceive still operating in the raising of some islands from the bottom of the sea, and in the subsidence of others, as well as in the phenomena of earthquakes and burning mountains, whose subterraneous

fires force up such torrents of lava from time to time, as overwhelm whole cities, and project enormous fragments of rock to an immense height in the air. The same causes acting on a larger scale, would burst through the solid vaults of the earth's surface, cause the subsidence of some vast tracts of land, and the elevation of others from the bottom of the sea. They would also produce those breaches and separations in beds of primordial granite, and other rocks, which are every where observable; the fractures of mineral strata, and that infinite variety of inclination in them, from the smallest angle to vertical position, though when they were originally formed, there is every reason to believe that their layers were perfectly, or nearly, parallel to the horizon. The operation of the same causes will account for the sea leaving some parts and overflowing others; for the formation of mountains, lakes, and valleys; and also for the many marine substances, the remains of animals and vegetables, the immense quantities of sea-shells that are daily discovered buried at different depths below the earth's surface, and scattered throughout its regions, without any regard to their native and original climate. The reader who may be inclined to indulge further speculations on this subject may, in addition to the authors already mentioned, consult Dr. Hutton's Theory of the Earth, the works of M. De Saussure, M. De Dolomieu, and M. De Luc.

CHAP. VIII. VER. 1. *God remembered Noah—and God made a wind to pass, &c.*—Ovid, in his account of the deluge, (Met. lib. i. 328.) says, that Jupiter dispersed the clouds, and restored the earth to its primitive state by the north wind.

4. *The ark rested in the seventh month.*—That is, of the year, not of the flood.

4. *Upon the mountains of Ararat.*—Almost all interpreters, says Mr. Locke, understand Armenia to be meant by Ararat. The Syriac and the Vulgate, both here, and in other places, render Ararat by Armenia: 'there is a long chain of mountains like the Alps, or Pyrenees, in that country, upon one of which the ark rested.' The general opinion is, that the ark rested upon one of the mountains which separated Armenia from Mesopotamia, which Ptolemy calls the Gordiæan, and Q. Curtius, the Cordiæan mountains. This opinion is supported by the Chaldee paraphrase and Arabic version, which render Ararat the Cordæ mountains: as also by Berosus, quoted in Josephus, book i. c. 4, of his Antiquities. Bochart has been at the pains to collect several testimonies from authors in favor of this opinion. Mr. Whiston justly remarks 'the care and

wisdom of Providence for the preservation of Noah, and all the creatures, after their coming out of the ark, by so ordering it, that the ark should rest on one of the highest mountains in the world: for though the earth must have been generally uninhabitable for a considerable time after the flood, by reason of the sediment, which the water left upon its surface, and which would require no small space of time to settle, consolidate, and become fit for vegetation; yet, on the high mountains, which would be covered by the waters but a few days at the most, the quantity of sediment would be so inconsiderable, that the earth would not be much altered from what it was before, nor its vegetables much hurt by this universal deluge.'

Tournefort, who was upon the spot, assures us, that the top of mount Ararat is now inaccessible, both by reason of its great height, and of the snow which perpetually covers it. That part of the mountain of Ararat, on which the ark rested, is called by many of the eastern nations, the Finger Mountain, because it stands upright by itself, like a finger when held up. It is so high, as to be seen at the distance of ten days' journey, according to the stages of the caravan. Tavernier says, that there are many monasteries on mount Ararat, and that the Armenians called it the Meresoussar, because the ark rested there. It is, as it were, taken off from the other mountains of Armenia, which make a long chain, and from the middle to the top, it is often covered with snow for three or four months in the year. They who wish to know more concerning it, may consult Calmet's Dictionary on the word.—*Dr. Dodd.*

6. *At the end of forty days.*]—That is, forty days after the tops of the mountains appeared.

8. *Also he sent forth a dove from him, to see, &c.*]—The classical scholar will recollect with pleasure some passages in ancient authors respecting the dove, employed on occasions somewhat similar.

Propertius tells us, (lib. ii. eleg. xx.)

Dux erat ignoto missa columba mari.

A dove let fly, was my guide in the unknown sea.

In the expedition of the Argonauts, Apollodorus informs us, (lib. i. § 22.) that Phineus ordered a dove to be let fly from the ship, as they approached the rocks called Symplegades, with a view to determine whether they might be safely passed. And Pliny relates, (Nat. Hist. l. vi. 22.) that certain navigators, in sailing to the island Taprobane, (supposed to be Ceylon) used

to take birds to sea with them; and when they could not see the stars, but particularly when the Great Bear was not visible, they frequently let them fly, in order to pursue the direction which they took in making for land.

10. *And he stayed yet other seven days.*]—It appears from this, that Noah expected a blessing on the seventh day, rather than on any other; and this seems an additional reason for believing, that the seventh day had been devoted to the services of religion from the beginning. Having, therefore, it is probable, performed his duty towards God, he sent out the dove on this day, as he had done before, with the hope of her bringing him good tidings.—See *Bp. Patrick*.

From these circumstances, it is supposed that the raven has ever since been considered as a bird of ill omen; while the dove is regarded as the significant emblem of peace and love.—See *Bryant's Anc. Mythol.* vol. iii. p. 115.

11. *An olive leaf.*]—It is said by Theophrastus (*Plant. lib. iv. c. 8.*), and by Pliny (*Hist. Nat. lib. xiii. c. 25.*), that the olive tree and the laurel grow in the Red Sea, and continue green under water. It is sufficient for the purpose of illustrating the sacred text, to be informed that they would grow and continue green on the hills, or elsewhere, for many months under water.

14. *In the second month—was the earth dried.*]—Moses was very competent to give this particular account of the deluge, and of the events which followed; because he lived within eight hundred years after. He might very well know what had happened within that period, and easily record how the world was peopled by the posterity of Noah; for men then lived so long, that not much more than three of their generations had passed away from the time of the flood to Moses. Shem, who saw the flood, we know, was contemporary with Abraham, and also with Jacob, whose great-grandchild was the father of Moses.

20. *And Noah builded an altar unto the Lord, &c.*]—We are not informed of any altar having been built before this time, though it is probable that Cain and Abel had some consecrated spot, if not a regular altar, on which they offered their sacrifices. As we do not read that Noah received any command from God to this effect, we may conclude with certainty, that the offering of sacrifices was a mode of religious worship before the deluge. These burnt-offerings may be considered in the nature of a propitiatory sacrifice for the sins of the world; and certainly as eucharistical for the delivery of Noah and his family from the general destruction of the deluge.

‘Here, observe,’ says Henry, ‘God is pleased with free-will

offerings and praises that wait for him. Noah was now turned out into a desolate world, where one might have thought his first care would have been to build a house for himself; but he begins to build an altar to God. Upon this altar he offered a sacrifice of every clean beast, and of every clean fowl, one, the odd seventh which we read of, chap. vii. 2, 3. Observe, also, he offered only those that were clean. It is not enough that we sacrifice, we must sacrifice that which God appoints. Though his stock was so small, yet he did not grudge to give God his dues out of it. He might have said, 'Have I but seven sheep to begin the world with, and must one of these sheep be killed and burned for sacrifice? Were it not better to defer it till we have more plenty?' No, to prove the sincerity of his love and gratitude, he cheerfully gives the seventh to God, as an acknowledgement that all was His, and owing to Him.'

21. *The Lord smelled a sweet savour.*]—A strong but very usual figure of speech adapted to human perception; by which is meant, that the offerings of thanksgiving were acceptable to God, in the same manner that sweet odors are pleasing to us.

21. *For the imagination, &c.*]—The word 'though,' which is to be found in the marginal readings, should have been admitted into the text, instead of 'for.'

22. *Seed-time and harvest.*]—In the dreadful commotion of the earth, and of all the elements, which must have been the effect of the deluge, there could have been no time for seeding and harvest; nor much distinction between cold and heat, summer and winter. The darkness of the clouds, also, the continued rains, and the circumstance of their being confined within the ark, must have rendered day and night nearly the same. But now the usual course of nature was to be re-established, and was never more to be destroyed in the same manner.

CHAP. IX. VER. 3. *Every moving thing that liveth shall be meat for you.*]—The primitive benediction pronounced on Adam is here renewed, with an express permission to eat animal food; but there is no reason for believing, that this was interdicted before the deluge, or that this was a new concession, any more than that the command 'be fruitful and multiply,' or that the dominion given to man over the other creatures of the earth, was new.

3, 4, &c.]—M. Jurieu is of opinion, and with good reason, that these words have respect to beasts killed for sacrifice, (as indeed all beasts killed to be eaten were sacrifices,) and that the same command was given even before the deluge; and it is no wonder that this service from thence should spread all over the

world. That blood is the seat of life could not be known to Moses but by revelation, it being a secret in nature never discovered till of late, and that by many experiments and observations, which the age Moses lived in, and ages following, knew nothing of.—*Bp. Wilson.*

4. *But flesh with the life thereof, which is the blood thereof, shall ye not eat.*—It is an opinion at least as old as Pliny, that the blood is a living fluid; but it was reserved for the late celebrated physiologist, John Hunter, to place this opinion among the number of those truths, which can no longer be disputed. How the life of this fluid begins, and in what the living principle itself consists, are matters, concerning which we shall probably remain for ever ignorant; but it has been established beyond all controversy, that the life of the blood immediately depends upon the action of the atmospheric air, to which it is exposed, in its passage through the lungs. The human heart, and in general the heart of all animals that have warm blood, has two cavities, or ventricles, and the blood, before it is returned to the right ventricle of the heart, has performed two circles, a less between the heart and the lungs, and a larger one between the heart and the rest of the body. While the blood passes through the lungs, it undergoes a very remarkable change in its color, and other properties: a certain portion of the atmospheric air is attracted and absorbed, while the remainder carries off by expiration, that matter in the blood, which is either useless, or noxious to the body.

Maimonides mentions a fierce and barbarous people, who were supposed to eat the flesh of animals raw; it appears also, that they cut it from the animal while living, and devoured it with the blood streaming from it, which horrid practice formed a part of their idolatrous worship.—*More Nevoch. iii. 48.*

Mr. Bruce corroborates this account in his *Travels to discover the Source of the Nile*, vol. iii. p. 142.

It was partly to prevent such shocking cruelty to animals, perhaps, that the prohibition of Moses was given. The Jews were also taught by it to consider blood as constituting the great expiatory sacrifice for the sins of the world: and farther, when they were forbidden to taste the blood of an animal, they might be led to entertain a greater abhorrence of murder, or the dreadful crime of shedding human blood.

13. *I do set my bow in the cloud.*—It is well known, that the rainbow is produced by the refraction of the sun's light in drops of falling rain; and that it never appears, but when it rains in the sunshine. Homer is thought to have had a no-

tion, that the rainbow was at first set in the clouds to be a sign to man :

Εν νεφεί στήριξε τερας μεροπῶν ἀνθρώπων.—Il. xi. 28.
 Jove's wondrous bow, of three celestial dies,
 Plac'd as a sign to man amidst the skies.—POPE.

It was certainly the sign of God's covenant with man; and we ought to consider it as an illustrious symbol of the divine mercy and goodness, to confirm our belief and confidence in God. 'Look upon the rainbow,' says the son of Sirach, 'and praise him that made it. Very beautiful it is in the brightness thereof: it compasseth the heaven about with a glorious circle, and the hands of the Most High have bended it.' It is a bow of no hostile intention; a bow painted in variegated colors, on the disburdened cloud. How vast is the extent, how delicate the texture, of that shadowy arch! elegant its form, and rich its tinctures; but more delightful its sacred significancy. While the violet and the rose blush in its beautiful aspect, the olive-branch smiles in its gracious import. It writes, in radiant dies, what the angels sang in harmonious strains, 'Peace on earth, and good-will towards men.' It is the stamp of insurance for the continual welfare of this present world, and a comfortable token of a better state and happier kingdom: a kingdom, where a rainbow is represented as surrounding the throne, (Rev. iv. 3.) to intimate, that storms should beat no more; but an eternal and unbounded spring of joy and felicity bloom for ever.—*Fawkes*.

Whiston and Burnet, with some others, imagine that there was no rainbow before the flood; but as it is produced by natural causes, if there were rain, there would occasionally be a rainbow. It is probable, therefore, that the rainbow was only now first appointed as an outward visible sign of the covenant, or promise, entered into with Noah. The bow, says Bp. Warburton, was not then first set in the clouds; but was then first set as a token. As, in the case before us, the most novel, or most supernatural appearance could have added nothing to their assurance arising from the evidence of God's veracity; so, on the contrary, had the children of Noah been ignorant of that attribute of the Deity, such a phenomenon could have given them no assurance of it at all.

M. De Luc distinguishes simple rain from what he calls tempestuous rain. The latter only produces the phenomena of the rainbow; and of the existence of this, before the deluge, there is no evidence. Vid. Let. vi. to Prof. Blumenbach, § 39.

20. *Noah began, &c.*]—It is not necessary to suppose that he had not cultivated the ground before. He only began to cultivate it afresh after the deluge: and, among other agricultural operations, he planted a vineyard. From the grapes of that plantation he expressed wine; having drunk too much of this wine, the strength of which he did not probably yet know, he was inebriated; and, in consequence of that inebriation, fell asleep in an indecent and naked posture. Such is the substance of the story; than which nothing can be more natural.—*Dr. Geddes.*

It is well observed by Matt. Poole, that the verb ‘to begin’ is often redundant, and is sometimes applied to one who continues, or repeats, an action begun before. Thus Christ is said to ‘begin to cast out,’ Mark xi. 15, and to ‘begin to speak,’ Luke xii. 1, for which, in the parallel places, he is said only to ‘cast out,’ Matt. xxi. 12, and ‘to speak,’ Matt. xvi. 6. So likewise it is said, Gen. vi. 1. when men ‘began’ to multiply, though we know they had multiplied, and were already very numerous.

22. *Saw the nakedness, &c.*]—An ingenious professor of oriental languages was of opinion, that Ham’s crime consisted in committing incest with his father’s wife; and that this is the purport of the Scripture phrase, ‘to see,’ or, in the Hiphel conjugation, ‘to make visible;’ i. e. ‘to disclose, or uncover a father’s nakedness.’ Compare Levit. xviii. 7—10. He supposes that his brethren having surprised Ham in the act, threw their garments over him and his accomplice, and then went and told their father what they had seen; that Noah, enraged at this base action, ordered Canaan, the issue of that incestuous commerce, to be wholly deprived of the inheritance.—*Bayle’s Dict. Art. Cham.*

The propriety of this interpretation may be derived from considering that ‘a father’s nakedness’ is the genitive of possession, not with respect to any part of his own person; but with relation to that of his wife: and the prohibition, in Leviticus, ‘The nakedness of thy father shalt thou not uncover,’ is equivalent to, ‘Thou shalt not commit any incestuous outrage on the woman who belongs to thy father by the sacred rites of marriage.’ Compare Ezek. xxii. 10.

25. *Cursed be Canaan, &c.*]—Much learned conjecture, says Dr. Geddes, has been employed to elucidate this passage. But the text I think is sufficiently clear as it stands, and highly expressive of what we may suppose to have been the feelings of Noah on this occasion. On awaking, he learns that Ham had used him most irreverently, while his other sons had shewn him that filial regard, which was due to such a venerable father.

To express his indignation at so infamous a conduct, he curses Ham in his progeny, and in him of his progeny who was, probably, most dear to him, as being his youngest son, perhaps just then born; and whose very name, which imports the idea of depressive humiliation, might readily offer a paronomasiacal allusion, so common in the maledictions and benedictions of the patriarchs. Whether this malediction were prophetic, or imprecatory, and contrived by the Hebrew historiographer for the purpose of throwing an odium on the Canaanites, and justifying the conquest of their country, are points which I mean not to discuss: but it is pretty clear, that the story is here introduced, to pave the way for a more special command from heaven to conquer and extirpate the Canaanite nations.

Another example, says Bp. Lowth, *Prælect. iv.* which appears to bear the genuine marks of poetry, is the execration of Noah on Ham; with the magnificent predictions of prosperity to his two brothers; to Shem in particular, and the ardent breathings of his soul for their future happiness. These are expressed in three equal divisions of verses, concluding with an indignant repetition of one of the preceding lines:

Cursed be Canaan!

A servant of servants to his brothers let him be!

Blessed be Jehovah, the God of Shem!

And let Canaan be their servant!

May God extend Japheth,

And may he dwell in the tents of Shem!

And let Canaan be their servant.

The inspired benedictions of the patriarchs Isaac and Jacob, are altogether of the same kind. The great importance of these prophecies, not only to the destiny of the people of Israel, but to that of the whole human race, renders it highly probable, that they were extant in this form before the time of Moses; and that they were afterwards committed to writing by the inspired historian, exactly as he had received them from his ancestors, without presuming to bestow on these sacred oracles any adventitious ornaments, or poetical coloring.

The words in the original are only, 'cursed Canaan;' which may be considered as equivalent to 'wretched, ill-fated Canaan! A servant of servants shall he be unto his brethren.'

27. *God shall enlarge Japheth.*]—That is, 'God shall enlarge the bounds of the countries possessed by the descendants of Japheth.' This prediction was fully accomplished; for not only Europe, but Asia Minor, Media, part of Armenia, Iberia, and the vast regions towards the north, anciently inhabited by

the Scythians, and now by the Tartars, fell to the share of his posterity. But the enlargement of Japheth may also denote a numerous progeny, as well as an ample extent of territory; and accordingly we find that Japheth had seven sons, whereas Ham had only four, and Shem only five.

27. *He shall dwell in the tents of Shem.*]—These words are ambiguous; for they may mean either that God, or that Japheth shall dwell in the tents of Shem. The original text seems to favor the former construction, and the Chaldee of Onkelos paraphrases it thus: ‘and will make his glory to dwell in the tabernacles of Shem.’ Taken in either sense, the prophecy has been fulfilled. In the former, when the Shechinah, or divine presence, rested on the ark, and dwelt in the tabernacle and temple of the Jews, and when ‘the Word, who was with God, and was God,’ (John i. 1.) ἐσκηνώσε, pitched his tent and dwelt among us, ver. 14. In the latter sense it was fulfilled, first, when the Greeks and Romans, who were descended originally from Japheth, conquered Judea and other countries of Asia belonging to Shem; and again, spiritually, when they, who were not Israelites by birth, became Israelites by faith, and lived, as we and many others of Japheth’s posterity do at this day, within the pale of the church of Christ. It is remarkable that, though Ham in some instances, and on some occasions, has been superior; yet of the four famous monarchies in the world, the Assyrian, Persian, Grecian, and Roman, the two former were of the descendants of Shem, and the two latter were of the sons of Japheth.—See *Bp. Newton* on the Prophecies, Dissert. 1.

29. *And he died.*]—The hypothesis that government was first established, laws enacted, and agriculture encouraged, in India by a Ramah, (the supposed son of Cush) about three thousand eight hundred years ago, according to the chronology of the Hindus, agrees with the received account of Noah’s death, and the previous settlement of his immediate descendants.—Vid. *Asiatic Researches*, vol. ii. p. 132.

CHAP. X. This chapter contains a short account of the posterity of the sons of Noah, who, after the deluge, are supposed to have repopled the earth. By comparing it with the 27th chapter of Ezekiel, we find that several of the nations here mentioned still bore the same names in the days of that prophet. Hence, the two chapters serve, in some degree, to elucidate each other. But, with all this light, we are often left to conjecture, with respect to the relative situations of those various peoples; and much more so with regard to their present appellations. A proper name is apt to assume a new form every time it is translated into a different language, and often

even the same dialect at different periods: sometimes to such a degree, that the original term is hardly discernible, and probable conjecture must supply the place of certainty. The labors of Bochart, Le Clerc, Wells, Michaëlis, and Forster, not to mention many other inferior writers, have almost exhausted the subject of this chapter, and little is left for future gleaners, until a more minute description of the Asiatic regions shall be made by a traveller well acquainted with all the various dialects that are spoken from the Indus to the Nile, and from the Arabic Gulph to the Caspian Sea.—*Dr. Geddes.*

1. *Now these are the generations, &c.*—The tenth chapter of Genesis, says Bishop Watson, is one of the most valuable records of antiquity. It explains what all profane historians were ignorant of—the origin of nations. Had it told us, as other books do, that one nation had sprung out of the earth they inhabited; another from a cricket, or grass-hopper; another from an oak; another from a mushroom; another from a dragon's tooth; then indeed it would have merited the appellation, which some unbelievers have, with so much temerity, bestowed upon it. Instead of these absurdities, it gives such an account of the peopling of the earth after the deluge, as no other book in the world ever did give; and the truth of which all other books in the world, which contain any thing on the subject, confirm. The last verse of the chapter says—‘These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.’

It would require great learning to trace out, precisely, either the actual situation of all the countries in which these founders of empires settled, or to ascertain the extent of their dominions. This, however, has been done by various authors, to the satisfaction of all competent judges; so much at least to my satisfaction, that, had I no other proof of the authenticity of Genesis, I should consider this as sufficient. But, without the aid of learning, any man who can barely read his Bible, and has but heard of such people as the Assyrians, the Elamites, the Lydians, the Medes, the Ionians, the Thracians, will readily acknowledge that they had Asshur, and Elam, and Lud, and Madai, and Javan, and Tiras, grandsons of Noah, for their respective founders. See *Apology for the Bible*; and the learned disquisition of *Sir W. Jones* on this subject, vol. iii. p. 191—196. of his works.

1. *Ham, and Japheth.*—Ham appears to have been the heathen Jupiter, who was called ‘Hammon,’ or ‘Ammon,’ in Egypt; which was part of Ham’s portion, and in many places of the Psalms this country is called ‘the land of Ham.’ Plu-

tarch also calls the same country *Χημία*. Japheth seems to have been the same with Iapetus, whom the Greeks own to have been their father; nor do they know any name of greater antiquity: which made them give it to decrepit persons, as Bochart has observed. 'Older than Iapetus,' was with them a proverbial saying. See *Bp. Patrick*; and Observations respecting the language in which St. Matthew's Gospel was written.

5. *Isles of the Gentiles.*—The learned Joseph Mede was among the first who observed that the Hebrews used the word 'isles' to signify all those countries that were divided from them by the sea, or such as they used not to go to but by sea. See Book i. disc. 47. The Hebrew word, therefore, which we translate 'isle,' would be more faithfully rendered by 'region, country,' or 'province;' for this is evidently its meaning, Job xxii. 30; Isa. xx. 6.

5. *Every one after his tongue.*—We are not to understand by this, that there were many distinct languages, so that the members of one family could not understand one another; but that tribes of people descended from the same parent, and living together, would acquire some peculiar idioms and forms of expression, which distinguished them from others. When Ahasuerus caused letters to be written to a hundred and twenty-seven provinces, 'unto every province according to the writing thereof, and to every people according to their language,' (Esth. viii. 9.) we cannot suppose that there were so many different alphabets in his empire, or so many distinct languages; but that they had some trifling variation of dialect, which distinguished them from each other. The same interpretation must be given to ver. 20, and ver. 31, of this chapter.

Or the difficulty respecting the variety of tongues and languages may be more satisfactorily solved, by considering, that, though this chapter is placed before the eleventh, yet, in order of time, it ought to follow it; for the foundation of Nimrod's kingdom, and the dispersion of mankind through the different regions of the earth, are events subsequent to the confusion of tongues at Babel.

6. *Cush.*—Beside those tribes of Arabs, who were all descended from the race of Shem, others of them were the posterity of Ham by his son Cush, which name is in Scripture constantly given to the Arabs and their country, though our version renders it Ethiopia. Strictly speaking, the Cushites did not inherit Arabia properly so called, but the banks of the Euphrates and the Persian gulph, whither they came from Chuzestan, or Susiana, the original settlement of their father.

They might probably mix themselves in process of time with the Arabs of the other race, but the eastern writers take little or no notice of them. *Sale*, Prelim. Disc. p. 12.

8. *And Cush begat Nimrod.*]—This Nimrod is called, ver. 9. גבור ציד, which is rendered by the Septuagint, γιγασκυνηγος, Vulg. ‘robustus venator,’ Gr. Ven. κραταιος θηρατηρ, all which terms are more or less equivalent to our common English version, ‘a mighty hunter.’ He was indeed a mighty hunter; but his predations were not confined to the brute creation:

‘Proud Nimrod, first, the bloody chase began;
A mighty hunter—and his prey was man.’

Josephus calls him τολμηρος, και κατα χειρα γενναιος, ‘a bold enterprising man,’ who persuaded the people to throw off the fear of God, and submit to his domination. Whether he literally hunted them down, like wild beasts, with dogs; or whether it be only a metaphorical expression, it seems clear, that he oppressed and subjugated his fellow creatures, and was, according to our historian, the first despotic tyrant. His very name, which was probably given him after his death, and not assumed by himself, denotes ‘an arrogant, rebellious man.’ Hence it is well said, that he was ‘a mighty hunter,’ or ‘a powerful plunderer,’ not ‘before the Lord;’ but ‘in despite of the Lord,’ לפני יהוה; i. e. says Rosenmüller, very properly, ‘vidente et indignante Deo; cujus excusso metu ac reverentiâ, vi fraternal opprimere genus auderet.’

10. *The beginning of his kingdom was Babel.*]—Either Babylon was the first city he built, or else the metropolis of his kingdom.

11. *And builded Nineveh.*]—This city was so called, from his son Ninus, נין גוה, meaning ‘Ninus’s habitation.’ It was the metropolis of Assyria, and situated on the eastern bank of the Tigris. After flourishing for many ages, it was rased to the ground by the Medes, and was never after rebuilt.

19. *And the border of the Canaanites, &c.*]—‘Now the boundary of the Canaanites, after the dispersion of their families, was from the river of Egypt to the great river Euphrates, and to the hinder sea;’ i. e. the Mediterranean. This is the Samaritan reading, which is preferable to the Hebrew, for the following reasons. In the promise made to Abram, chap. xv. ver. 18, 19, 20, 21, the very same boundaries are assigned to the land of Canaan in all the copies, which are here marked in the Samaritan Text; and the same number of peoples, or tribes, are included in them. Again, in Exod. xxiii. 31, the same boundaries are designated in a more particular

manner: From the Red sea to the Sea of the Philistines, (that is, the Mediterranean) and from the wilderness of Shur to the great river Euphrates. It is true, this was not accomplished until the reigns of David and Solomon; which latter is expressly said in the first book of Kings, chap. iv. ver. 21, to have had dominion 'over all kingdoms, from the river [Euphrates] unto the land of the Philistines, and unto the border of Egypt.'—See *Dr. Geddes*.

21. *Unto Shem also, the father of all the children of Eber.*—Moses introduces Shem in a particular manner, as the great ancestor of his own people, and particularly as the father of the children of Eber, from whom some suppose the Hebrews derive their name, and whose history he was about to write.

32. *By these were the nations divided in the earth after the flood.*—On that part of the globe to which our researches are generally confined, says Sir W. Jones, we see five races of men peculiarly distinguished, in the time of Muhammed, for their multitude and extent of dominion; but we have reduced them to three, because we can discover no more that essentially differ in language, religion, manners, and other known characteristics. Now those three races, how variously soever they may at present be dispersed and intermixed, must have migrated originally from a central country, to which give any arbitrary name you please; suppose it to be Iràn, or Persia. The three primitive languages, therefore, must at first have been concentrated in Iràn, and there only, in fact, we see traces of them in the earliest historical age: but, for the sake of greater precision, conceive the whole empire of Iràn, with all its mountains and valleys, plains and rivers, to be every way greatly diminished; the first winding courses, therefore, of all the nations proceeding from it by land, and nearly at the same time, will be little right lines, but without intersections, because those courses could not have thwarted and crossed one another. If then you consider the seats of all the migrating nations as points in a surrounding figure, you will perceive, that the several rays diverging from Iràn may be drawn to them without any intersection; but this will not happen, if you assume as a centre Arabia, or Egypt, India, Tartary, or China: it follows that Iràn, or Persia, was the central country, which we sought. Thus then we have proved, that the inhabitants of Asia, and consequently, as it might be proved, of the whole earth, sprang from three branches of one stem: and, that those branches have shot into their present state of luxuriance in a period comparatively short, is apparent from a fact universally acknowledged, that we find no certain monument, or even

probable tradition, of nations planted, empires and states raised, laws enacted, cities built, navigation improved, commerce encouraged, arts invented, or letters contrived, above twelve, or at most fifteen or sixteen, centuries before the birth of Christ; and from another fact, which cannot be controverted, that seven hundred, or a thousand years, would have been fully adequate to the supposed propagation, diffusion, and establishment of the human race.

The most ancient history of that race, and the oldest composition perhaps in the world, is a work in Hebrew, which we may suppose at first, for the sake of argument, to have no higher authority than any other work of equal antiquity, which the researches of the curious had accidentally brought to light: it is ascribed to *MUSAH*; for so he writes his own name, which, after the Greeks and Romans, we have changed into *MOSES*; and, though it was manifestly his object to give an historical account of a single family, he has introduced it with a short view of the primitive world, and his introduction has been divided, perhaps improperly, into eleven chapters. After describing, with awful sublimity, the creation of this universe, he asserts, that one pair of every animal species was called from nothing into existence; that the human pair were strong enough to be happy, but free to be miserable; that, from delusion and temerity, they disobeyed their Supreme Benefactor, whose goodness could not pardon them consistently with his justice; and that they received a punishment adequate to their disobedience, but softened by a mysterious promise to be accomplished in their descendants. We cannot but believe, on the supposition just made, of a history uninspired, that these facts were delivered by tradition from the first pair, and related by *MOSES* in a figurative style; not in that sort of allegory, which rhetoricians describe as a mere assemblage of metaphors; but in the symbolical mode of writing adopted by eastern sages, to embellish and dignify historical truth; and, if this were a time for such illustrations, we might produce the same account of the creation and the fall, expressed by symbols very nearly similar, from the *Puranas* themselves, and even from the *Vèda*, which appears to stand next in antiquity to the five books of *Moses*.

The sketch of antediluvian history, in which we find many dark passages, is followed by the narrative of a deluge, which destroyed the whole race of man, except four pairs; an historical fact admitted as true by every nation to whose literature we have access, and particularly by the ancient Hindus, who have allotted an entire *Purana* to the detail of that event,

which they relate, as usual, in symbols or allegories. I concur with those, who insist, that, in proportion as any fact mentioned in history seems repugnant to the course of nature, or, in one word, miraculous, the stronger evidence is required to induce a rational belief of it; but we hear, without incredulity, that cities have been overwhelmed by eruptions from burning mountains, territories laid waste by hurricanes, and whole islands depopulated by earthquakes. If then we look at the firmament sprinkled with innumerable stars; if we conclude by a fair analogy, that every star is a sun, attracting, like ours, a system of inhabited planets; and if our ardent fancy, soaring hand in hand with sound reason, waft us beyond the visible sphere into regions of immensity, disclosing other celestial expanses, and other systems of suns and worlds on all sides without number or end; we cannot but consider the submersion of our little spheroid as an infinitely less event, in respect of the immeasurable universe, than the destruction of a city, or an isle, in respect of this habitable globe. Let a general flood, however, be supposed improbable in proportion to the magnitude of so ruinous an event, yet the concurrent evidences of it are completely adequate to the supposed improbability; but, as we cannot here expatiate on those proofs, we proceed to the fourth important fact recorded in the Mosaic history; I mean the first propagation and early dispersion of mankind, in separate families, to separate places of residence.

Three sons of the just and virtuous man whose lineage was preserved from the general inundation, travelled, we are told, as they began to multiply, in three large divisions, variously subdivided; the children of Ya'fet, or Japhet, seem, from the traces of Slavonian names, and the mention of their being enlarged, to have spread themselves far and wide, and to have produced the race, which, for want of a correct appellation, we call Tartarian; the colonies, formed by the sons of Ham and Shem, appear to have been nearly simultaneous; and among those of the latter branch, we find so many names incontestably preserved at this hour in Arabia, that we cannot hesitate in pronouncing them the same people, whom hitherto we have denominated Arabs; while the former branch, the most powerful and adventurous of whom were the progeny of Cush, Misr, and Rama, (names remaining unchanged in Sanscrit, and highly revered by the Hindus,) were, in all probability, the race which I call Indian, and to which we may now give any other name, that may seem more proper and comprehensive.

The general introduction to the Jewish history closes with a very concise and obscure account of a presumptuous attempt,

by a particular colony, to build a splendid city, and raise a fabric of immense height, independently of the divine aid, and it should seem, in defiance of the divine power; a project which was baffled by means, appearing at first view inadequate to the purpose, but ending in violent dissension among the projectors, and in the ultimate separation of them. This event also seems to be recorded by the ancient Hindus in two of their Purānas; and it may be proved, that 'The lion bursting from a pillar to destroy a blaspheming giant,' and 'the dwarf who beguiled and held in derision the magnificent Beli,' are one and the same story, related in a symbolical style.

Now, these primeval events are described as having happened between the Oxus and Euphrates, the mountains of Caucasus, and the borders of India; that is, within the limits of Irān; for though most of the Mosaic names have been considerably altered, yet numbers of them remain unchanged: we still find Harrān in Mesopotamia; and travellers appear unanimous in fixing the site of ancient Babel.

Thus, on the preceding supposition, that the first eleven chapters of the book, which it is thought proper to call Genesis, are merely a preface to the oldest civil history now extant, we see the truth of them confirmed by antecedent reasoning, and by evidence, in part highly probable, and in part certain; but the connection of the Mosaic history with that of the Gospel, by a chain of sublime predictions, unquestionably ancient, and apparently fulfilled, must induce us to think the Hebrew narrative more than human in its origin, and consequently true in every substantial part of it, though possibly expressed in figurative language; as many learned and pious men have believed, and as the most pious may believe, without injury, and perhaps with advantage, to the cause of revealed religion. If Moses then was endued with supernatural knowledge, it is no longer probable only, but absolutely certain, that the whole race of man proceeded from Irān, as from a centre, whence they migrated at first in three great colonies; and that those three branches grew from a common stock, which had been miraculously preserved in a general convulsion and inundation of this globe.—*Sir W. Jones's Works*, vol. iii. p. 189, et seq.

On subjects relating to the division of the earth by the descendants of Noah, the reader is referred for all the information that learning and industry can supply, to the Phaleg of Bochart, and to the supplementary information, which has been industriously collected from various sources by Rosenmüller on this important chapter.

CHAP. XI. VER. 1. *The whole earth was of one language.*]—This language is thought to have been the same that Adam spoke; from whom it might easily have been communicated to Methusaleh, and from him to his grandson Noah, who propagated it among all his posterity till this time.

The Jews say, that the primitive language was Hebrew; and the Syrians, that it was Syriac. But the Hebrew language is the language of עִבְרִי, i. e. ‘strangers,’ who came from Chaldaea, or from over the water, meaning the Euphrates; for this seems to be the etymology of the name of the Hebrews, and not the appellative Heber, or Eber. See Joshua xxiv. 2, 3. The Hebrew, therefore, which Abraham and his posterity spoke, from their residing in Canaan, approached nearer and nearer to the language of that country; nor does it differ from the Punic, as many learned critics have shewn, except in some peculiarities of dialect. The proper names of Adam, Eve, &c. were expressed by Moses in the Hebrew tongue, on account of the Hebrews, in the same sense that they had in the primitive language, which is no where to be found pure; but some remains of it are discoverable in all languages.—See *Grotius*.

Sir W. Jones, a very competent judge in these matters, says, that the language of Noah is irretrievably lost, vol. iii. p. 199.

2. *They journeyed from the east.*]—When they were grown very numerous, and wanted room, they descended from the mountainous country into the plains; and some of them went westwardly into the land of Shinar, which comprehends the country of Eden, supposed to be the happy seat of Adam in his state of innocence.

4. *A tower whose top may reach unto heaven.*]—A common exaggeration, to denote any thing very high. Similar expressions may be found in Homer, Virgil, Horace, Martial, and other classical authors. The top of this tower, it is probable, was to serve as a central beacon to all the inhabitants of the circumjacent plain. They were yet but a small society, and afraid of wandering too far from one another.—*Dr. Geddes*.

4. *Let us make us a name, &c.*]—Let us render our name famous among future generations, by some monument that may command their admiration. Thus we see ambition animated them to undertake the laborious task. They had no sooner determined where to settle, than they resolved to make the place remarkable to all ages, by building a tower, which should be the wonder of the world, and preserve their names to the end of time.—*Fawkes*.

Vain, presumptuous men! says Bp. Leighton, the very thing

which was to prevent their being scattered abroad, proved the cause of their dispersion.

5. *And the Lord came down, &c.*]—The descent of Jupiter from heaven, in the character of father of gods and men, as mentioned by Homer, is interpreted by Maximus Tyrius, not as meaning a literal and local descent, but only causation. Diss. xxxvi. sub init. And by the Lord's coming down, in this passage, we must understand only the perfect knowledge, which God has of all human affairs and transactions.

7. *Let us go down, and there confound their language.*]—On the phrase 'let us' see note on Gen. i. 26. It is not to be thought, says Bp. Patrick, that there were as many several dialects as there were men, so that none of them understood one another; but they had such a confused remembrance of the original language, which they spoke before, that owing to the various inflections, terminations, and modes of pronouncing different dialects, they could no more understand one another, than they who understand Latin, can understand those who speak French, Italian, or Spanish; though all these languages are derived from it.

8. *So the Lord scattered them.*]—The means adopted by infinite wisdom and infinite power, are on this occasion, as on all others, admirably adapted to the end proposed: for as a common language had served to unite mankind in one great family, or community; so the establishing of different languages effectually produced, in a short time, a correspondent number of different societies.

8. *And they left off to build the city.*]—Some of the Jewish doctors say, that God overturned the tower by a terrible tempest, or burnt it by fire from heaven. This structure, however, long remained a monument of human vanity, and of the omnipotence of that Being, who spake the word, and all things were created. Herodotus tells us, it was a furlong in length, and as much in breadth; and Strabo determines the height to have been a furlong; that is, the eighth part of a mile, or 600 feet, which is itself prodigious; for by this account it appears to have exceeded in height the greatest of the Egyptian pyramids, by 179 feet, though it fell short of it at the basis by 33 feet. It consisted of eight square towers, one above another, gradually decreasing in breadth, which, with the winding ascent on the outside, from the bottom to the top, gave it the resemblance of a pyramid, as Strabo calls it. This ascent was so very broad, that it afforded room for horses and carriages to pass each other, and even to turn.—*Universal History.*

This magnificent tower, which seemed to menace the stars,

is brought down to the ground, even to the dust; so that the place on which it stood can now be no longer seen. If by chance it is found out, or rather guessed at, by some inquisitive traveller, the whole appears only a confused heap of rubbish, according to the words of God to the prophet Jeremiah, 'I will roll thee down from the rocks, and will make thee a burnt mountain; and they shall not take of thee a stone for a corner, nor a stone for foundations: but thou shalt be desolate for ever, saith the Lord.' Jer. li. 25, 26.

28. *Ur of the Chaldees.*]—This city is supposed to have been built by Asshur, the son of Shem; for Isaiah speaking of the Chaldeans, chap. xxiii. ver. 13. says, 'This people was not, till the Assyrian founded it for them that dwell in the wilderness; they set up the towers thereof, they raised up the palaces thereof.' Ur in Hebrew signifies 'light,' or 'fire;' so called, perhaps, either from the Chaldeans, who first studied astronomy, and observed the motion of the heavenly bodies, i. e. the lights of heaven; or from fire, the symbol of the sun, which was worshipped in that city.

CHAP. XII. VER. 1. *Now the Lord had said unto Abram, &c.*]—We have here the call by which Abram was removed out of the land of his nativity into the land of promise, which was designed both to shew his faith and obedience, and also to separate him, and set him apart for services and favors which were farther designed. St. Stephen tells us, Acts vii. 2. that 'The God of glory appeared unto him,' and gave him this call, 'when he was in Mesopotamia, before he dwelt in Charan,' i. e. Canaan, or, rather, a city of Canaan (See *Reland*, p. 705.); therefore we rightly read it, 'The Lord *had* said unto Abram,' viz. in Ur of the Chaldees.—*Reading.*

We are not told how the Lord spake to Abram; for here is no mention, as Maimonides observes, of his speaking in a dream, or vision, or by means of an angel; but only simply, that the Lord said unto him, when he was awake, we may suppose, by a voice from the Shechinah, or Divine Majesty, agreeably to the declaration of St. Stephen, already quoted. Others suppose that Abram had two calls; one mentioned Acts vii. 2. and the other that which is recorded here. If this interpretation be admitted, we should read, in the past indefinite tense, 'Now the Lord said unto Abram, &c.'

1. *Unto a land that I will shew thee.*]—Abram's trust in God is here tried; for he must leave his own country, and his kindred, and his father's house, to go to a land, which God does not say he would give him, but only shew him. Nor does he tell him what land it was, or what kind of land; but he is required

to obey the divine command with implicit faith, and to live in a continual dependence on God's conduct. It is supposed that He spake by a voice out of the Shechinah, or glory, which descended from heaven, and shone out with sudden and surprising brightness, when the Almighty was about to speak to men. This supposition is favored by what St. Stephen says, Acts vii. 2. Thus God is thought to have conversed with our first parents in Paradise, and thus He appeared to Moses in the bush on Mount Sinai.

The reasons why God called Abram to this pilgrimage are various; 1. That he might rescue him from the idolatry of the Chaldeans, in which his own family was bred. 2. That he might shew him the land, which he had decreed should be an inheritance for his posterity. 3. That he might give him the best opportunities for divine visions, colloquies, and contemplations; and 4. That in him he might exhibit to all the world an illustrious example of faith and obedience.—*Reading.*

2. *And make thy name great.*]—This promise, like the rest, has been eminently fulfilled. The children of Heth acknowledged him for a mighty prince among them. The Most High was pleased to honor him with the style of 'his friend,' and to call himself the 'God of Abraham' in a particular manner. All his posterity paid the greatest reverence to his name and memory, accounting it the first and principal part of their dignity, that they were Abraham's children. And many other nations of the world, Christians and Turks, as well as Jews, however they differ from one another in matters of religion, all agree to magnify the name of Abraham, by making honorable mention of it, and calling many of their children by it.—*Id.*

3. *And in thee shall all families of the earth be blessed.*]—This is not to be understood of his own person, which was confined to a small part of the earth; but of his seed, as the words are interpreted, Gen. xxii. 18; i. e. of the Messiah, to whom they are applied by St. Paul, Gal. iii. 8, and by St. Peter, Acts iii. 25; who, according to his human nature, descended from the lineage and family of Abraham, and in whom all nations are blessed; because all are equally and without distinction admitted into his church, adopted the children of God through him, and made heirs of his heavenly kingdom. So that by means of this seed, which is Christ, Abraham is become the father of all the faithful, who shall be justified, and reconciled to God through him.—*Id.*

4. *So Abram departed.*]—It was a wonderful instance of Abram's faith, that could induce him to leave his own native

country and go to Haran; but it was still a greater, after having travelled a long way from Ur hither, that made him go three hundred miles farther from hence to Canaan, a country of which he had no knowledge, nor had he sent any body before him to discover it. Taking his journey through the dangerous and barren deserts of Palmyrena, he had nothing to support him, but the promise of God, which enabled him to climb over the high mountains either of Libanus, Hermon, or Gilead; for, as Sir Walter Raleigh observes, in that part of the country he entered.—*Bp. Patrick.*

5. *The land of Canaan.*—The length of the Holy Land, from the city of Dan, since called Cæsarea Philippi, to Beersheba, is about seventy leagues, or two hundred and ten miles; and its breadth from the Mediterranean sea to the eastern border, in some places is thirty leagues, or ninety miles. This country, though small, lying in the very middle of the then known world, was chosen by God to work the redemption of the world in. It was called ‘Canaan,’ from Canaan, the son of Ham; ‘Palestine,’ from the Philistines; the ‘Land of Promise,’ from this promise made to Abraham; the ‘Land of Israel,’ from the Israelites; and ‘Judea,’ from the tribe of Judah, the most considerable of the twelve tribes, and the only one that remained after the captivity; lastly, it was called the ‘Holy Land,’ from the birth, miracles, and death of Jesus Christ.—*Bp. Wilson.* See note on ch. xiii. 12.

6. *The place of Sichem.*—That is, the spot on which Sichem was afterwards built. This town was situated on a plain, or as Maundrell says, in a valley, abounding with springs of water, between mount Ebal and Gerizim. It was called by the Greeks and Romans Neapolis. Its present name is Nabolos, or Naplosa. See *Rosenmüller*, vol. i. p. 157.

6. *Plain of Moreh.*—Or, ‘oak’ of Moreh.—It was under this oak that Jacob hid the strange gods, chap. xxxv. 4. and under this oak Rebekah’s nurse was buried, ver. 8. It was here Joshua set up a great stone, Josh. xxiv. 26. Here Abimelech was made king, Judg. ix. 6; and here the sons of the old prophet found the man of God, 1 Kings xiii. 14. Celsius has endeavoured to prove that the Hebrew word לְאֵן means the turpentine-tree.—*Hierobot.* p. 34—58.

6. *And the Canaanite was then in the land.*—It is very natural that Moses, in speaking of Abram’s journey to a strange country, should inform us who the inhabitants were at that time; but it is doubtful, whether by ‘the Canaanite’ is meant a particular people descended from Canaan, or, in general, all those nations, which the Israelites afterwards destroyed. The

former supposition seems the more probable. Epiphanius takes notice of an ancient tradition, according to which, the country called Canaan belonged to the descendants of Shem, by the division of the earth, which was made immediately after the flood; but the children of Canaan had dispossessed them of it, and were in possession of the country, when Abram came among them. By 'the land,' it is probable, only that particular district of the country is meant, in which Sichem was situated. See note on Deut. vii. 2.

7. *There builded he an altar unto the Lord, who appeared unto him.*—The patriarchs took care to preserve the memory of important events, by setting up altars, pillars, and other lasting monuments. Thus, Abraham erected monuments in several places where God had appeared to him, Gen. xiii. 18. Jacob consecrated the stone which served him for a pillow, while he had the mysterious dream of the ladder, Gen. xxviii. 18. And the heap of stones, which was to witness his covenant with Laban, he called Galeed, Gen. xxxi. 48. Of this kind were the sepulchre of Rachel, the well called Beer-sheba, Gen. xxvi. 33, and all the other wells mentioned in the history of Isaac. Sometimes they gave new names to places. The Greeks and Romans relate the same of their heroes, the oldest of whom lived near the time of the patriarchs. (Pausan. Dion. Hal. lib. iii.) Greece was full of these monuments. Æneas, to mention no others, left some in every place that he passed through in Greece, Sicily, and Italy. (*Virgil, Æn. passim.*) *Fleury's Hist. of Israelites*, p. 8.

9. *Journeyed.*—That is, he moved gradually through the country, feeding his flocks as he went, after the manner of the Nomades.

13. *Say, I pray thee, thou art my sister.*—Though what Abram advised her to say was in some measure true; (see chap. xx. 12.) yet his prevarication in denying his wife seems very culpable. However profligate and abandoned the Egyptians might have been in other respects, they appear to have had such a sacred regard for the marriage-vow, that they would rather be guilty of murder than adultery. The quality for which Abram was mostly distinguished was 'faith;' and yet, in this instance, he betrayed a blameable unbelief and distrust of divine Providence, even after God had appeared to him twice. This is a memorable instance, that the best of men are not without their frailties; and a proof that, whenever they appear, a sacred regard to truth always leads the inspired writers of the Holy Scriptures to record them.

15. *The princes—commended her before Pharaoh, &c.*—'In

these early days,' says Bp. Warburton, 'we see the splendor of a luxurious court in the princes who resided in the monarch's household, among whom we find some to have been procurers for his pleasures.'

Pharaoh was a common name for the Egyptian kings, as Ptolemy was for those of Egypt, and Cæsar for the emperors of Rome: though Pharaoh is not a patronymic, but significant of the regal office; meaning, according to Josephus, 'a ruler,' and according to Ludolphus, 'father of his country.' See note on chap. xxxvii. 36.

17. *And the Lord plagued Pharaoh, &c.*—What these plagues were, we are not distinctly told, and it is not at all necessary to know. On this, and other occasions, it is much better to rest contented in our ignorance, than to indulge the fanciful, and often indecent, reveries of the Jewish rabbis.

CHAP. XIII. In this chapter may be noticed, what is but too common in the world,—the folly and danger of consulting our senses only, in the choice of a way of life. Lot makes choice of the fruitful plains of Jordan; not considering the danger of being in the neighbourhood of a most wicked people. The punishment of this unadvised choice was, that he lost all he had. He lost his wife; and he would probably have lost his life, had not Abram prevailed with God for his deliverance.—*Bp. Wilson.*

8. *And Abram said unto Lot, Let there be no strife, I pray thee, &c.*—How ready is Abram to avoid all kinds of animosity! He saw, with concern, the growing dispute, and to prevent any misunderstanding between him and Lot, proposes a friendly separation, shewing himself at once to be a wise and good man; for such are always the readiest to yield, and the most inclined to peace. Nor does he propose even this friendly separation, without adding an endearing reason, 'for we be brethren:' that is, we are members of that grand community, of which God is the common father. There is room enough, though not here, yet in other parts of the country; take thy choice therefore, 'if thou wilt take the left hand, then I will go to the right,' &c. Admirable condescension in this venerable patriarch! He does not desire Lot to leave the country, but to pitch his tent at some convenient distance from him, that they might have room for their flocks; and, in case of being attacked by the inhabitants, that they might be near enough to assist each other.—*Fawkes.*

10. *As thou comest unto Zoar.*—Almost all the modern translations of this verse, in consequence of a faulty arrangement, express a wrong meaning; making Zoar relate to the

land of Egypt; whereas it is mentioned as the extremity of the plain of the Jordan. The difficulty will be removed by connecting the last clause, 'as thou comest unto Zoar,' with 'well watered,' &c. and reading, 'before the Lord destroyed Sodom and Gomorrah,' in a parenthesis. Houbigant, therefore, translates it thus;—'Before the Lord had destroyed Sodom and Gomorrah, it was all, as thou goest to Zoar, well watered, even as the garden of the Lord, and as the land of Egypt.' The Syriac version, instead of 'Zoar,' reads 'Zoan,' (See Num. xiii. 22.) which was situated in the south of Egypt, and in a well-watered country. If this reading be admitted, the last clause will then connect with Egypt, and the transposition will be unnecessary.

12. *The land of Canaan.*]—Strictly speaking, this anciently was only that tract of land, which lay between the river Jordan and the coast of the Mediterranean Sea. Vide *Relandi Palæstina*; and compare ch. xv. 19, 20, 21, where the Canaanites form only one of ten distinct nations, or tribes of people.

18. *Plain of Mamre.*]—The Septuagint renders it, *παρὰ τὴν ὄρυγ*, 'by the oak of Mamre.' See note on ch. xii. 6.

18. *Is in Hebron.*]—Rather 'is by,' or 'near' Hebron.

CHAP. XIV. VER. 1. *And it came to pass.*]—It is very easy to give an account of the war, which the kings of the east made on the kings of Sodom and Gomorrah, &c. if it be admitted that the Canaanites had invaded the rights of the children of Shem, and got possession of their country, which they were now endeavouring to recover. That Elam was descended from Shem, we learn, Gen. x. 22. Some commentators imagine, that Shinar is the same as Babylon, and that Elam is another name for Persia; of which, however, at this early period of the world, we may conclude it formed only a very inconsiderable district; but the probability is, that the names in this and the next verse belong to chieftains and petty monarchs, whose history it is now in vain to attempt to trace. Rosenmüller says they were doubtless rulers only of the towns which are here mentioned, or leaders of wandering tribes of Nomades, somewhat resembling the present Emirs of Arabia.

3. *All these were joined together in the vale of Siddim, which is the salt sea.*]—The five cities mentioned in the preceding verse were situated in the rich valley, which, since their destruction, is become a sea. At present, it is called the Dead Sea; because nothing can live in it: for its waters are impregnated, almost to saturation, with a great quantity of sea-salt and bitumen. It is also called the lake Asphaltites; and in summer, when a part of its waters are evaporated, the banks

are said to be incrustated with great quantities of dry salt. See note on ch. xix. 24.

13. *Abram the Hebrew.*—The Hebrew word עֵבֶר, means ‘beyond, over, or on the other side;’ and the Septuagint renders it by *παραλῆς*, ‘the stranger from beyond the river;’ an appellative which it is supposed the Canaanites gave to Abram, in consequence of his coming from the other side of the Euphrates. Our word ‘over,’ is probably derived from the Hebrew. See *Grotius* on Gen. xi. 1; and Josh. xxiv. 2, 3. See also note on ch. xi. 1.

15. *On the left.*—That is, ‘to the north.’ Le Clerc has observed, that the ancients in pointing out the relative situations of places, always considered themselves as facing the east. In our maps, at present, we are always supposed to look toward the north.

18. *Melchizedek king of Salem brought forth bread and wine.*—It is scarcely to be conceived that this passage, so simple, and readily understood, should have given rise to one of the most violent controversies between the Protestants and the Romanists. The latter would have it, that the bread and wine, brought forth by Melchizedek, were not for the refreshment of Abram and his associates; but a real sacrifice offered to God, and an early type of the sacrifice of the mass. The Protestants, on the other hand, could see nothing of all this in the text, and indeed they had good reason; although the Catholics had the fathers, and even Jerome himself, on their side. The reader who chuses to see how the controversy was carried on, may consult Bellarmine, Whitaker, Martin on the Doway Bible, Mercerus, Amama, &c. It is but just to observe, that several of the most learned Catholics even then gave up the point; such as Cajetan, Andradius, Oleaster; and now, I believe, there is hardly one who would seriously defend it.—*Dr. Geddes.*

It is probable that this extraordinary person was one of the princes of Canaan, who, on account of his singular virtues and piety, was called Melchizedek; that is, ‘king of righteousness.’ In ancient times, the regal and priestly offices were united in the same person. Vid. *Servium*, ad *Æn.* iii. 80. By ‘Salem,’ many commentators understand ‘Jerusalem;’ but St. Jerome, (*Epist.* ad *Evagrium*, 126.) Bochart, and others, think it was a city near Scythopolis, on the banks of the Jordan.

19. *And he blessed him.*—Instead of going into encomiums on Abraham’s valor and conduct, he blesseth the most high God, the possessor of heaven and earth, for his victory; and attributes it all to His blessing; and therefore he adds nothing

to Abram, but only a fervent prayer, that he might be favored with a continuance of the divine blessing. In this, indeed, he intreated every thing for him, as it includes all things. Here we find, that after the call of Abram, Melchizedek, a Gentile, was not only an acceptable worshipper of the true God himself, but his priest to others; and such an one, whose priesthood more fully resembled our blessed Lord's than that of Aaron did. By which it appears, that the other nations of the earth had still a right to all the old promises of mercy, though new ones were given to the seed of Abraham.—*Abp. Secker.*

20. *And he gave him tithes of all.*—According to the pious custom of those times, Gen. xxviii. 22, Abraham gave Melchizedek, as the priest of God, the tenth of all the spoil he had taken in battle.—See Hebrews vii. 2.

22. *I have lift up mine hand.*—This was the ancient form of swearing. A similar custom prevailed among the heathens. Virgil, *Æn.* xii. 196; Deut. xxxii. 40; and Psalm cvi. 26.

23. *A thread.*—Rather, 'A fillet to bind the hair.'

CHAP. XV. VER. 1. *The word of the Lord came unto Abram.*—God revealed himself more clearly to him. For this is the first time we read of 'the word of the Lord' coming to him, and of his having a vision; that is, being made a prophet, and that in a high degree, God revealing his mind to him, not in a dream, but in a vision; when he was awake, but having, as Maimonides explains it, his senses bound up from their ordinary functions, during the time that the heavenly influence came upon his mind.—*Bp. Patrick.*

1. *Fear not, Abram.*—Abram had defeated the kings mentioned in the last chapter, by surprising them in the night. He apprehended, and with good reason, perhaps, that they would return and attack him with a force, which he might not be able to withstand: an assurance, therefore, of God's protection, at this particular juncture, must have been very seasonable and consolatory.

2. *And the steward of my house.*—It should seem from this passage, that the steward of the household had a sort of right of inheritance to his master's property, in case he had no children. Or it may mean that Abram had intended to make Eliezer his heir, in consequence of his having been born in his house, and as a reward for his fidelity.

4. *This shall not be thine heir.*—It seems as if Abram did not rightly understand the promise that was made him; because he adds, 'lo, one born in my house is mine heir:' but now the promise is renewed in so explicit a manner, that it was impossible for him to misunderstand it.—*Fawkes.*

5. *And he brought him forth abroad, &c.*]—Maimonides is of opinion, that this was done in a vision. He could not perceive the stars; because we find, ver. 12, that the sun was only then going down. God's promise was fulfilled, not only in the posterity of Isaac and Ishmael, but also in the children of Abram's other wives, by whom Palestine and Arabia were inhabited.

6. *And he believed in the Lord.*]—Faith, or belief in God, is the foundation of virtuous practice; and in proportion as this foundation is deeply and strongly laid, in the same proportion will the superstructure be durable and permanent against the attacks of worldly temptations. The words are very remarkable, and are in the New Testament cited three several times: by the apostle James once, and by St. Paul twice, in his Epistle to the Romans, and again in his Epistle to the Galatians. By St. Paul they are cited to prove that, since Abram's faith was here reckoned to him for righteousness, before the institution of circumcision, therefore justification, or the favor and acceptance of God, is not confined and limited to the observers of the Jewish law, but extends itself to all men, of all nations, who walk in the steps of the faith of Abram. Rom. iv. 12. By St. James they are cited to prove, at the same time, that since the faith of Abram, here reckoned to him for righteousness, was not a mere inactive belief, but an effectual principle of real, active obedience; therefore justification, or the favor and acceptance of God, is confined and limited, though not to the observers of the works of the Jewish law, yet certainly to the practisers of the virtues and righteousness of the gospel. The application of the words to each of these purposes respectively, is as natural and pertinent as possible, and the inference drawn from them in each case is obvious.—*Dr. Clarke.* See the notes on the parallel texts.

9. *Take me an heifer of three years old.*]—These were the only creatures appointed to be offered under the Mosaic law; from which we may infer, that animals were distinguished into clean and unclean, for sacrifice, before the promulgation of that law, and that the whole apparatus of sacrifice was not then first instituted, but renewed and confirmed. It is remarkable, that, under the law, these animals were generally offered when they were one year old; but as St. Chrysostom, Rosenmüller, and some other commentators have observed, these were ordered to be three years old, because they were then full grown, in their most perfect state, and therefore most acceptable as victims to be offered up in sacrifice to the Lord.

10. *Divided them in the midst.*]—This was a solemn cere-

mony used among several nations, when they entered into covenants with each other. The victims were divided, and the parts laid asunder: the contracting parties then walked between them, imprecating, as a curse on those who should violate the sacred compact, that they might be cut asunder in like manner. Compare Judges xix. 29. The present text shews how ancient this ceremony was; and, that it was continued till within five hundred years before the birth of Christ, we may learn from Jer. xxxiv. 18, 19.

In Latin we read *fœdus ictum*, *fœdus ferire*, &c. and in Greek, *σπλιν τεμνεν*, which is equivalent.

For further information on this ancient rite of sacrifice, the reader is referred to *Eustathius* on the *Iliad*, lib. ii. v. 124; *Plutarch* in *Quæst. Græc.*; *Quintus Curtius*, lib. x. c. 9; and *Valerius Flaccus*, *Argonaut.* lib. iii. v. 439.

11. *The fowls.*]—The birds of prey.

12. *An horror of great darkness fell upon him.*]—Darkness, in Scripture language, is expressive of consternation, distress, perplexity, and ignorance. An effect somewhat similar is described with great energy, Job iv. 13, 14. ‘In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake.’

13. *Afflict them four hundred years.*]—Reckoning from the birth of Isaac, (the seed to whom the promise was given), to the time of the Israelites coming out of Egypt, there were just four hundred years.

16. *For the iniquity of the Amorites is not yet full.*]—This is a remarkable instance of the long-suffering of God in bearing with mankind till their wickedness grows intolerable. Although he might have justly destroyed the Amorites four hundred years before their destruction took place, yet he gave them so long a period, and bore with them all that time: for the Amorites were already fallen into those sins, for which they were at last cut off, only they were not come to that intolerable height of wickedness, to which they advanced in process of time. God might, therefore, justly have destroyed them, even at that very time, when he determined to give them yet four hundred years, to repent and escape. No sooner is sin committed, than punishment is instantly due; and therefore it is goodness to forbear the inflicting of it the very next moment. But, to forbear so long a time, is properly patience and long-suffering, and it is such patience as belongs only to Him, who is God and not man. For God never wants power, and means, and opportunities, to be avenged of wicked men; and he has always the same displeasure against sin, and hatred of it, at one time

as at another, which shews that his forbearance to punish always proceeds from his goodness.—*Dr. Clagett.*

We may observe from hence the subserviency of God's providential purposes, with the mutual assistance which they lend to each other; his certain fore-knowledge of future contingencies: the sense and meaning wherein he is said to love or hate, to choose or to reject, any persons or people, antecedently to their respective actions: the measure and the conditions to which he limits his rewards, or punishments, of the several descendants from good or evil ancestors: his forbearance with a sinful people, which yet by no means determines their impunity: and the general tendency of national corruptions to bring down national judgments.—*Dr. Marshall.*

17. *Behold a smoking furnace, and a burning lamp.*—These are probably to be understood as symbols of the Divine Presence, which, under the law, was always manifested in fire, light, or smoke.—See *Rosenmüller.*

18. *The river of Egypt.*—This cannot mean the Nile, because the Israelites never enjoyed all the land of Egypt on this side the Nile. Probably it was the river, which came out of that branch of the Nile called *Pelusiacum Brachium*. From this a small stream ran towards Judea, and emptied itself into the Phœnician sea, forming one of the boundary lines of Palestine. It is mentioned by Strabo and others, and is called (*Amos vi. 14.*) 'the river of the wilderness;' because it ran through the desert, which lies between Egypt and Palestine.

CHAP. XVI. VER. 5. *My wrong be upon thee.*—The Septuagint translation has *Ἀδικήματα ἐκ σοῦ*, i. e. 'I am injured, or unjustly treated by thee.'

7. *By the fountain in the way of Shur.*—It appears from this, that she intended to go into Egypt, which was her native country; for the wilderness of Shur bordered on it. Oppressed with sorrow, fatigue, and perhaps with hunger and thirst, she sat down at this fountain to rest and refresh herself.

12. *And he will be a wild man.*—In the original, it is 'a wild-ass-man;' and Bochart translates it, 'as wild as a wild ass,' which we learn from Xenophon, and other heathen writers, was a fierce, courageous animal. Agreeably to the poetical description of him, *Job xxxix. 5, 6, 7, 8*; 'Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass? whose house I have made the wilderness, and the barren land his dwellings. He scorneth the multitude of the city, neither regardeth he the crying of the driver. The range of the mountains is his pasture, and he searcheth after every green thing.' Ishmael, therefore, and his posterity, were to

be wild, fierce, savage, ranging in the deserts, and not easily softened, or reduced to a state of civilised society; and whoever has read any thing of this people, knows this to be their true and genuine character. It is said of Ishmael, chap. xxi. 20, that 'he dwelt in the wilderness, and became an archer;' and the same is no less true of his descendants than of himself. 'He dwelt in the wilderness;' and his sons still inhabit the same wilderness. According to the best accounts, ancient and modern, many of them neither sow nor plant. 'He became an archer;' and such were the Ituræans, whose bows and arrows are famous in all authors; such were the mighty men of Kedar in Isaiah's time, Isai. xxi. 17; and such the Arabs have been from the beginning, and are at present. It was late before they admitted the use of fire-arms among them; the greater part of these people are at present strangers to them, and still continue skilful archers.

12. *His hand will be against every man, and every man's hand against him.*—The one is the natural and almost necessary consequence of the other. Ishmael lived by plunder and rapine in the wilderness; and his posterity have all along infested Arabia and the neighbouring countries with their robberies and incursions. They live in a state of continual war with the rest of the world, and are both robbers by land and pirates by sea. As they have been such enemies to mankind, it is no wonder that mankind have been enemies to them in return. Several attempts have been made to extirpate them, but in vain; and even now, travellers are forced to go with arms, and in caravans, or large companies, and to march and keep watch and guard, like a little army, to defend themselves from the assaults of these freebooters, who run about in troops, and rob and plunder all they can by any means subdue. These robberies they justify, according to Mr. Sale, (Prelim. Dissert. to the Koran,) by alleging the hard usage of their father Ishmael; who, being turned out of doors by Abram, had the open plains and deserts given him by God for his patrimony, with permission to take whatever he could find there. On this account, they think they may, with a safe conscience, indemnify themselves, as well as they can, not only on the posterity of Isaac, but also on every one else; always supposing a sort of kindred between themselves and those they plunder. And in relating their adventures of this kind, they think it sufficient to change the expression, and instead of, 'I robbed a man of such a thing,' to say, 'I gained it.'

12. *He shall dwell in the presence of all his brethren.*—Shall 'tabernacle' (יִשְׁכֵּן) 'ischen;' for many of the Arabs dwell in

tents, and are therefore called Scenites. This is very extraordinary, says Bp. Newton, that 'every man's hand should be against him,' &c. and yet that he should be able to 'dwell in the presence of all his brethren;' but, extraordinary as it was, this also hath been fulfilled, both in the person of Ishmael and in his posterity. As for Ishmael himself, the sacred historian, ch. xxv. 17, 18. relates, that his 'years were an hundred and thirty-seven,' and 'he died in the presence of all his brethren.' And as for his posterity, they dwelt likewise in the presence of all their brethren; of Abram's sons by Keturah; the Moabites and Ammonites, descendants of Lot; the Israelites, descended from Isaac and Jacob; and the Edomites, descendants of Isaac and Esau. They still subsist as a distinct people, and inhabit the country of their progenitors, notwithstanding the perpetual enmity between them and the rest of mankind. They have, from first to last, maintained their independency; and, notwithstanding the most powerful efforts for their destruction, they still dwell in the presence of all their brethren, and in the presence of all their enemies. Dr. Shaw's account of this people will confirm Bp. Newton's observations. With regard to the manners and customs of the Bedoweens (Arabs), he says, they retain a great many of those we read of in sacred as well as profane history; being, if we except their religion, the same people they were two or three thousand years ago, without ever embracing any of those novelties in dress or behaviour, which have had so many periods and revolutions in the Moorish and Turkish cities. After giving some particulars relating to their hospitality, he proceeds thus: 'Yet the outward behaviour of the Arab frequently gives the lye to his inward temper and inclination: for he is naturally thievish and treacherous; and it sometimes happens, that those very persons are overtaken and pillaged in the morning, who were entertained the night before with all the instances of friendship and hospitality. Neither are they to be accused of plundering strangers only, and attacking almost every person, whom they find unarmed and defenceless; but for those many implacable animosities, which continually subsist among them; literally fulfilling to this day, the prophecy that 'Ishmael would be a wild man; his hand against every man, and every man's hand against him.'

Dr. Shaw himself was robbed and plundered by a party of Arabs, though escorted by four bands of Turkish soldiers.

13. *And she called.*—The religion of names was of great consequence in Egypt. It was one of their essential supersti-

tions; and one of their native inventions. Thus, when Hagar, who was an Egyptian, saw the angel of God in the wilderness, 'she called the name of the Lord, that spake unto her, Elroi; i. e. 'the God of vision,' or 'the visible God.' According to the established custom of Egypt, she gave him a name of honor: not merely a name of distinction; for such all nations had, before their communications with Egypt.—*Bp. Warburton.*

13. *Have I also here looked after him that seeth me?*—Le Clerc renders the original, 'Do I still enjoy life after this sight, or vision?' So, also, Professor Dathe. The ancient Hebrews were impressed with an idea, that no one could see God and live. Compare ch. xxxii. 30, and Judg. xiii. 22.

14. *The well was called Beer-lahai-roi.*—That is, 'the well of the living vision, or of him that liveth and seeth me.' See the marginal reading.

CHAP. XVII. VER. 4. *A father of many nations.*—This promise was fulfilled both in a literal and in a spiritual sense. Not to mention the many tribes, which sprang from his children by Keturah, Arabia, Idumea, and Canaan, were peopled by the descendants of Isaac and Ishmael. In a spiritual sense, Abram may be truly called the father of all religious men in every nation of the world.

5. *Neither shall thy name any more be called Abram, but Abraham.*—It was an ancient custom, not only among the nations of the east, but also in other countries, to change the names of persons in consequence of some singular, or important event in the history of their lives. Abram is commonly interpreted 'high, or mighty father;' and Abraham means 'the father of a multitude.' Compare Ruth i. 20, where the name of Naomi, which means 'pleasant,' is changed, in consequence of having lost her husband and her two sons, to Mara, which signifies 'bitter;' and Matt. xvi. 18, where Simon is called Peter, i. e. a 'rock,' or 'stone;' and John i. 42, 'Cephas,' which has the same meaning. See also ver. 15.

6. *Kings shall come out of thee.*—No one in any age can be compared with Abraham, as far as relates to his numerous progeny of kings. From him were descended the Hebrew kings of the twelve tribes; and, after their separation, the kings of Judah, as well as the kings of Israel. From him sprang the ancient Idumean monarchs; and, after a long interval, the kings that were descended from Herod. The Saracen kings in Arabia, Babylon, and Egypt, trace back their origin to him. Numerous monarchs also in Africa and Spain

were of the same race ; and lastly, the heavenly Messiah, the King of kings, and Lord of lords, was also descended from Abraham.—*Grotius*.

8. *For an everlasting possession.*—The word ‘everlasting,’ and the expression ‘for ever,’ do not always mean eternal duration, but an indefinite portion of time ; thus Isa. lx. 21, says, ‘Thy people shall inherit the land for ever,’ though they were to inherit it only for a short time. Or, this promise of the Almighty may be understood conditionally, and was not fulfilled on account of their sins and disobedience.

8. *I will be their God.*—This is an expression frequently used in Scripture to denote the providential care and protection of the Almighty.

10. *Circumcised.*—Herodotus informs us that the Colchians, the Egyptians, and Ethiopians used circumcision from the earliest times. The Phoenicians, the Syrians, and the inhabitants of Palestine confess that they learnt it of the Egyptians. (Vid. lib. ii. cap. 104.) See, also, *Diodorus Siculus*, lib. i. p. 24. edit. Rhod. For further information on this subject, the reader is referred to what the learned Spencer has collected in his elaborate work, *De Leg. Heb.* lib. i. ch. v. sect. 2—6.

11. *It shall be a token of the covenant.*—It is to be observed, that whenever God enters into a covenant in Scripture, he condescends to adopt, in some measure, the same means which men in all ages find necessary ; and fixes on some sign, or token, which might always bring it to mind, and serve as a standing proof of the obligation entered into by the parties. It is not necessary that this sign, or token, should be something new : accordingly, we find the rainbow was made a sign of the covenant that God entered into with mankind after the deluge ; and now the rite of circumcision is a sign of the covenant made with Abraham and his posterity. But though we read that circumcision was practised by the Egyptian priests, and by some other nations, who probably received it from them, there is no evidence of its existence among any people prior to the time of Abraham.

12. *He that is born in the house, or bought with money of any stranger.*—From this we learn, how very ancient the barbarous traffic is, which authorised the buying and selling of human beings as slaves.

14. *That soul shall be cut off from his people.*—A few commentators suppose, that by this is meant capital punishment ; but the more probable interpretation is, that it here means excommunication : or that whoever, on coming to years of dis-

cretion, omits this rite, shall forfeit all the blessings of that covenant, of which circumcision was now the appointed sign.

15. *As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah.*—Dr. Geddes thinks that Sarai, or rather Sari, signifies a star; his reasons are, 1. The prior name of Sara was most probably given her in Syria: now סָרַי, Sari, in Syriac, means a star. 2. We learn from the book of Job, chap. xlii. ver. 14. that it was usual in the east to give to beautiful women the names of stars. Sarai then was the Asteria, or Stella of her day. The name Sarah, now given her, means a princess, and farther denotes, that she should be the ‘mother of nations.’

21. *My covenant.*—My spiritual covenant, my everlasting covenant, chap. xii. 3. As to the temporal covenant, Ishmael was made as much partaker of that as Isaac, and so was Esau, as well as Jacob. This is the foundation of St. Paul’s argument to the Galatians, and fully justifies his reasoning from these two covenants.—Bp. Wilson.

22. *God went up.*—Instead of God, the Arabic and Samaritan copies read ‘the angel of God,’ and the Chaldee, ‘the splendor, or glory of God.’

25. *And Ishmael his son was thirteen years old, &c.*—The Arabs, who were descended from Ishmael, retain the rite of circumcision to this day, and perform it, as the Mahometans also do, at the age of thirteen.

CHAP. XVIII. VER. I. *And the Lord appeared unto him, &c.*—When we consider what our Saviour saith, John i. 18. ‘No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him;’ as also, John vi. 46; we must be convinced, that it was not God, the Father, who shewed himself in these appearances; but that it was He, the Λόγος, who appeared to the Patriarchs, and neither God, the Father, nor his angels.—Bp. Wilson. See Note on Exod. iii. 2.

1. *He sat in the tent door, in the heat of the day.*—Here is a beautiful picture of the ancient hospitality of the east: a venerable father waits at the door of his tent to invite strangers, as they pass by, to refresh themselves during the heat of the day. Thus Homer describes the hospitable Axylus, Iliad vi.

Fast by the road his ever-open door

Obliged the wealthy, and relieved the poor.—Pope.

It appears that those who lead a pastoral life in the East, frequently place themselves in a situation similar to that in which Abraham is here described. At ten minutes past ten, (in

the morning) we had in view, says Dr. Chandler, several fine bays, and a plain full of booths, with the Turcomans sitting by the doors, under sheds resembling porticoes; or by shady trees, surrounded with flocks of goats.—*Travels*, p. 180.

This gentleman frequently met with these people in his journeys in Asia. Sometimes he describes them as living in black booths, which, perhaps, means tents of black goats'-hair cloth, like the tents of the Arabs; at other times, he evidently means habitations formed of boughs of trees. Thus, he says, p. 184, 'we came to a level green, occupied by Turcomans. Their flocks and their cattle were feeding round the scattered booths; and cotton, recently gathered from the pods, was exposed on the ground to dry, or on the tops of the sheds, which are flat and covered with boughs.' It was not the custom for strangers to knock at the door, or to speak first; but to stand till they were invited. Thus, also, Minerva is represented in the *Odyssey*, (lib. i. v. 103.) as standing among the common people of Ithaca, near the porch of Ulysses. See *Rosenmüller* in loc.

2. *Stood by him.*]—The original means only that they were in an opposite direction with respect to Abraham.

2. *Toward the ground.*]—Rather, 'down to the ground,' after the oriental fashion.

4. *Wash your feet.*]—The custom of washing the feet after a journey may be traced from the earliest times, among eastern nations, to the present day. When we recollect that men, in those hot countries, travelled bare-footed, or in sandals only, to wash the feet was necessary, from motives of cleanliness, and, at the same time, must have been a very great refreshment.

5. *For therefore are ye come to your servant.*]—That is, for the purpose of rest and refreshment. This hospitality continues among the Arabs to the present day. When strangers enter a village, says la Roque, (*Voy. dans la Pal.* p. 124) where they know nobody, they inquire for the *Menzil*, or the place destined for the reception of strangers, and desire to speak with the Sheikh. After saluting him, they signify their want of a dinner, or of supping, or lodging in the village; the Sheikh says they are welcome, and that they could not do him a greater pleasure. In a little time, they are presented with eggs, butter, curds, honey, olives, fruit, fresh or dried, according to the season, when they had not time to cook any meat; but if it is evening, and the strangers intend to lodge in the village, the women belonging to the Sheikh's house, having counted the number of guests, never fail to cause fowls, sheep, lambs, or a calf, to be killed, according to the quantity of meat that is wanted.—See *Harmer*, vol. ii. p. 83—89.

8. *Butter.*]—Rather ‘cream.’ Michaëlis observes, (in Supp. ad lex. Heb.) that it was not usual to make butter in Palestine, and that they used oil instead. See note on Judg. v. 25.

8. *He stood by them under the tree, &c.*]—Calmet is of opinion, that the fable of Orion, so similar in circumstances to the present, was derived from it. Three gods visited Orion’s father; they found him at the door of his hut; the old man received them with the greatest hospitality; he was childless, and a son was promised him. In this part of the story, some ridiculous fables are intermixed, but the whole seems very similar. See Ovid and the mythologists.—*Dr. Dodd.*

10. *According to the time of life.*]—There are many different interpretations of this passage offered, which the reader may see in *Poole’s Synopsis*. The most probable are the following: 1. I will return to thee at this time next year; understanding ‘the time of life’ as referring to the spring of the year, when vegetation was in full vigor. So Rosenmüller. Compare 2 Kings iv. 16. 2. It may relate to the life-time of Abraham and Sarah, and mean that the Lord would return to them while they were both living; and 3. It may have respect to the period of gestation, and the birth of the promised child. This last interpretation seems to be confirmed, chap. xxi. 1; where we are told, that ‘The Lord visited Sarah as he had said; for Sarah conceived and bare Abraham a son in his old age, at the set time at which God had spoken to him.’

19. *And they shall keep the way of the Lord.*]—The principal virtue which procured Abraham this character was, his keeping the way of the Lord; that is, his adhering to the belief and worship of the one true God, in opposition to the general corruption of the idolatrous nations among whom he lived, and his commanding his children and his household after him to do the like; this is putting in practice what Joshua declared before all the tribes of Israel that he also would do, chap. xxiv. 15. ‘But as for me and my house, we will serve the Lord.’ The great and principal design of every man’s life ought to be the promoting of the glory of God, the encouraging of virtue, and the discouraging of every kind of vice. Not that man is obliged to be perpetually employed in actions that are immediately of a religious nature, or that all his thoughts and discourses are to be wholly confined to things sacred; but that his principal and final aim, his general and constant view, the settled temper and disposition of his mind, and the habitual tendency of all his actions should be the establishing of truth and righteousness in the world: and when once a man has habitually fixed himself to this grand end, and these things be-

come as it were his natural temper; when he is 'transformed,' as St. Paul expresses it, 'by the renewing of his mind;' and 'his meat and his drink,' as our Saviour speaks concerning himself, 'is to do the will of his Father, which is in heaven;' this love of goodness will naturally, like all other habits, influence even the most common actions of his life: every thing he does will habitually have something in it tending to promote a general regard to God and virtue.—*Dr. Clarke.*

20. *The cry.*]—That is, the general clamor respecting their crimes; or perhaps the cries and complaints of those whom they had outraged and injured.—See the next verse, and note on ch. xix. 31.

21. *I will go down.*]—We must not understand these words in a literal sense; for the Almighty, who knoweth all things, 'who is about our path, and about our bed, and spieth out all our ways,' was fully assured of the crimes of these devoted cities. It is a figurative form of expression, therefore, applicable to human conduct, and adapted to vulgar apprehensions.

Le Clerc and Hesse remark, that this ancient portion of Sacred History probably gave rise to the mythological representations of the Greeks and Romans, in which the gods are said to have made their appearance on earth in the form of men. See *Homer's* Odyss. lib. xvii. 486; and *Ovid*, Met. lib. i. v. 212, et viii. v. 626.

22. *But Abraham stood yet before the Lord.*]—There are three interpretations of these words; 1. That two of the men only departed, and that one remained, whom Abraham addressed, ver. 3, by the distinguished appellation of My lord. 2. That by 'the Lord' is meant the Divine Presence, which appeared to him, ver. 1; and 3. Others think, that by the expression, 'stood before the Lord,' is only meant, that he prayed. The Chaldee paraphrast and Maimonides favor this interpretation.—See *Grotius*.

23. *And Abraham drew near, &c.*]—This phrase in Scripture often means the earnest application of the soul to God in faith and prayer.—See Jer. xxx. 21; Heb. x. 22; James iv. 8.

23. *Wilt thou also destroy the righteous with the wicked?*]—From these words we may infer, that Abraham was well assured of the wickedness of Sodom and Gomorrah, and that he thought it of such enormity, as was likely to draw down the signal vengeance of God.

25. *Shall not the judge of all the earth do right?*]—Abraham, in his intercession with God for the righteous persons that were in Sodom, pleads his attributes of justice and righteousness, with which he apprehends it would be inconsistent

to destroy the righteous with the wicked; and which, in a general destruction, could not, without a miracle, be avoided. This negative interrogation, 'shall not the Judge of all the earth do right?' is equivalent to a vehement affirmation; that is, He undoubtedly will do right. We may take it for a certain and undoubted principle, that in the distribution of rewards and punishments, the Judge of the world will do righteously. Abraham is not here to be understood as speaking of such judgments as befall men in the ordinary course of God's providence; in which if the good and the bad be involved alike, it cannot be expected to be otherwise, nor is there any injustice in it: but Abraham here speaks of miraculous and extraordinary judgments, which are immediately inflicted by God for the punishment of some crying sins, and the example of the world, to deter others from the like. Such was the judgment which God intended to bring upon Sodom, and to which Abraham here refers. In this case it may be expected, from the justice of God, that a difference should be made between the righteous and the wicked.—*Abp. Tillots n.*

CHAP. XIX. VER. 1. *Angels.*]—Rather, 'Messengers;' for that they were men appears evidently from v. 8, 10, 12.

4. *All the people from every quarter.*]—Nothing can give a more shocking idea of the depravity of these people, than such a general combination of all classes, both old and young, to commit an act of unnatural violence on these two strangers.

8. *Do ye to them as is good in your eyes.*]—This gross and unnatural concession, on the part of a father, may be considered as a proper prelude to the infamy which followed, and which is recorded, ver. 31—36 of this chapter.

11. *With blindness.*]—Not permanent blindness, but temporary; or, perhaps, with dimness and confusion of sight. See the next note; and compare 2 Kings vi. 18. Others understand it metaphorically, and apply it to the mind, in which sense it is often used. See *Cruden's Concordance*, under the words 'Blind' and 'Blindness.' But this does not agree with the circumstance of wearying themselves to find the door. The Hebrew word, says Dr. Geddes, seems to be compounded from the Arabic **نور**, which signifies a flash, and of **אור**, light: if so, the blindness was caused by a flash of lightning, and might have been only temporary. The Greek version *επαταξαν εν αορασει*, will admit of this meaning.

14. *And Lot spake unto his sons-in-law.*]—It should be translated 'unto those who were to marry his daughters;' for it appears from the story, (ver. 8.) that these men were contracted, but not yet married to the daughters of Lot. It is to be pre-

sumed, that these young men had a respect for Lot, as he was a man of age and experience, and as they intended to become a part of his family, and to be his children: but yet they did not believe him. The thing appeared to them absurd, monstrous, and impossible. And yet the mistake was all on their side, and they had no reason to slight his advice. What he had told them was not improbable. They knew the wickedness of their countrymen, they knew that God was just, and that such offences provoked his indignation. They could hardly be strangers to the history of Adam, who for his disobedience had been expelled from Paradise; and of the flood, which swept away the old world, except Noah and his family. The arrival of the two angels at Sodom had been followed by two remarkable events, which Lot, without question, told his sons-in-law. The one was, that the inhabitants would have done violence to these angels; the other was, that they, to prevent it, struck those men with blindness; that is, with a deception of sight, so that they took one object for another, and saw not what was before their eyes. Of these events the first shewed, that the profligacy of these people was got to the highest pitch; the second, that the angels began to execute the wrath of God upon them. And yet there appears no sufficient reason to conclude that they were altogether as bad as their neighbours; for if that had been the case, Lot would hardly have given them his daughters in marriage.—*Dr. Jortin's Serm. vol. vi. p. 274.*

14. *Married his daughters.*—Or, 'were to marry.' That is, 'were betrothed, or espoused to his daughters.' See the last note.—*Bp. Wilson.*

24. *The Lord rained upon Sodom and upon Gomorrah, brimstone and fire.*—These cities are said by Moses to have been overwhelmed with a torrent of liquid fire from heaven, on account of their abominable wickedness; and his narrative is confirmed by profane historians, and also by modern travellers. Diodorus Siculus mentions the peculiar nature of the lake which covered the country, where these towns were formerly situated. 'The water of it is bitter and fetid to the last degree, insomuch that neither fish, nor any other aquatic animals can live in it. (Bib. Hist. lib. xix. p. 734.) Tacitus relates, that a tradition still prevailed in his days, of certain powerful cities having been destroyed by thunder and lightning, and of the plain, in which they were situated, having been burnt up. He adds, that evident traces of such a catastrophe remained. The earth was parched, and had lost all its natural

powers of vegetation; and whatever sprang up, either spontaneously, or in consequence of being planted, gradually withered away, and crumbled into dust. (*Tacit. Hist. lib. v. c. 7.*) Strabo, after describing the nature of the lake Asphaltites, adds, that the whole of its appearance gives an air of probability to the prevailing tradition, that thirteen cities, the chief of which was Sodom, were once destroyed and swallowed up by earthquakes, fire, and an inundation of boiling sulphureous water. (*Strab. Geog. lib. xvi.*) Maundrell visited the lake Asphaltites in the year 1697, and makes the following observations on it. 'Being desirous of seeing the remains, if there were any, of those cities which were made so dreadful an example of the divine vengeance, I diligently surveyed the waters, as far as my eye could reach: but I could neither discern any heaps of ruins, nor any smoke ascending above the surface of the water, as is usually described in the writings and maps of geographers. Yet I must not omit what was confidently attested to me by the father guardian and the procurator of Jerusalem, both men in years, and seemingly not destitute either of sense or probity, who affirmed that they had once actually seen one of these ruins; that it was so near the shore, and the waters so shallow at the time, that they went to it, and found there several pillars, and other fragments of buildings. The cause of our being deprived of this sight was, I suppose, the height of the water.' (*Travels, p. 85.*) The account which Thevenot gives is much to the same purpose. 'There is no sort of fish in this sea, by reason of the extraordinary saltness of it; which burns like fire when one tastes it. If the fish of the water Jordan come down so low, they return back again against the stream; and such as are carried into it by the current of the water immediately die. The land within three leagues round it is not cultivated: but is white, and mingled with salt and ashes. In short, we must think that there is a heavy curse of God upon that place, seeing it was heretofore so pleasant a country.' (*Travels, vol. i. p. 194.*)

Wormius speaks of the raining of brimstone, May 16, 1646. 'Here, at Copenhagen, when the whole town was overflowed by a great fall of rain, so that the streets became impassable, the air was infected with a sulphureous smell; and when the waters were a little subsided, one might have collected in some places a sulphurous powder, of which I have preserved a part, and which in color, smell, and every other quality, appears to be real sulphur. Mus. Worm. lib. i. c. 11. sec. 1.

25. *And all the plain.*—This might easily happen from the

immense quantity of naphtha, and other bituminous substances, with which the country was said to abound. See *Rosenmüller's* learned and satisfactory note on this verse.

26. *She became a pillar of salt.*]—As she looked back, disobedient and unbelieving, the lightning struck her dead, and stiffened her in the place where she stood (no uncommon effect of lightning); while the nitro-sulphureous matter which descended, wrapped her body so thick round, as to candy it into a substance as hard as stone, and left it like a pillar, or statue of metallic salt, which some affirm they have seen between Mount Engedi and the Dead Sea. As to the difficulty of salt continuing undissolved in the open air so long, it is well known to naturalists, that rocks of salt are as lasting as any other rocks, nay more so, and that houses are built of them.—*Dr. Dodd.*

Some think the pillar of salt was a saline statue erected to the memory of Lot's wife by her posterity. But see the next note.

The story of Niobe, whose grief converted her into a marble statue; and the interesting tale of Baucis and Philemon in Ovid, seem to have been borrowed, or imitated, from the narrative of Moses.

26. *A pillar of salt.*]—Pliny says, that salt and nitre, combined with sulphur, (*sulphuri concoctum*), become stone, (*Nat. Hist. lib. xxxi. 10. ad fin.*) and that it was not uncommon for the ancients to make vessels of it: such probably as were used for the table, and answered the purposes of our glasses and earthen-ware.

Professor Dathe observes on this passage, that the Hebrew word **נִצִּיב** never means a pillar, statue, or monument, but signifies 'fixed, placed, or stationed.' By supplying the prefix **ב** therefore to the substantive **מֶלַח**, he thinks we may understand, that she remained fixed on the salt, bituminous soil, and was destroyed by the fire, or suffocated with the vapor. So, also, Le Clerc and Rosenmüller. It is probable, also, in the opinion of those critics, that she not only 'looked back,' but lingered behind, or went back with a view of recovering some portion of her effects. Compare Luke xvii. 31, 32, where the context favors this interpretation.

Admitting the circumstances of an earthquake and a volcanic eruption, both which are extremely probable, the fat, bituminous soil of that country, which abounds with naphtha and other inflammable substances, would take fire, immense quantities of this, together with lava and ashes, would be thrown into the air, and the descent of it might well be called raining fire and brimstone. Lot's wife, therefore, while lingering behind,

might have been overwhelmed with this, or suffocated with the vapors, and her death might resemble, in many particulars, the well attested facts respecting the elder Pliny, who perished in consequence of an eruption of Mount Vesuvius. Vid. *Plinii Epist.* lib. vi. 16; and in particular Strabo's description of the lake Sirbon, (lib. xvi. pp. 1007, 1008, edit. 1707) which will serve to remove many seeming difficulties with respect to the principal facts of this narrative.

31. *In the earth.*]—This means only in the district, or country of Zoar, where they then were. One reason for recording the abominable transaction that follows, was to impress the minds of the Israelites with an idea of the incestuous origin of their enemies, the Moabites and the Ammonites, and to guard them against the contagion of their vices.

The best apology, perhaps, for these young women arises from the consideration of the odious crime, which they must have contemplated with horror and disgust; a crime, which is scarcely to be named; which has a direct tendency to degrade the nature of woman; to outrage her feelings, or to make her 'desperately wicked,' and to derange the great plan of Divine Providence in one of its most essential parts.

37. *Called his name Moab.*]—Moab means, 'of my father.'

38. *Ben-ammi.*]—This signifies 'one of my own people, or race.'

CHAP. XX. VER. 2. *And Abraham said of Sarah his wife, She is my sister.*]—Whether the holy patriarch did not in this proceeding depart from that faithfulness and sincerity, which were peculiar to his character, may be a matter of doubt; but this is certain, that as the best men were not without their failings, so the inspired writers were seldom backward in recording them. Nor does it sufficiently appear what it was that induced him to pass so severe a censure on the country in which he was sojourning, as to conclude, ver. 11, that 'the fear of God was not in that place.' The king himself appears, by the story, to have been a good man: at least he was so in this particular case; in confidence of which he justifies himself before God, ver. 5, who seems to admit of his plea in the reply given, ver. 6. Nor does king Abimelech vindicate his own innocence only, but also that of his people: 'Lord,' says he, 'wilt thou slay also a righteous nation?' And when he arose in the morning, and declared to his servants what God had said to him, we are told 'the men were sore afraid,' ver. 8. These things considered, it is not evident that Abraham had sufficient reason to conclude, as he did, 'that the fear of the Lord' was not in that place.—*Dr. Snape.*

6. *For I, &c.*]—The word ‘for’ is not in the original, and should have been omitted.

16. *A thousand pieces of silver.*]—What these pieces were is not certain; but it is probable, that they were shekels. See ‘Jewish Coins,’ &c. in Prolegom. The Greek and Arabic translators render them drachmas, of which there were two sorts, one valued at about ninepence, the other at only sevenpence three-farthings.

16. *He is to thee a covering of the eyes, &c.*]—This difficult passage is variously interpreted. Substituting ‘it’ for ‘he,’ some render it thus; ‘Behold I have given thy brother a thousand pieces of silver, and it,’ (that is, this present, or sum), ‘may serve to buy thee a veil to cover thine eyes, before all those with whom thou shalt converse in future, as well as before all those who shall be with thee henceforth; and nobody shall be ignorant that thou art a married woman.’ Houbigant’s version is; ‘Behold it is for a veil to cover thine eyes, that men may not see thee and lust after thy beauty.’ If the words refer to Abraham, says Bp. Patrick, then the meaning is, ‘Thou needest no other defence of thy modesty and chastity than he, nor hast any reason to say hereafter, he is thy brother; for God will defend him and thee, without such shifts as thou hast used, nay, not only thee, but all that are with thee.’ Dr. Geddes’s translation is, ‘I have given to thy brother a thousand pieces of silver, to purchase veils for thee and for all thy attendants; for every one that is married.’

The objection to this interpretation is, that a veil was not yet the characteristic distinction of a married woman, in those early ages, nor can we perceive how Sarah was ‘reproved;’ for such is the signification of the Hebrew word: but we do know from chap. xxxviii. 14, that it was usual for harlots to wear veils; and this will help us, perhaps, to a much more probable interpretation of the text; the meaning will then be, Abraham’s prevaricating conduct was calculated to make both his wife and her female married attendants, harlots: i. e. to furnish them with veils, and thus to invite the solicitations of men.

For other conjectures, the reader may consult the Scholia of Rosenmüller.

CHAP. XXI. VER. 9. *Saw the son of Hagar—mocking.*]—Perhaps Ishmael mocked at the great entertainment that was given on the day when Isaac was weaned, considering himself as the first-born, and entitled to all the rights of primogeniture. Some think that he proceeded farther than mocking, because St. Paul, Gal. iv. 29. says, ‘he persecuted him;’ and it is

probable that his mother encouraged him in this insolence. Others imagine, that he only joked on his name, which signifies 'laughter.'

10. *Cast out this bond-woman and her son.*]—The following extract will exhibit to the reader a striking similarity of practice with that to which the above cited passage alludes; and that too amongst a race of people very remote, both as to local situation and time. 'The Alguoquins make a great distinction between the wife, to whom they give the appellation of 'the entrance of the hut,' and those whom they term of 'the middle of the hut:' these last are the servants of the other; their children are considered as illegitimate, and of an inferior rank to those which are born of the first and legitimate wife. Among the Carabbs, also, one wife possesses rank and distinction above the rest.'—*Babie's Travels.*

14. *And Abraham rose up early in the morning, &c.*]—It may be necessary to observe, that though Ishmael is called a child in our translation, yet he was really fifteen, or sixteen years old; for he was thirteen when he was circumcised, which was before Sarah had conceived; and if we suppose, that Isaac was two years old when he was weaned, Ishmael must have been nearly sixteen at the time when Abraham sent him away. By 'bread and water' are meant all kinds of provision necessary for their journey, till they arrived at the place intended. These observations being premised, let us return to Hagar and Ishmael, who had now retired from Abraham's tent. It was no difficult thing for any person to find a livelihood in this early age of the world. Those who had flocks found ground enough to spare in every country to maintain them; and creatures were so numerous, that a person who had no flocks, might, in the wilderness and in uncultivated places, kill enough of all sorts for his maintenance, without injuring any body: and accordingly we find, that Ishmael chose to reside in the wilderness, where he became an archer. Nor must we imagine that this wilderness was an uninhabited desert; for there were houses, and even cities or villages, scattered up and down in it: but being a mountainous tract, and on that account less inhabited than other parts of the country, it was called 'a wilderness.' From the sequel it appears, that Hagar met with no great difficulty in providing for herself and her son; nor did Ishmael fare any worse than was common for the younger sons to do in those days, when they were dismissed, in order to settle in different parts of the world. Jacob was dismissed in the same manner by Isaac, without servants, or attendants. Nay, he had so little reason to expect any great favor from his

relations, to whom he was repairing, that we find him praying earnestly to God, that he would vouchsafe to direct him in 'the way that he was to go,' and 'to give him bread to eat, and raiment to put on.' All the provision, therefore, made by parents for their younger sons in those days, was the sending of them abroad to acquire an independent settlement.—*Fawkes.*

14. *Beer-sheba.*]—So called when Moses wrote this affecting narrative, but not before Abraham's covenant with Abimelech, ver. 31. Such instances of the figure prolepsis are not uncommon in the Pentateuch.

CHAP. XXII. VER. 1. *God did tempt Abraham, &c.*]—The expression of God's 'tempting Abraham,' means nothing more than that the virtue and piety of this good man were put to the trial; for it is most true, as the apostle James says, that as 'God cannot be tempted with evil, so he tempteth no man.' The circumstances in which he puts men may be the occasion of their doing many bad things; yet his design in putting them into such circumstances is not that they should do such actions, but that they might have an opportunity of proving their obedience and fidelity to him, under the greatest temptations to the contrary.—*Grove.*

God is said to 'tempt' man according to the several ways and methods, by which he draws forth and discovers what is lodged in his heart, whether it be good or bad; that is, in other words, when he tries or proves men.—*Dr. South.*

2. *Take now thine only son Isaac, &c.*]—Abraham obeyed this command of God to sacrifice his son, and would actually have executed it, if God had not interposed. On this account, his faith is highly extolled in Scripture; and justly, if we consider how hard the trial was, and how unreasonable the obedience was. Isaac was his only child, his only son by his wife; for his son Ishmael was in a manner lost to him, and sent by divine appointment to dwell in another land. Isaac was given to him by a miracle in his old age, which must have greatly increased his affection for him. He had probably never done any thing to disoblige his father; but, on the contrary, had been good and dutiful. This son was to be suddenly taken from him by death, and by a violent death; what was harder still, he was to be present at it; and what was harder still, he was to be the executioner. How difficult it must be for a parent to perform an act of this kind, is what every one may feel and imagine. Besides, this his only son, was also the very person to whom God had solemnly promised signal blessings and a numerous posterity; so that the former promises and the last command seemed directly to contradict each other; and

consequently might have staggered a less confirmed piety than that of Abraham, and have made another parent, if he had been so tried, unwilling to obey, and inclined to suppose, either that there was some delusion in the revelation, or that he did not rightly understand it. He would have chosen to save his son, and to sacrifice his faith. Yet Abraham's faith was as reasonable as it was eminent; for he had had a long and familiar intercourse with God, and frequent experience of the nature of revelations, and so knew, beyond a possibility of doubt, that the command came from God. He was ordered to go with his son to the land of Moriah, a land where there were many mountains, and to offer up his son upon one particular mountain, which God would shew him. On the third day he came within sight of it, and distinguished it from the rest; which must have been by some divine indication, perhaps by a cloud, or a fire appearing upon it. So this was a new revelation to him, that God required of him this act of obedience. He therefore concluded that God would provide some method to reconcile this cruel command with his goodness, and with his promises. And this method could be no other than to raise up Isaac, and to restore him to a second life. Upon this supposition, the immorality and the cruelty of killing a son would be removed, and the death of Isaac would be only a short sleep followed by a resurrection. This was an eminent degree of faith and reliance, and the more so, because there had been no example of a resurrection from the beginning of the world; and also because Isaac was to be a sacrifice, and his dead body was to be consumed in the fire, and reduced to ashes: so that a restoration of his son, after such a total change and dissipation, was as great a miracle as could be conceived. See Heb. xi. 19.

—*Dr. Jortin.*

The paternal power, amongst the Romans, the Gauls, the Persians, and other nations, was of the most arbitrary kind; it extended to the taking away the life of the child. I do not know whether the Israelites in the time of Moses exercised this paternal power; it was not a custom adopted by all nations, but it was by many; and, in the infancy of society, before individual families had coalesced into communities, it was probably very general. Now Moses by this law, which some esteem brutal and inhuman, hindered such an extravagant power from being either introduced, or exercised amongst the Israelites. This law is so far from countenancing the arbitrary power of a father over the life of a child, that it takes from him the power of accusing the child before a magistrate. The father and the mother of the child must agree in bringing the

child to judgment; and it is not by their united will that the child was to be condemned to death: the elders of the city were to judge whether the accusation was true; and the accusation was to be, not merely that the child was stubborn, but that he was 'stubborn and rebellious, a glutton and a drunkard.' Considered in this light, the law must be allowed to have been a humane restriction of a power improper to be lodged with any parent.—*Bp. Watson.*

6. *Abraham took the wood, and laid it upon Isaac.*—It appears from hence, among other circumstances, that Isaac must have been full-grown at this time. Josephus reports him to have been twenty-five; and it is probable that he was more, for there were about thirty-seven years from his birth to the death of Sarah: so that it was not unlikely, that in age, as well as in bearing the wood, on which he was to be sacrificed, he represented Christ, who bore his own cross, and was above thirty years old. It is also observed that Isaac, being of this age, must have voluntarily submitted to be bound and sacrificed by his father, as so old a man could not have had sufficient strength to compel him, had Isaac resisted. Josephus puts a pathetic speech into Abraham's mouth on the occasion, and describes Isaac's submission as the result. But nothing can be conceived more pathetic and affecting than the plain narrative here given by Moses; the natural and melting inquiries of Isaac, the resolved, yet tender replies of the father. Here too we may discern in this willing oblation of Isaac, a figure of His oblation, who freely gave himself to die for human salvation.—*Dr. Dodd.*

10. *And Abraham took the knife to slay his son.*—We may plainly discern, that the design of God in this action was not only to make Abraham an illustrious example of faith and obedience, but to foretel the death and resurrection of our LORD, and to make Isaac a lively type and representation of Jesus Christ. The resemblance between Isaac and Christ, continued through a great variety of circumstances, is extremely singular and striking, and not to be accounted for, except by a divine design and foreappointment, as will manifestly appear by taking a distinct view of it. The birth of Isaac was miraculous, and contrary to the common course of nature; so was the birth of Christ; and in this the resemblance was singular. The birth of Isaac was foretold and promised by God himself; so was the birth of Christ declared before by the angel. Isaac had his name given to him before he was born; God said to Abraham, 'Sarah shall bear thee a son, and thou shalt call his name Isaac.' In like manner, the angel said to Mary, 'thou shalt

bring forth a son, and call his name Jesus.' The word 'Isaac,' signifies 'laughter,' or 'joy,' which name was given him, not only because Abraham and Sarah had laughed, when the promise was made to them; but also on account of the joy which he caused to them, at his birth, and as he was to be a public blessing to all nations, and in him the great promises of God were to be fulfilled. So the word 'Jesus' signifies 'Saviour,' and the tidings of his birth were 'tidings of great joy, which was to be to all people.' Isaac is called 'the only son,' and 'the beloved of his father;' a title afterwards most peculiarly appropriated to Christ, the only begotten, and the beloved son of God. Abraham offered up his only son, as God afterwards gave up his only son to die for mankind. Isaac was an emblem of Christ in his death and resurrection; and in this there is that difference, which ought to be between the type and the person represented, between the shadow and the substance; for Isaac died figuratively and typically; but Christ died truly and really. Isaac for the space of three days, that is, from the time that the command of God was pronounced, to the time when he was laid upon the altar, may be considered as dead, dead by law, and by the sentence passed upon him; and when he was released by a second command, he arose figuratively, and was restored to life again. So Christ was for three days in the state of the dead, and on the third day rose to life. Abraham took the wood for the burnt-offering, and laid it upon Isaac, who carried it to the place where he was to be sacrificed, and then he was bound and lifted up, and laid upon it. The like circumstances are observable in Christ bearing his cross. The most clear and express promise of the Messiah was made to Abraham; so the most lively type that we meet with in all the Old Testament, was Abraham's offering up his son: and St. Jerome tells us, from an ancient and constant tradition of the Jews, that the mountain in Moriah, where Abraham was commanded to sacrifice Isaac, was Mount Calvary, the very spot where our LORD also was crucified and offered up for us.—*Dr. Jortin*, Vol. i. Ser. 2.

14. *In the mount of the Lord it shall be seen.*—Rather, 'in the mount of the Lord it shall be provided;' alluding to the answer given to Isaac's question, ver. 8. The meaning is, that in the greatest difficulties, when all human assistance is vain, God will make a suitable provision for the deliverance of those who put their trust in him. St. Jerome informs us, (in *Quæst. Hebræicis*) that the expression became proverbial among the Hebrews, and that it was derived from this incident of the sacrifice of Isaac.

18. *And in thy seed shall all the nations of the earth be blessed.*—This promise, indeed, received not its full accomplishment till our Saviour, the great blessing of all nations, came; but it was in some measure verified continually from the day it was made. Had all men been left to themselves at that time, the knowledge of true religion might have been every where lost; but securing the possession of it among the descendants of Abraham, was the preserving of a witness for God upon earth, and that in a part of it, perhaps, as well peopled and as well esteemed as any then known. There they shone forth, first in Canaan, then in Egypt, ‘as light in a dark place,’ to attract the eyes and direct the steps of the well disposed; and this is a benefit of great consequence; for truth proposed is much more easily received than, without such proposal, it is discovered. And when the Almighty brought them back from Egypt to Canaan again, by such amazing miracles as the Scriptures relate, these were so many loud declarations from heaven to mankind concerning their duty: nor have we reason to doubt but many were alarmed and convinced by their means, which is indeed expressly mentioned as one end proposed by them. ‘The Egyptians shall know that I am the Lord.’ *Exod. vii. 5.—Abp. Secker.*

CHAP. XXIII. VER. 1. *And Sarah was an hundred and seven and twenty years old.*—It is remarkable, that Sarah is the only woman, whose age, at the time of her death, is mentioned in Scripture.

2. *Abraham came to mourn.*—We are not to understand from this, that Abraham lived at Beer-sheba, while Sarah resided at Hebron. The phrase, ‘came to mourn,’ is a Hebraism, and equivalent to the past tense ‘mourned.’ Perhaps he went out of the house and expressed his mourning publicly, according to some custom of the times, with which we are not precisely acquainted.

3. *Stood up from before his dead.*—From this it seems, that in Abraham’s time, persons, when they mourned, sat on the ground, as it is certain they did in after-ages. When, therefore, he had indulged his grief, he stood up before the corpse of his departed wife, in order to attend her to the grave.

10. *Ephron the Hittite answered, &c.*—This took place at the gate of the city, where all public business was transacted; and Ephron was probably a chief man, who sat there as judge.

15. *Four hundred shekels.*—The value of a shekel may be considered as nearly equal to two shillings and sixpence of our money; the whole sum therefore amounted to about fifty pounds. In these early times, money was given in weight, as we find

from verse 16. It was afterwards coined to denote its value, and to save the trouble of weighing.

The practice of weighing money is general in Syria, Egypt, and throughout Turkey. No piece, however effaced, is refused there: the merchant draws out his scales, and weighs it, as in the days of Abraham, when he purchased his sepulchre. In considerable payments, an agent of exchange is sent for, who counts paras by thousands, rejects pieces of false money, and weighs all the sequins, either separately, or together.—*Volney*, vol. ii. p. 425.

Does not this mention of an ‘agent of exchange’ give a new idea to the expression in Genesis, ‘current money with the merchant;’ i. e. such as was approved by a competent judge, whose business it was to detect fraudulent coin, &c. if offered in payment? Does the specification of this kind of money imply that counterfeit, or base money, was then, as well as now, in circulation? or that there was money in being, which ought not to be current with the merchant? Was that such as had no authoritative mark, or coinage upon it? At any rate, the inference that this money was not coined, because it was weighed, is not conclusive. Michaëlis asserts that the Phœnician merchants were employed to ascertain the fineness of silver, and, having done so, put their mark on it. *Comment.* vol. i. p. 440.

The word סוּר, ver. 16, signifies one who goes about from place to place; and may well answer to this agent of exchange, or broker—now called *seraff* or *shroff*, in the East.—*Calmet’s Dict.* vol. iii. No. 28, English edit.

CHAP. XXIV. VER. 2. *Put thy hand under my thigh.*—Though this may seem a very strange and indelicate form to us, yet it appears to have been used by the Hebrews and other orientalists, when very solemn promises were given, or oaths taken. Jacob, we find, requires it of his son Joseph, chap. xlvii. 29. The origin of this ceremony is very doubtful. Grotius thinks it equivalent to saying, ‘if I prove false, may I perish by the sword;’ for the thigh is the place for the sword. Rosenmüller gives a different interpretation from Michaëlis; but the exposition which Dr. Clarke, (the editor of the last edition of Harmer’s *Observations*) offers, is more probable than any other. ‘From the time that God made the covenant with Abraham, and enjoined circumcision as its sign and seal, the patriarchs swore by the covenant; and, to make the oath binding, put their hands on the seal of the covenant: that is, what the Scriptures modestly express by ‘putting the hand under the thigh,’ and which the Chaldee Targum of

Jonathan ben Uzziel expresses without circumlocution, which is followed, nearly in the same tract by the Jerusalem Targum. שׂוּי כְּדוֹן יָדָךְ בְּגִזְרַת מְהוּלָתִי *pōne nunc manum tuam in Sectione Circumcisionis meæ*. This custom may seem strange to us; and, perhaps, our kissing the New Testament would not appear less so to them. Vol. iv. p. 249. See Note on Num. v. 21; also the marginal readings on chap. xlvi. 26; and on Exod. i. 5; where, though our translators use the word 'loins,' the original is יָדָךְ, 'thigh.'

3. *Thou shalt not take a wife, &c.*]—It is probable that the Canaanites were now infected with idolatry, as well as the country which Abraham had left.

5. *Must I needs bring thy son again.*]—The word 'bring' is here, and in the following verses, used for 'take back.'

11. *At the time of the evening, even the time that women go out to draw water.*]—Homer mentions the same custom of women being employed in drawing water among the Phæacians and Læstrygonians. (Vid. Odyss. vii. 20, et x. 105.) Dr. Shaw, speaking of the occupation of the Moorish women in Barbary, says, 'to finish the day, at the time of the evening, even at the time that the women go out to draw water, they are still to fit themselves with a pitcher, or goat-skin, and tying their sucking children behind them, they trudge it in this manner two or three miles to fetch water.'—Travels, p. 421. See, also, D'Arvieux, Voyages, p. 14.

15. *Born to Bethuel.*]—See chap. xxii. 23.

21. *To wit.*]—That is, 'to know,' or 'to learn.'

22. *A golden ear-ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold.*]—The weight of the ornaments put upon Rebekah appears extraordinary. But Sir J. Chardin assures us, that even heavier were worn by the women of the East when he was there. He says, that they wear rings and bracelets of as great weight as this, and even heavier, through all Asia. They are rather manacles than bracelets. There are some as large as the finger. The women wear several of them, one above the other, in such a manner as sometimes to have the arm covered with them from the wrist to the elbow. Poor people wear as many of glass, or horn. They hardly ever take them off. They constitute their riches.—Harmer, vol. ii. p. 500.

According to Dean Prideaux's calculation, this jewel and bracelet were worth about twenty-five pounds of our money. As only one of these ornaments is mentioned, it is probable that it was meant for the forehead, or the nose. See ver. 47.

where it is said the ear-ring was put upon her face. That such were frequently worn by the eastern ladies appears from the accounts of Thevenot, D'Arvieux, and others. See *Rosenmüller*.

32. *He ungirded his camels.*]—That is, 'Laban ungirded,' &c.

63. *Thou art our sister.*]—In the time of the patriarchs, it was usual for relations to call one another brothers and sisters.

64. *She lighted off the camel.*]—This, Niebuhr and other travellers inform us, was a mark of great respect and homage in the east on the part of women.

65. *Took a veil and covered herself.*]—It is still customary in that country, when a woman meets a man on the way, to alight, and sit down veiled at some distance till he has passed by.—*Geddes*.

CHAP. XXV. VER. 8. *Full of years.*]—'Of years' is added by our translators after 'full.' The sense would be, without these words, that he died a satisfied man, (*ut plenus vitæ convivæ*) full of comforts and blessings from the Almighty. Ken- nicott and Houbigant, however, are of opinion, that 'of days' should be added to the text. This is authorised by six manu- scripts, and by most of the ancient versions.

8. *Was gathered to his people.*]—A Hebrew expression, to signify that he was buried. It derives singular propriety from the custom of the ancient Hebrews, who had large family vaults frequently hewn out of solid rocks, where whole fami- lies were deposited from one generation to another. 'The sepulchres of the Hebrews,' says Bp. Lowth, (*Prælect. 7.*) 'at least those of respectable persons, and those which hereditarily belonged to the principal families, were extensive caves, or vaults, excavated from the native rock by art and manual la- bor. The roofs of them, in general, were arched, and some were so spacious as to be supported by colonnades. All round the sides were cells for the reception of the sarcophagi; these were properly ornamented with sculpture, and each was placed in its proper cell. The cave, or sepulchre, admitted no light, being closed by a great stone, which was rolled to the mouth of the narrow passage, or entrance. Many of these receptacles are still extant in Judea: two in particular are more magnifi- cent than all the rest, and are supposed to be the sepulchres of the kings. One of these is in Jerusalem, and contains twenty- four cells; the other, containing twice that number, is in a place without the city. If, therefore, we examine all those passages, in which the sacred writers have poetically described the infernal regions, we may, if I mistake not, clearly perceive

them intent upon this gloomy picture, which their mode of sepulture presented to their view.' See the late Dr. Gregory's translation; which, beside being enriched with learned and valuable notes, is distinguished for its elegance and fidelity.

16. *Castles.*]—The original טירות, rather means 'shepherds' cots,' surrounded with inclosures sufficient to prevent cattle from straying.—*Michaëlis*, in *Supp. ad Lex. Heb.* and *Rosenmüller*.

19. *Generations.*]—The original תולדות means the history of Isaac, or an account of his family; of which the genealogy formed a principal part. See ch. xxxvii. 2; and compare ch. ii. 4.

22. *If it be so, why am I thus?*]—If such be the pain and peril of pregnancy, why am I in that condition? Or, according to some commentators, not able to account for this struggle in her womb, but understanding it to be something prophetic, she was willing to satisfy her mind by inquiring of the Lord. Probably she offered up her prayers in private to God, or applied to Abraham, or some other prophet, for that purpose.

23. *Two manner of people, &c.*]—The people referred to in this prophecy, are the Toradites and the Idumeans. The remarkable prediction, that the elder was to serve the younger, was accomplished in the days of David, who was descended from Jacob, and who subdued the Idumeans, or Edomites, the posterity of Esau. On these and other prophecies, see Bp. Newton.

25. *Red, all over like a hairy garment.*]—With his head and body, says Mr. Locke, covered all over with a red hair, or down, like a hairy garment; whence he was called by his parents, Esau, which means 'hairy.' Others suppose, with more probability, that he was of a ruddy complexion, which naturalists say denotes a vigorous constitution. Jacob, taking hold of his brother's heel, was, from that circumstance, called by a name, which in Hebrew denotes 'supplanter,' or one that displaces by stratagem.

29. *And Jacob sod pottage.*]—This is the old past tense of the verb to 'seeth,' or 'simmer.'

30. *Red pottage.*]—The inhabitants of Barbary still make a pottage of a chocolate color, of lentils, boiled and stewed with oil and garlick. This was the pottage for which Esau, from thence called Edom, sold his birth-right.—*Dr. Shāw's Trav.* p. 140, second edit.

31. *Thy birth-right.*]—The birth-right, in those early days, had many singular privileges:

1. The eldest son was treated with respect, and possessed a degree of authority over his brethren. Gen. iv. 7; xxvii. 29, 37; and xlix. 3.

2. He had a double portion, Deut. xxi. 17.

3. A special blessing from his father, Gen. xxvii. 4.

4. The priesthood and chief government of the affairs of the church in his father's absence, or during his sickness, or after his death, Numb. viii. 16, 17.

5. The first-born was both a type of Christ, who was to be a first-born, and of the church, which is called God's first-born, Exod. iv. 22. Esau, therefore, is justly called 'profane,' Heb. xii. 16, for despising such sacred and distinguished privileges.—See *Matt. Poole*.

CHAP. XXVI. VER. 7. *She is my sister.*—Here Isaac imitated the weakness of his father, and made use of a prevarication, when he ought to have told the truth.—*Fawkes*.

8. *A window.*—See note on Judg. v. 28.

11. *Shall surely be put to death.*—From this we may observe in what detestation the crime of adultery was held, even by those people who had but little sense of religion. It appears that they regarded it as a crime so peculiarly offensive to God, that the commission of it would be sufficient to bring down his signal vengeance, and involve a whole nation in calamities.

12. *Then Isaac sowed in that land, and received in the same year an hundred-fold.*—The author of the history of the piratical states of Barbary observes, that the Moors of that country are divided into tribes like the Arabians, and like them dwell in tents, formed into itinerant villages: that 'these wanderers farm lands of the inhabitants of the towns, sow and cultivate them, paying their rent with the produce, such as fruits, corn, wax, &c. They are very skilful in chusing the most advantageous soils for every season, and very careful to avoid the Turkish troops, the violence of the one little suiting the simplicity of the other.' p. 44. It is natural to suppose that Isaac possessed the like sagacity, when he sowed in the land of Gerar, and received that year a hundred-fold. His lands appear to have been hired of the fixed inhabitants of the country. On this account, the king of the country might, after the reaping of the crop, refuse his permission a second time, and desire him to depart.—*Harmer*, vol. i. p. 85.

15. *And filled them with earth.*—The same mode of injuring new settlers, or revenging themselves on their enemies, still continues among the inhabitants of those countries. Niebuhr, in his account of Arabia, tells us, that the Turkish emperors

pretend to a right to that part of Arabia, which lies between Mecca and the countries of Syria and Egypt; but that their power amounts to very little; that they have, however, garrisons in divers little citadels, built in the desert, near the wells that are made on the road from Egypt and Syria to Mecca, which are intended for the greater safety of their caravans. But he gives us to understand, that these princes have made it a custom to give annually to all the Arab tribes, which are near that road, a certain sum of money, and a certain number of vestments, to keep them from destroying the wells, and to escort the pilgrims across their country.

They are apprehensive that, if the Arabs should be affronted, and be disposed to do mischief, they might fill up those wells, which have been made for the benefit of their numerous caravans of pilgrims, and are of such consequence to their getting through that extensive desert.—*Harmer*, vol. iii. p. 447.

33. *He called it Shebah.*—שָׁבָה means, 'sufficiency, abundance.'

CHAP. XXVII. VER. 5. *Venison.*—By 'venison' we are not to understand exclusively the flesh of deer; but of such animals as he might happen to kill with his bow and arrows, provided they were accounted clean and good for food. See v. 9.

8. *Now therefore, my son, obey my voice, &c.*—Rebekah is here contriving to procure the blessing for Jacob, which was designed for Esau. The end was good, because she was directed in this intention by the oracle of God, which had said, 'the elder shall serve the younger;' therefore Rebekah resolved it should be so, and could not bear to see her husband designing to thwart the oracle of God: but the means were bad, and no way justifiable; for if it were not a wrong to Esau, to deprive him of the blessing which he himself had forfeited by selling his birth-right, yet it was a wrong to Isaac, to take advantage of his infirmity and impose upon him. It was a wrong to Jacob, whom she taught to deceive, by putting a lie into his mouth, or at least by putting one into his right hand. It would likewise expose him to endless scruples about the efficacy of the blessing, if he should obtain it thus fraudulently, especially if his father were to revoke it on discovering the imposition. Instead of a blessing, he might then bring upon himself his father's curse, which he dreaded above any thing: besides, he laid himself open to that divine judgment, which was afterwards pronounced against him who should deceive the blind.—*Henry*.

10. *That he may bless thee.*—Not merely for the 'savoury

meat; but for the dutifulness and alacrity with which it was provided.

16. *Put the skins of the kids of the goats.*]—It is observed by Bochart, (Hierozoic. l. ii. c. 51.) that in the eastern countries goats' hair was very like that of man: so that Isaac might very easily be deceived, when his eyes were dim, and his feeling no less impaired than his sight.

19. *I am Esau thy first-born, &c.*]—Observe the art and assurance with which Jacob managed this intrigue. Who could have thought that this plain man could have played his part so well in a design of this nature? His mother having put him in the way of it, and encouraged him in it, he dextrously applies himself to those methods, to which he had never been accustomed, but of which we may suppose he had always an abhorrence. Note, lying is soon learned. The Psalmist speaks of those who speak lies as soon as they are born, Ps. lviii. 3. I wonder how honest Jacob could so readily turn his tongue as to say, 'I am Esau thy first-born: nor do I see how the endeavour of some to bring him off with that equivocation, 'I am made thy first-born,' viz. by purchase, will do him any service; for when his father asked him, 'Art thou my very son Esau?' he said, 'I am.' How could he say, 'I have done as thou badest me,' when he had received no command from his father, but was doing as his mother bade him? How could he say, 'Eat of my venison,' when he knew it came not from the field, but from the fold? But especially, I wonder, how he could have the effrontery to father it upon God, and to use his name in the cheat, ver. 20. 'The Lord thy God brought it to me.' Is this Jacob? Is this Israel, indeed, without guile? It is certainly written not for our imitation, but for our admonition. 'Let him that thinks he standeth, take heed lest he fall.' Good men have sometimes failed in the exercise of those graces, for which they have been most eminent.—Henry.

27. *As the smell of a field which the Lord hath blessed.*]—A field that is full of aromatic herbs, flowers, fruits, and spices, with some of which Esau's garments might have been perfumed. Poole paraphrases Isaac's speech thus: 'These garments smell not of the sheep-cotes and stables, as Jacob's do, but of the fields in which Esau lives.' It was usual for the orientalists to perfume their garments; and the custom still prevails.

28. *God give thee of the dew of heaven.*]—This blessing is very remarkable, and delivered in all the elegance of oriental expression. 'God give thee of the dew of heaven!' a wish of

the greatest importance in those hot countries, where the morning and evening dews were absolutely necessary to refresh the earth, and to produce that plenty, for which the country was so famous.—*Fawkes.*

The dew is mentioned rather than rain, because it was more constant and useful; the latter fell only twice a year in any considerable quantities, the first being called the former, and the other the latter rain.—

28. *The fatness of the earth.*—This includes all the blessings which a fertile country can produce. Isaac's prophetic prayer was fulfilled in a remarkable manner, when God established the Israelites in the land of Canaan, which, in the poetical language of the East, was said to 'flow with milk and honey.'

33. *Yea, and he shall be blessed.*—Isaac was firmly persuaded, that the benedictions, which dying parents devoutly poured forth in behalf of their children, were ratified in heaven, and never to be reversed. And hence, though he could not approve the unjust means used by Jacob to procure this blessing; yet, instead of endeavouring to render abortive what he had done, he is astonished at the mysterious conduct of providence, which had employed his tongue as an instrument to pronounce its own decree, and therefore reverently acquiesces in the divine determination, 'yea, and he shall be blessed.'—*Fawkes.*

The reason he did not recal the blessing, which he had bestowed on Jacob, was probably owing to the recollection of the divine promise given to Rebekah, ch. xxv. 23, which the holy patriarch might now believe was providentially hastening to its accomplishment.

40. *By thy sword shalt thou live, &c.*—The elder branch, it is here foretold, should delight more in war and violence, but yet should be subdued by the younger; 'And by thy sword shalt thou live, and shalt serve thy brother.' Esau himself might be said to live much by the sword, for he was a cunning hunter, a man of the field, ch. xxv. 27. He and his children got possession of Mount Seir by force and violence, by destroying, or expelling from thence the Horites, its former inhabitants, Deut. ii. 22. We have no account, and therefore cannot pretend to say, by what means they spread themselves farther among the Arabians: but it appears, that upon a sedition and separation, several of the Edomites came and seized on the south-west parts of Judea during the Babylonish captivity, and settled there ever afterwards. Both before and after this, they were almost continually at war with the Jews; on every occasion they were ready to join with their ene-

mies; and when Nebuchadnezzar besieged Jerusalem, they encouraged him utterly to destroy the city, saying, 'rase it, rase it, even to the foundation thereof,' Psal. cxxxvii. 7. Even long after they were subdued by the Jews, they still retained the same martial spirit; for Josephus, in his time, gives them the character of 'a turbulent and disorderly nation, always fond of commotions, and rejoicing in changes, at the least adulation of those who beseech them; beginning war, and hasting to battles as it were to a feast.' And a little before the last siege of Jerusalem, they came, at the intreaty of the zealots, to assist them against the priests and people, and there, together with the zealots, committed unheard-of cruelties, and barbarously murdered Ananias the high priest, from whose death Josephus dates the destruction of the city.—*Bp. Newton.*

40. *And it shall come to pass, &c.*—It is here foretold that there was to be a time when the elder should have dominion, and shake off the yoke of the younger, 'And it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.' The word which we translate 'have dominion,' is capable of various interpretations. Some render it in the sense of 'laying down,' or 'shaking off,' as the Septuagint and the Vulgate; 'And it shall come to pass, that thou shalt shake off, and shalt loose his yoke from off thy neck.' Some again render it in the sense of 'mourning,' or 'repenting,' as the Syriac; 'but if thou shalt repent, his yoke shall pass from off thy neck.' But the most common rendering, and most approved is, 'when thou shalt have dominion;' and it is not said, or meant, that they should have dominion over the seed of Jacob; but simply, 'have dominion,' as they had when they appointed a king of their own. The Jerusalem Targum thus paraphrases the whole; 'And it shall be, when the sons of Jacob attend to the law, and observe the precepts, they shall impose the yoke of servitude upon thy neck; but when they shall turn away themselves from studying the law, and neglect its precepts, behold, then thou shalt shake off the yoke of servitude from thy neck.' It was David who imposed the yoke, and at that time the Jewish people observed the law; but the yoke was very galling to the Edomites from the first; and towards the latter end of Solomon's reign, Hadad, the Edomite of the blood-royal, who had been carried into Egypt from his childhood, returned into his own country, and though he raised some disturbances, 1 Kings xi, he was not able to recover his throne, his subjects being overawed by the garrisons which David had placed among them: but in the reign of Jehoram, the son of Jehosaphat, king of Judah, 'the

Edomites revolted from under the dominion of Judah, and made themselves a king.' Jehoram made some attempts to subdue them again, but could not prevail; 'so the Edomites revolted from under the hand of Judah unto this day,' saith the author of the book of Chronicles, 2 Chron. xxi. 8—10, and hereby this part of the prophecy was fulfilled about nine hundred years after it was delivered.

Thus we have traced the accomplishment of this prophecy from the beginning; and we find, that the nation of the Edomites hath, at several times, been conquered by, and made tributary to the Jews, but never the nation of the Jews to the Edomites; and the Jews have been the more considerable people, more known in the world, and more famous in history. We know, indeed, little more of the history of the Edomites than as is connected with that of the Jews; and where is the name or nation now? They are swallowed up and lost, partly among the Nabathæan Arabs, and partly among the Jews; and the very name was abolished and disused about the end of the first century after Christ. Thus were they rewarded for insulting and oppressing their brethren the Jews, and hereby other prophecies were fulfilled of Jeremiah, xlix. 7, &c. of Ezekiel, xxv. 12, &c. of Joel iii. 19, of Amos, 1, 11, &c. and Obadiah; and at this day we see the Jews subsisting as a distinct people, while Edom is no more, agreeably to the words of Obadiah, ver. 10, 'for thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off forever:' and again, ver. 18, 'there shall not be any remaining of the house of Esau, for the Lord hath spoken it.'—*Id.*

45. *Why should I be deprived of you both?*—If Esau had killed Jacob, he would either have been punished with death, or he must have fled from justice, and been an exile, as Cain was.

CHAP. XXVIII. VER. 5. *And Isaac sent away Jacob.*—Whoever observes Jacob's life, after he had surreptitiously obtained his father's blessing, will perceive that he enjoyed but very little worldly felicity. He was forced to leave his home and to flee into a distant country, for fear of his brother Esau; there he was deceived and oppressed by his own uncle, and, after a servitude of twenty-one years, obliged to leave him in a clandestine manner, not without danger of being pursued and brought back by Laban, or murdered by his enraged brother. No sooner were these fears over, than he had to experience the baseness of his eldest son, Reuben, who defiled his bed. Chap. xxxv. 22, and xlix. 4. He had next to bewail the treachery and cruelty of Simeon and Levi towards the Shechemites.

Farther, he had to feel and lament the loss of his beloved wife, and the supposed untimely end of his son Joseph. Lastly, to complete all, he was forced by famine to go into Egypt, and there it was his lot to die in a strange land. These, and many more particulars, afford sufficient proofs that his father's blessing consisted chiefly in the possession of the land of Canaan, which was rather to belong to his posterity than to himself, and in the more glorious privilege of having the Messiah born of his race, instead of being descended from the posterity of Esau.

11: *And he took of the stones of that place, and put them for his pillows.*]—A mean accommodation this for the grandson of Abraham, the heir of promises, and the son of blessings! But God, who is able to make any condition not only easy but delightful, supplied with his own presence all conveniences that were wanting. Though his bed was hard and rugged, yet soft and quiet was his repose; and though his head was laid so very uneasily, yet was his fancy agreeably employed in the contemplation of a most beautiful prospect.—*Dr. Brady.*

Circumstanced as he then was, Jacob had much to fear, and little to hope; his confidence could only arise from his persuasion of the doctrine of a providence, and that there was a perpetual, though invisible, communication between heaven and earth. This was the intent of the vision; and what could be better adapted to communicate this truth, than the symbol of a ladder standing upon the earth, and reaching to heaven, on which the ‘angels of God were continually ascending and descending?’ Nothing could teach him better, that there was a constant intercourse between the angelic beings, the ministers of providence, and the earth. Nothing, consequently, could more effectually banish every anxious suspicion from his bosom, or compel him to resign himself entirely to the direction of providence, and confide in the paternal care of the God of his fathers. When speech was rude and imperfect, ideas were not only conveyed by words, but likewise by signs, actions, and a perpetual representation of material images: and when God taught the patriarch, he condescended to adopt the same mode of instruction, and the significative action was changed into a vision: a vision which elevated his heart with the pleasing assurance, that though he was an exile from his native country, and traversing alone uninhabited deserts; though he was endangered by the wild beasts that roamed in the night-time for prey, and was surrounded by barbarous nations, who were lost to every principle of humanity; yet he was still in the presence of his Maker, whose almighty arm could protect

him from danger, whose angels pitched their camps about his bed, and under the shadow of whose wings he might dwell in safety.—*Dr. Willoughby.*

12. *Behold a ladder.*]—Maimonides, in his preface to *More Nevochim*, gives the following exposition of the imagery of this dream. The ladder is the symbol of divine providence, which governs all things, and which now particularly directed Jacob in his journey. The circumstance of its being set upon the earth denotes the stability of providence, which nothing can shake, and the top of it reaching to heaven, signifies that it extends throughout the whole universe, to every thing great or small, high or low. The steps in the ladder are the efficient causes and effects of divine providence. The angels, which are represented as going up and down, signify that they are God's ministers, by whose agency He governs all things on earth, and that they are never inactive, but always engaged, and serving Him faithfully. See, also, *Rosenmüller* in loco.

17. *The gate of heaven.*]—After having described in what manner caverns were used in the East as sacred temples, and the allegorical design of some parts of their furniture, Mr. Maurice says, 'In these caverns they erected a high ladder, which had seven GATES, answering to the number of the planets, through which, according to their theology, the soul gradually ascends to the supreme mansion of felicity. I must here observe that the word GATE, which is a part of Asiatic palaces by far the most conspicuous and magnificent, and upon adorning of which immense sums are often expended, is an expression, which, throughout the East, is figuratively used for the mansion itself. Indeed it seems to be thus denominated with singular propriety, since it is under those GATES that conversations are holden, that hospitality to the passing traveller is dispensed, and the most important transactions in commerce are frequently carried on. Captain Hamilton (*Voyage*, vol. i. p. 363.) giving an account of Fort St. George, observes, 'that the GATE of that town, called 'the sea-gate,' being very spacious, was formerly the common exchange, where merchants of all nations resorted about eleven o'clock to treat of business, or merchandise. Astronomy, deriving its birth in Asia, and exploring nature and language for new symbols, soon seized upon this allegorical expression, as highly descriptive of romantic ideas; and the title was transferred from terrestrial houses to the spheres. It may here be remarked, that the expression occurs frequently in holy writ, often in the former sense, and sometimes even in the astronomical allusion of the word. In the former acceptation, we read, (*Esther* ii. 19.)

of the Jew, Mordecai, 'sitting in the king's GATE;' in Lament. v. 14, that the 'elders have ceased from the GATE;' and, in Ruth iii. 11, it is used in a sense remarkably figurative, 'all the GATE,' (that is, house) 'of my people know thou art virtuous.' In the second acceptation, the word, as well as the attendant symbol itself, to our astonishment, occurs in the account of Jacob's vision of the 'ladder, whose top reached to heaven,' and in the exclamation, 'this is the GATE of heaven.' It is hence manifested to have been an original, patriarchal symbol. A similar idea occurs in Isa. xxxviii. 10, 'I shall go to the GATES of the grave;' and in Matt. xvi. 18, 'The GATES of hell shall not prevail against it.' Nor is it impossible but our blessed Lord himself might speak, in allusion to the popular notion of the two astronomical GATES, celestial and terrestrial, when Matt. vii. 13, he said, 'Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.'—Indian Antiquities, vol. ii. p. 242.

18. *Poured oil upon the top of it.*]—It appears from this, that oil was used in the ceremony of consecration before the law of Moses. We learn from Clemens Alexandrinus, (Strom. lib. vii. p. 713.) that the Greeks worshipped these rude altars, or stones, which had been distinguished and rendered sacred by the affusion of oil. See, also, *Arnobius*, lib. i. p. 22. edit. *Joh. Maire*.

22. *This stone shall be God's house.*]—We are not to understand that he intended to build any church, or temple, in that place; but that he would come and worship there. In the early ages of the world, men adored their great Creator under the spacious concave of heaven, and had no other temples than groves and mountains, or a rude heap of stones, which served them for an altar.

CHAP. XXIX. VER. 2. *A great stone was upon the well's mouth.*]—'In Arabia, and other places, they cover up their wells of water, lest the sand, which is put into motion by the winds, should fill, and quite stop them up.'—*Chardin*.

'So great was their care not to leave the well open any length of time, that they waited till the flocks were all gathered together, before they began to draw water; and when they had finished, the well was immediately closed again.'—*Harmer*, vol. i. p. 113.

6. *Is he well?*]—The Hebrew is, לָהֶם הַשְׁלוֹם לוֹ, 'is there peace to him?' Which shews the peculiar idiom of the

language, and the extensive sense in which the word 'peace' was used. See note on Psa. cxxv. 5.

8. *We cannot.*]—That is, 'We must not.' The custom of the country operated as a prohibition. See Note on Mark vi. 5.

9. *For she kept them.*]—In those primitive times, a pastoral life was not only considered as useful, but honorable. Jacob, Moses, and David, we read, were shepherds; and the scholiast on the Odyssey, lib. xiii. 222, informs us, that the sons of kings were often keepers of flocks. Indeed the title given to Agamemnon, and other ancient monarchs, was, that they were the 'shepherds of their people.'

14. *Surely thou art my bone and my flesh.*]—A common expression among the Hebrews to denote near relationship, and derived, probably, from the creation of Eve.

18. *I will serve, &c.*]—In the most ancient times, wives were bought, which practice also prevailed among the Greeks, the Romans, and the Germans: but Jacob was poor, and therefore the price which he offered for Rachel was seven years' servitude. See *Rosenmüller*; and compare ch. xxxiv. 12.

23. *Took Leah his daughter, and brought her to him.*]—We may suppose from this circumstance, that it was the custom of the times for the bride to be brought to her husband's bed veiled, and without lights; or, that Leah, from an affectation of modesty, was induced to adopt this expedient in order to deceive Jacob: otherwise, it is not easy to understand how Laban could thus effectually have imposed upon Jacob in this particular. It is remarkable that no mention should be made on this occasion, of any marriage ceremony, or exchange of mutual vows. If there were any, they must have passed between Jacob and Rachel; and yet we find that Leah was fraudulently substituted in her stead.

26. *And Laban said, It must not be so done in our country to give the younger before the first-born.*]—Mr. Halhed observes, in his preface to the Gentoo Laws, (p. 69.) 'We find Laban excusing himself for having substituted Leah in the place of Rachel to Jacob, in these words: 'It must not be so done in our country, to give the younger before the first-born.' This was long before Moses. So in this compilation, it is made criminal for a man to give his younger daughter in marriage before the elder; or for a younger son to marry, while his elder brother remains unmarried.'

27. *Fulfil her week.*]—Selden informs us, that marriages are to be celebrated according to custom, by a seven days' feast. The meaning of the words therefore is, 'Complete this marriage, which thou hast begun with Leah, and then, on condition of

another seven years' service, thou shalt marry Rachel also, and keep her wedding feast seven days.'

35. *And left bearing.*—Only for a time, not indefinitely, because she had other children afterwards.

CHAP. XXX. VER. 3. *She shall bear upon my knees.*—The Chaldee paraphrases these words thus; 'and I shall be a nurse.' It appears to be an elliptical expression, signifying, 'she shall bear a child, which I may fondle on my lap, and bring up as my own:' for the children of these handmaids were esteemed as the children of the wife.

6. *Hath judged me.*—That is, 'Hath decided my cause;' and taken from me the reproach of barrenness.'

14. *Found mandrakes in the field.*—Interpreters are not agreed what kind of fruit, or flower this was. The most probable opinion is, that they were mandrake-apples; which Pliny says are of the bigness of filberts. They are good to eat, and are of a pleasant smell.

Dr. James (in his Medicinal Dictionary) says, mandrake-apples are both esculent and sweet-scented: and since the ancients assure us, that the seed of the mandrake taken inwardly removes obstructions and promotes conception, it is probable that Rachel, being acquainted with this property of the seed, might be desirous of these apples, that she might be the better disposed to conceive. Our word 'mandrake' is a corruption from 'mandragora,' which is the word used by the Septuagint and all the ancient interpreters. See note on Cant. vii. 13.

Dr. Geddes is of opinion, that mandrakes are a kind of earth-apples, which were used in the east as philtres, or love-potions.

18. *My hire.*—That is 'my reward.'

23. *Taken away my reproach.*—'Be fruitful and multiply,' was the blessing of God: barrenness, therefore, was reckoned a reproach.

30. *Since my coming.*—Or, 'owing to my labor and service.' See the marginal reading.

32. *Of such shall be my hire.*—St. Jerome (Quest. Heb.) paraphrases and explains this verse as follows: 'Wouldst thou have me serve thee, says Jacob, seven years more? Grant me this request: separate all the parti-coloured and variegated, both of the sheep and goats, and deliver them to thine own sons to keep apart. Then to me give the keeping of all the black and white; and let such as shall henceforth be variegated among them, be mine. My request is not an unreasonable one: the nature of flocks is on thy side; for white commonly produce white young ones, and black produce black.'

33. *When it shall come for my hire before thy face.*—That

is, 'when it' (my righteousness,) 'shall come before thy face, respecting my hire; or as to the matter of my reward.'—*Le Clerc.*

33. *That shall be counted stolen with me.*]—Supply the ellipsis by inserting 'if found,' after 'stolen,' and the sense will be clear.

37. *Of the hazel.*]—The Hebrew word אֵלֶךְ, which we translate 'hazel,' Bochart has satisfactorily proved to be 'the almond-tree.'

39. *And the flocks conceived.*]—It cannot be proved, that the method which Jacob here used is a natural and effectual way to produce variegated cattle. The ancient naturalists, indeed, have carried their thoughts on these subjects much too far. The effect of impressions on the imagination must be very accidental; because the objects that should cause them may, or may not be noticed, as any one will find, who tries Jacob's peeled rods as a means to variegate his cattle. But whether this effect were owing to natural causes, or to those which we call preternatural and miraculous, it is equally agreeable to the Scripture style and true wisdom, to ascribe it to God, as Jacob does, chap. xxxi. 9.—*Dr. Shuckford.*

43. *And the man increased exceedingly.*]—If we peruse this whole account of Jacob's contracts with Laban, we cannot help observing, that covetousness, like all other exorbitant passions, overshoots the mark, and disappoints itself. Thus it was with Laban, whose covetousness would not allow him to settle upon Jacob any fixed wages, though he owed the greater part of his riches to his care; but he readily embraced an offer which Jacob made him, because it seemed at first advantageous; though, by the wise order of Providence, which takes the crafty in their own snare, he found himself deceived in the event.—*Fawkes.*

CHAP. XXXI. VER. 1. *Glory.*]—'Glory' is here used for 'wealth;' the effect for the cause; since those who possess riches, generally make them a subject of boasting and glory.

7. *Ten times.*]—The numeral 'ten' here only means 'often,' and is equivalent to 'repeatedly,' or, 'again and again.' It is used in this indefinite sense, Lev. xxvi. 26; Numb. xiv. 22; 1 Sam. i. 8; and Job xix. 3. See, also, verse 41 of this chapter.

19. *The images, &c.*]—The eastern people, it is said, at the building of every city, were accustomed, according to the position of the heavens at that time, by rules of astrology, and other magical observations, to make artificial sculptures on brass, which they called talismans, and to consecrate them to the auspicious beginnings and fortunate success of that city: which they fancied, as long as those hieroglyphics were pre-

served, would never miscarry by fire or water, war or plague. Of this kind, probably, were Laban's teraphim, or images, which his daughter Rachel stole away, as well as those of Micah, Judges xviii. 18, which the Danites plundered him of; and being pledges of good fortune to those families, they were both much concerned at the loss of them.—*Dr. Adam Lyttleton.*

21. *The river.*]—That is, 'The Euphrates;' so called by way of distinction.

24. *Take heed that thou speak not to Jacob either good or bad.*]—The meaning of this phrase is, 'Take heed that thou give not way to anger, and abuse Jacob.' Rosenmüller gives a similar form of expression in German. See the marginal reading, which marks the progress of passion from a formal salutation of 'good' words to 'bad.' This often happens, and is a faithful delineation of the human heart.

27. *Wherefore didst thou flee away secretly, and steal away from me: and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?*]—The Easterns used to set out, at least on their longer journeys, with music. When the prefetto of Egypt was preparing for his journey, he complains of his being incommoded by the songs of his friends, who in this manner took leave of their relations and acquaintance. These valedictory songs were often extemporary. If we consider them, as they probably were used, not on common, but on more solemn occasions, there appears a peculiar propriety in the complaint of Laban.—*Harmer*, vol. i. p. 435.

A striking similarity prevails between the modern dance of the South Sea islands, as performed before captain Cook, and the ancient choral dance of Egypt and Palestine. 'A band or chorus of eighteen men seated themselves before us; they sang a slow and soft air. Twenty women entered; most of them had garlands on their heads, of the crimson flowers of the China rose, or others. They made a circle round the chorus, and began by singing a soft air, to which responses were made by the chorus in the same tone; and these were repeated alternately. All this while, the women accompanied their song with several very graceful motions of their hands towards their faces, and in other directions. Their manner of dancing was now changed to a quicker measure, in which they made a kind of half turn by leaping, and clapped their hands, repeating some words in conjunction with the chorus. Toward the end, as the quickness of the music increased, their gestures and attitudes were varied with wonderful vigor and dexterity.'—*Last Voyage*, vol. i. p. 250.

31. *Peradventure thou wouldest take by force.*—It appears from this passage, that the idolatrous Laban considered these images as symbols of the gods; and that whoever possessed them were to be regarded as inviolable, because under their immediate protection.

38. *This twenty years.*—It has been thought by Dr. Kennicott that Jacob was in Haran forty years, which are divided into two portions of twenty years each. The former mentioned here, and the latter ver. 41.

40. *In the day the drought consumed me, and the frost by night.*—‘In Europe, the days and nights resemble each other with respect to the qualities of heat and cold; but it is quite otherwise in the east. In the lower Asia, in particular, the day is always hot; and as soon as the sun is fifteen degrees above the horizon, no cold is felt in the depth of winter. On the contrary, in the height of summer, the nights are as cold as they are at Paris in the month of March. It is for this reason that, in Persia and Turkey, they always make use of furred habits in the country; such only being sufficient to resist the cold of the nights.’ *Chardin*, in *Harmer*, vol. i. p. 74.

Campbell says, (*Travels*, part ii. p. 100.) ‘Sometimes we lay at night out in the open air, rather than enter a town; on which occasions, I found the weather as piercing cold, as it was distressfully hot in the day-time.’ Hence we may clearly see the force and propriety of Jacob’s complaint.

46. *And they took stones, and made an heap.*—Niebuhr, relating his audience with the imam of Yemen, says, ‘I had gone from my lodgings indisposed; and, by standing so long, found myself so faint, that I was obliged to ask permission to quit the room. I found near the door some of the principal officers of the court, who were sitting in a scattered manner, in the shade, upon stones, by the side of the wall. Among them was the nakib, (i. e. the general, or rather master of the horse) Cheir Allah, with whom I had some acquaintance before. He immediately resigned his place to me, and applied himself to draw together stones into a heap, in order to build himself a new seat.’ This management might be owing to various causes. The extreme heat of the ground might render sitting there disagreeable. The same inconvenience might arise also from its wetness. It was certainly a very common practice; and, as it appears from the instance of Jacob, a very ancient one.—*Harmer*, vol. iii. p. 215.

CHAP. XXXII., VER. 1. *The angels of God met him.*—The Hebrew מַלְאָכֵי signifies ‘messengers,’ and the original, rendered ‘God’ by our translators, is the general term,

‘Elohim.’ See note on ch. vi. 2. These messengers are considered by Abarbanel as travellers, from whom Jacob received the first intelligence of the approach of Esau. Josephus calls them (Antiq. lib. i. cap. 20.) *φαντασμα*, ‘phantasms,’ or ‘apparitions;’ and our translators, in the title to this chapter, call it very properly, ‘Jacob’s vision:’ but if it were a vision, he might surely be supposed to see forms, which he conceived to be angels, and which he had seen before, chap. xxviii. 12.

10. *With my staff, &c.*]—A proverbial form of expression, to signify, perhaps, that he passed over the Jordan with nothing else but his staff.

Bishop Wilson’s paraphrase is, ‘When I left my father’s house, I had nothing but this staff in my hand:’ an humble and very affecting expression of God’s mercy to him,’ he adds, ‘and a lesson to the rich, to put them in mind, that it is God alone to whom they stand obliged for all their wealth and riches.’

25. *When he saw.*]—When the angel saw that he prevailed not against him, he touched the hollow of his, that is, Jacob’s thigh. Instead of ‘out of joint;’ Dr. Geddes translates, ‘was strained.’

26. *And he said.*]—That is, the man said. Delgado, the learned Jew, seems to agree with those expositors, who think that the latter part of this chapter is to be considered as the relation of a prophetic vision. St. Jerome considers the wrestling as a symbol of those spiritual conflicts, which we are to expect and maintain in this life of probation. Some think it was an angel in a human form, who represented the Almighty, and others are decidedly of opinion, that it was the second person of the Holy Trinity. See *Poole’s Synopsis*, and notes on Exod. iii. 2.

Bp. Warburton observes, (Div. Leg.) that ‘Information by action was at this time a very familiar mode of instruction, and the difficulties of language were supplied by significant signs. If we turn back to Jacob’s prayer, and consider the circumstances he was in, when it pleased God to wrestle with him, we may perceive that God’s intention was to inform him of the happy issue of his adventure, and that his petition was granted by a significative action. This mode of information concerning only the actor, who little needed to be told the meaning of what was at that time in vulgar use, hath now an obscurity, which the scripture relations of the same mode of information to the prophets are free from, by reason of their being given for the use of the people to whom they were to be explained.’

Archdeacon Waple says, ‘The design of this conflict was to

exercise Jacob's faith, holy fortitude, and perseverance; and to shew us what ought to be the behaviour of every faithful combatant under afflictions, trials, and temptations. Jacob perceived, by the violence with which he was assaulted, that it was no ordinary man who wrestled with him; whereupon, in a profound abasement and acknowledgment of his own weakness, he altered the manner of his conduct, and, from bodily wrestling, betook himself to spiritual; he poured forth tears, and earnest prayers, and supplication, (as the prophet Hosea interprets this place, chap. xii. 4,) and strove not for victory, but a blessing; and thus, contrary to the success of his brother Esau, he obtained the blessing he sought for.'

28. *As a prince hast thou power, &c.*]—Houbigant, Professor Dathe, and Rosenmüller, following the Vulgate and the Septuagint, translate these words thus: 'Because thou hast had power with God, thou shalt prevail also with men.' This rendering is supported also by St. Jerome, and the old Italic version in St. Austin.

30. *My life is preserved.*]—See note on ch. xvi. 13.

CHAP. XXXIII. VER. 10. *Nay, I pray thee, &c.*]—Houbigant translates this verse, 'Not so, I pray thee. If I am in favor with thee, thou wilt receive this present at my hands, (for I have seen thy face, as if I had seen the face of God), and thou wilt accept me;' i. e. 'thou wilt receive my present as a token of my love, and as a proof of reconciliation; for I am happy in the assurance of finding thee propitious, as God himself is to those who address him; and I have such pleasure in this meeting as a sincere soul finds in obtaining from God himself tokens of his love and favor.'

Dr. Geddes's translation is, 'If I have now found favor in thine eyes, thou wilt accept my present from mine hand, and be propitious to me; for on that account have I appeared before thee, as I would appear before a God.'

In Hebrew, it is the indefinite appellative **אלהים**, 'Elohim,' that is used, which may mean 'a prince,' or 'sovereign.'

19. *An hundred pieces of money.*]—There is very great reason to believe, that the earliest coins struck, were used both as weights and money; and indeed this circumstance is in part proved by the very names of some of the Greek and Roman coins. Thus, the Attic mina and the Roman libra equally signifies a pound; and the *στατηρ* (stater) of the Greeks, so called from weighing, is decisive as to this point. The Jewish shekel was also a weight, as well as a coin: three thousand shekels, according to Arbuthnot, being equal in weight and value to one talent. This is the oldest coin of which we any where read;

for it occurs Gen. xxiii. 16. and exhibits direct evidence against those, who date the first coinage of money so low as the time of Cræsus, or Darius; it being there expressly said, that Abraham weighed to Ephron four hundred shekels of silver, 'current money with the merchant.' Having considered the origin and high antiquity of coined money, we proceed to consider the stamp, or impression, which the first money bore. The primitive race of men being shepherds, and their wealth consisting of cattle, in which Abraham is said to have been rich, metals were, for greater convenience, substituted for the commodity itself. It was natural for the representative sign to bear the object impressed, which it represented; and thus accordingly the earliest coins were stamped with the figure of an ox, or a sheep. For proof that they actually did thus impress them, we can again appeal to the high authority of Scripture; for there we are informed, that 'Jacob bought a parcel of a field for a hundred pieces of money.' The original Hebrew translated 'pieces of money,' is kesitoth; i. e. 'lambs,' with the figure of which the metal was doubtless stamped.—*Maurice's Indian Antiquities*, vol. vii. p. 470.

It is probable that these pieces of money, which had a picture of a lamb upon them, were originally of the real value of a lamb, and so a proper standard for all their money.—*Bp. Wilson*.

For further information, the reader may consult *Schultens* on Job xlii. 11; and *Bochart*, Hieroz. part i. lib. ii. p. 433—437.

20. *And he erected there an altar.*—At the same place where Abraham had built his first altar, chap. xii. 7. Abraham dedicated his, to 'Jehovah appearing to him;' and Jacob his, 'to God, the god of Israel;' Israel being the new name which he had lately received. The place was at, or near Shechem, so that the woman of Samaria might well say to our Saviour, that 'their fathers worshipped God in that mount.' Shechem seems to have been one of the oldest cities in all Canaan; this must be the place which Jacob gave to his son Joseph, and where Joseph's bones were buried. Joshua xxiv. 2.—*Dr. Dodd*. See, also, *Bochart's Phaleg*. and *Dr. Wells's Sacr. Geog.*

CHAP. XXXIV. VER. 2. *Hamor, the Hivite.*—The name of this Hivite prince signifies 'an ass.' Such a name would be thought reproachful among us, and very unbecoming the dignity of a prince; but in the east they thought very differently. Mervan, the last khalif of the Ommiades, was surnamed, according to Mons. d'Herbelot, Hemar, 'the ass,' and

‘the ass of Mesopotamia,’ because of his strength and vigor. And as the wild ass is supposed by the oriental people to surpass all other animals in swiftness, Baharam, king of Persia, he says, was surnamed ‘Jowr:’ a word which signifies, in the language of that country, ‘a wild ass.’—*Harmer*, vol. iii. 156.

12. *Ask me never so much dowry.*—It was usual for the bridegroom to give his bride, or her father, a dowry, in money, or goods, as a kind of purchase of her person. It was the custom also of the Greeks and of other ancient nations; (*Potter’s Greek Antiq.* b. iv. c. 11.) and it is to this day the practice in several eastern countries. See *Code of Gentoo Laws* by *Halhed*.

The modern Arabs who live under tents, purchase their wives. De la Roque says, that, ‘Properly speaking, a young man who would marry must purchase his wife; and fathers among the Arabs are never more happy, than when they have many daughters. They form a principal part of the riches of a house. Accordingly, when a young man would treat with a person, whose daughter he is inclined to marry, he says to him, ‘Will you give me your daughter for fifty sheep; for six camels, or for a dozen cows?’ If he is not rich enough to make such offers, he will propose giving her to him for a mare, or a young colt; considering in the offer the merit of the young woman, the rank of her family, and the circumstances of him who desires to marry her. When they are agreed on both sides, the contract is drawn up by the person who acts as *cadi*, or judge, among these Arabs.’ (*Voy. dans la Pal.* p. 222.)

25. *Simeon and Levi.*—These were the leaders in the transaction which is here recorded. How numerous their adherents were we are not informed.

CHAP. XXXV. VER. 2. *Be clean, and change your garments.*—This is the first instance on record of religious purification, which afterwards, we find, constituted so great a part of the Jewish ritual. Purification, by washing with water, was practised, as we learn from Herodotus, by the Egyptians, and has been used, as a symbolical rite, by almost every other nation. The Hebrew word, which we translate ‘be clean,’ means also, ‘make haste.’

4. *Ear-rings.*—It is probable that these ear-rings, or jewels, had been consecrated to superstitious purposes, and worn, perhaps, as a kind of amulet. It appears, that rings, whether on the ear, or nose, were first superstitiously worn in honor of false gods, and probably of the sun, whose circular form they might be designed to represent. Maimonides mentions rings and vessels of this idolatrous kind, with the image of the sun, moon,

&c. impressed on them. Jacob hid these superstitious objects in a place known only to himself, and thus, according to the Septuagint, ἀπώλεσεν αὐτὰ, i. e. 'destroyed them.' It is probable that he buried them, together with Laban's teraphim; which may be 'the strange gods' here mentioned. See *Grotius*, and the English edition of *Calmet's Dictionary* under the word 'rings.'

14. *He poured a drink-offering.*]—This consisted of wine; and when oil was added to it, it constituted that libation, by which any place was dedicated to the peculiar service of God.

18. *Ben-oni.*]—This means, 'the son of my sorrow;' and Benjamin means 'the son of my strength,' of 'right hand,' or 'the son of my old age.'

21. *Of Edar.*]—i. e. 'Of the flock,' because the shepherds used to watch their flocks from it, and to defend them from plunderers and wild beasts. Vid. *Faber*, in *Archæologiâ Heb.* p. 158.

22. *And Israel heard it.*]—It appears, that his father did not immediately punish, or censure him for this gross and unnatural crime; but he treasured up the remembrance of it, and, when on his death-bed, deprived Reuben of his birth-right on that account.

29. *Esau and Jacob buried him.*]—As Isaac and Ishmael had buried their father, Abraham; and, probably, in the same place; namely, in the cave of Machpelah, which he bought of Ephron, the son of Zohar. Isaac's death is here anticipated; for he lived twelve years after Joseph had been sold by his brethren.

CHAP. XXXVI. VER. 2. *Esau took his wives, &c.*]—It will be proper to observe here, that Moses gives these three wives of Esau different names, when he comes to speak of the posterity which he had by them. This might lead to an opinion, that he had more than three; especially as the fathers of the two former are likewise called by other names. Thus, his first wife Judith, the daughter of Beer the Hivite, is afterwards called Adah, the daughter of Elon, the Hittite; the second, viz. Bashemath, the daughter of Elon, is again called Aholibamah, the daughter of Anah, the daughter of Zibeon the Hittite; the last called (chap. xxviii. 9.) Mahalath, is here called Bashemath. It is evident, that the last two names mean the same person, because in both places she is called the daughter of Ishmael, and the sister of Nebajoth; therefore the same may be supposed of the other two. The only account that can be given for this difference is, that they had two names, and were sometimes called by the one, which they had

in Idumea and Arabia, as Michaëlis conjectures, and sometimes by the other, which was given to them in Palestine. Thus, the mother of Abijam, king of Judah, is called in one place (1 Kings xv. 2.) Maachah, the daughter of Abishalom; in another (2 Chron. xiii. 2.) Michaiah, the daughter of Uriel of Gibeah. Compare the xxvith chap. verse 34, with this passage. See Univ. Hist.; and *Rosenmüller*.

2. *The daughter of Zibeon.*]—We may read, on the authority of the Samaritan text, the Septuagint, and other ancient versions, 'the son of Zibeon.' Compare ver. 20, 24, where Anah is expressly said to have been 'the son of Zibeon.'

11. *The sons of Eliphaz were Teman, and Omar, &c.*]—From this Teman was probably descended that friend of Job, who is called Eliphaz, the Temanite, Job. iv. 1.

15. *Dukes.*]—Rather, 'tribes,' or 'dynasties,' with a chieftain at their head.—*Michaëlis* and *Dathe*.

24. *Anah that found the mules in the wilderness.*]—Some think that Anah, the son of Zibeon, being in the desert, first discovered the manner of breeding mules. This opinion was much espoused by the ancients; but St. Jerome, in his *Quest. Heb.* understands that 'he found hot springs.' The Chaldee renders it 'Giants,' and the Samaritan copy has 'Emims,' a sort of giants, mentioned Deut. ii. 10. The Targum, Aquila, and Symmachus, are of the same opinion. The Hebrew word for 'found,' when applied to enemies, is used for lighting on, and attacking them suddenly. Agreeably to this interpretation, Houbigant translates the passage thus: 'Who attacked the giants, called Emims, in the wilderness.' See *Calmet*, and *Rosenmüller*.

29. *Duke.*]—This word originally means a leader, or a guide: it is here used for the chieftain of a clan, or family.

31. *Kings that reigned in Edom, &c.*]—It was the custom of those times to call any one 'king' of a people, who had in any way the rule, government, or superiority, over them. Thus, Moses was 'king' in Jeshurun, or Israel: so that this is no more than to say, 'all these kings in Edom were before the time of Moses.'—*Wall's Crit. Notes*.

31. *Before there reigned any king over the children of Israel.*]—If it be asked how Moses could write this, when as yet there was no king in Israel, it may be answered;

1. The word is often taken for any chief ruler, or governor; in which sense the title of 'king' is given to Moses, Deut. xxxiii. v. To the judges, Judges xvii. 6, and to others who

were not kings properly so called, Psalm cxix. 46; Luke xxii. 25; Acts ix. 15.

2. Moses might well say this, because, by the spirit of prophecy, he foresaw, and therefore could foretel, that the Israelites would have a king, as appears from Deut. xviii. 14, 15.

3. This clause, with some others of the same nature, might have been inserted afterwards by some holy and inspired man, as it is confessed, that part of the last chapter of Deuteronomy was.—*Poole*.

A more satisfactory solution of this difficulty seems to be, that Moses refers to the promise made by God to Jacob, (ch. xxxv. 11.) that there should be kings from his loins in future ages.

CHAP. XXXVII. VER. 1. *Wherein his father was a stranger.*]—It cannot be said that Isaac was a stranger in the land of Canaan, for he was born there, and it had been the place of his residence for many years. It should have been rendered therefore, ‘in the land where his father was a sojourner;’ accordingly, the Septuagint translation has ‘in which his father dwelt.’

2. *These are the generations of Jacob.*]—As nothing is here mentioned respecting the genealogy of Jacob’s family, it is evident that the expression, in order to suit the subject, (see note on ch. xix. 25.) must be equivalent to a history of the memorable events respecting Jacob and his family. The word ‘generations’ implies ‘a narrative,’ or ‘an account,’ in other parts of Scripture. Houbigant, however, is of opinion that these words are misplaced. He omits them here, and introduces them after the 26th verse of the xxxvth chapter.

2. *Their evil report.*]—That is, an evil report with respect to them.

3. *The son of his old age.*]—Josephus assigns a different reason for Jacob’s extraordinary fondness, ascribing it to Joseph’s personal, as well as his intellectual graces; in the latter of which, especially in prudence, he supposes him to have surpassed all his brethren. The Chaldee supports this opinion, by rendering the words, ‘because he was a wise son unto him.’ It must be confessed that the Vulgate, the Septuagint, the Samaritan, the Syriac, and Arabic, concur with the Hebrew, as it is rendered by our translators. Joseph’s being merely the son of Jacob’s old age, could scarcely be the reason why his father had more affection for him than his brethren, because his brother Benjamin was fifteen years younger than he: but, if we suppose that his father’s preference of him was founded on his prudence, which was not only beyond what

might have been expected from one of his years, but likewise surpassing that of his other children, the character of Jacob is vindicated from objections, and his extraordinary affection appears consistent with reason. And that this was really the case, seems evident from the sequel of Joseph's history, in which he is represented as a person of consummate prudence, and one of the ablest counsellors that ever were employed in the most critical and difficult conjunctures.—*Dr. Willoughby.*

5. *Joseph dreamed a dream.*—The method of conveying ideas, says Bp. Warburton, is either by figures, or sounds. In sleep, when the information is rather by figures than by sound, ideas are commonly conveyed by pictures, which are termed dreams, and the whole art of interpreting dreams is founded on this hypothesis. Dreams may be divided into speculative and allegorical; the first kind is that which represents a plain and direct picture of the thing predicted; the second is an oblique intimation of it by a typical, or symbolical image; the dream of Joseph was of this latter species.—*Div. Leg.*

This dream was wonderfully fulfilled, when his brethren came to him in Egypt for corn, to avoid the horrors of famine; for then we read they bowed themselves before him with their faces to the earth, chap. xlii. 6.

9. *Behold, the sun and the moon, &c.*—This is one of the many passages in Scripture, where the sun, moon, and stars, are emblematically taken for persons of superior rank and power. Sometimes they denote whole nations and empires with their dependencies; and sometimes the offices and dignity of emperors, kings, and potentates. According to the superstition of the Persians and Egyptians, if any one dreamt that he should rule over all the stars, he was to rule over all people. *Achmes Onirocrit. ap. Grotium.*

10. *And his father rebuked him.*—This rebuke of Jacob's is remarkable, because the good man plainly saw that these were supernatural manifestations and intimations of the will of God; for we are told in the next verse, that 'his father observed the saying.' We must therefore consider this conduct as meant to check, in the breast of Joseph, any rising vanity and presumption, on account of his being favored in so singular a manner by God himself: a caution so much the more necessary, as the dream represented to him his future greatness, and the dependence of his very parents themselves upon him.—*Bp. Conybeare.*

11. *And his brethren envied him.*—How unreasonable was it for Joseph's brethren to hate him, because his father loved him! He did not, by subtilty and base arts, procure this

favor, neither did he in the least alienate his father's affection from them, or cause him to abate his love towards them. Jacob loved not them the less for his loving him the more. Besides, why should they hate him because of his dreams? It was not in his power to dream what he would, and whatever he dreamed it was not in his power to bring it to pass. The dream was not a forgery, or fiction, but if it had been so, the less cause had they to fear the event. If it was a reality and truth, and if it was of God, would they be angry at the divine indications, and with the determination of the Almighty? If God gives the dream, and if it be his will that the younger should have the principality and dominion, is it his fault? Is he to be blamed for it? Alike unreasonable is envy in all other matters.—*Bp. Wilson.*

14. *Whether it be well with thy brethren.*—Jacob, or Israel, might well be apprehensive for the safety of his sons, when we consider their treachery and cruelty to the Shechemites, as recorded, chap. xxxiv. In those pastoral ages, the feeders of cattle were often obliged to remove their flocks to a considerable distance; and it appears that Shechem was about sixty miles from the vale of Hebron.

22. *Cast him into this pit.*—It was a usual practice to dig pits, or cisterns, in those countries, for the purpose of collecting water; and this perhaps was one of them.

25. *Spicery, and balm, and myrrh.*—What the specific botanical names of these were, it is not easy to ascertain. Beside the spicery, it is supposed that the balm and the myrrh included the balsam, or the resinous juice of the balsam-tree, and storax, the resin of a tree, so called in Syria, which was of a reddish color, and very fragrant. They were carrying these to Egypt, probably for the purpose of embalming, and they must have formed, in those days, very important articles of commerce. It was usual to travel in companies, for security against robbers and wild beasts.

34. *Sackcloth.*—This is the first time we have any mention of sack-cloth being worn, on account of deep mourning and affliction; but afterwards we find it very common on such occasions. See 2 Samuel iii. 31.

The sack-cloth with which the eastern people were wont to clothe themselves at particular times, means coarse woollen cloth, such as they made sacks of: and neither hair-cloth, nor rough harsh cloth of hemp, as we may have been ready to imagine; for it is the same Hebrew word which signifies 'sacks' that is translated 'sack-cloth.' And as the people of very remote antiquity commonly wore no linen, there was not

that affectation in what they put on in times of humiliation, which we, in the west, may perhaps have apprehended; they only put on very coarse, mean woollen garments, instead of those that were finer, but of the same general nature.—*Harmer*, vol. ii. p. 192.

36. *Pharaoh.*]—Josephus informs us, that the title of Pharaoh was applied to the kings of Egypt, from the time of Menes to the reign of Solomon, but not afterwards; and that the word, in the Egyptian language, signified ‘a king.’ The line of mortal princes, who are said to have succeeded the gods, were denominated Pharaohs, or Pharons; or, as Herodotus writes it, Pirôms, and remarks that Pirômis, in the Egyptian language, is expressive of dignity and excellence. The Hebrew is פֶּרֶעַה, *Peroeh*; or, with a little assistance from the Masoretic pointing, *Pharoah*. Hence may be derived a new and satisfactory etymology of the word Pyramid, which, if written in Greek, ‘Piromid,’ or in Hebrew characters, ‘Pharamid,’ would imply one of those immense structures, which were the works of the ancient Egyptian kings, entitled Piroms, or Pharaons.—See fragment 83, in vol. iii. of *Calmet’s Dict.* in English.

CHAP. XXXVIII. VER. 1. *And it came to pass at that time.*]—The expression ‘at that time,’ as Abenezra observes, refers to the period previous to Joseph’s being sold and carried into Egypt. We must not suppose that all these events happened after Joseph was sold into Egypt. Some of them took place much sooner; that is, about the time when Joseph came out of Mesopotamia into Canaan, though Moses thought proper to record them here. The expressions, *then, at that time, in those days, &c.* often refer, in Scripture, to a considerable space of time.—*Fawkes*.

1. *Went down.*]—i. e. According to the Hebrew idiom, as Abenezra observes, he travelled from the north to the south. The contrary direction they called ‘going up.’ We still say, the wind is up in the north. The Romans also applied ‘superior’ to the north and the east, and ‘inferior’ to the south and west. Vid. *Sallust. Bel. Jug. c. 17; Eutrop. vi. 10; and Cæsar de Bel. Gal. lib. iv. c. 28.*

The Hebrews also considered travelling to the west as ‘going down;’ a form of expression evidently borrowed from the apparent motion of the sun.

8. *Raise up seed to thy brother.*]—Though this now formed a law in the Mosaic institution; yet, as Maimonides observes, custom had established it long before.

14. *And covered her with a veil.*]—Some excuse this, by suggesting, that though Tamar was a Canaanite, yet she had

embraced the true religion, and believed the promise made to Abraham and his seed, particularly that of the Messiah, who was to descend from the loins of Judah; and that she was therefore thus earnestly desirous to have a child by one of that family, that she might have the honor, or at least stand fair for the honor, of being the mother of the Messiah. If this were indeed her desire, it had its success; for she was one of the four women particularly named in the genealogy of Christ, Matth. i. 3. Her sinful practice was pardoned, and her good intention was accepted; which magnifies the grace of God, but will by no means be admitted to justify, or encourage the like. Bp. Patrick thinks it probable that she hoped Shelah, who was by right her husband, might have come with his father, and that he might have been allured to her embraces.—*Dr. Willoughby.*

We should remember, that one excellence of the Holy Scriptures is, to give us a faithful picture of human nature. We see its crimes and its errors, as well as its virtues and wisdom, exhibited in a variety of characters, and under very different circumstances, through a long series of ages. Nothing can be more absurd than the supposition, that we are to imitate, or approve, every thing that is to be found in the Bible. If so, the murder of Cain, the adultery of David, and almost every other enormity, will be sanctified. There are plenty of examples that are to be shunned, and many to excite our emulation. In the case of Tamar, there is not a syllable said, before or after, respecting the Messiah; and every serious mind must be shocked at this association of the most sacred ideas with artifice, lewdness, prostitution, and incest.

14. *In an open place.*—Others, considering the Hebrew word עֵינַן as a proper name, read agreeably to the Septuagint, ‘at the gate of Enan.’ Compare Josh. xv. 34.

15. *Thought her to be an harlot, because she had covered her face.*—If the women of those days commonly wore veils, it may be asked, how could Judah imagine that Tamar was a harlot on that account? To this it may be replied, that though the words at first sight may seem to convey this sense; yet, on mature consideration, they signify no more than that he did not know her to be his daughter-in-law. The word translated ‘harlot’ means, in the Samaritan text, ‘a vagabond,’ or one without the city, the usual haunts of prostitutes; and Judah finding her in that situation, might very well take her to be a prostitute, because she was veiled; which he could not have done, had her veil been off, and he had seen her face.—*Dr. Willoughby.*

18. *Thy sygnet.*]—We may suppose that the signet, or ring, was anciently suspended from the neck by a ribband; for in that manner signets are still worn by the Arabs: and it appears from the accounts of Sir J. Chardin, Tavernier, and other travellers, that very little change has taken place in the dress, manners, and habits of those people for the space of two thousand years.

23. *Let her take it to her.*]—The Adullamite, who appears to have been a sort of confidant in this amour, not being able to find Tamar, Judah, fearing that he should be exposed, if he made any further enquiry about the bracelets, the signet, and the staff, which were given her as a pledge, said, *Let her take it, or keep it to herself, and thus the matter will be hushed up.*

24. *Bring her forth, and let her be burned.*]—Not considering his own crimes, he, like a hypocrite indeed, falls unmercifully upon others. It is probable, that he gave judgment as the head of his own family, who, in those times, had the power of life and death.—*Bp. Wilson.*

29. *This breach be upon thee.*]—That is, let the remarkable incident of thy breaking into the world, in this uncommon manner, be marked by thy name; for the word Pharez signifies a violent eruption, or breach.

CHAP. XXXIX. VER. 6. *He knew not aught he had, save, &c.*]—This expression gives us the highest idea of the confidence which he reposed in Joseph. Pharaoh left every thing to his care; and, excepting the victuals he eat, he did not concern himself with ‘aught he had.’

CHAP. XL. VER. 4. *The captain of the guard.*]—This was Potiphar, his old master, who must now have been convinced of Joseph’s innocence, by the confidence which we find he placed in him, though, to conceal his wife’s dishonor, he thought proper still to confine him.

5. *Each man according to the interpretation of his dream.*]—This was not a vain and idle dream; but one that was significant of future events, and needed interpretation. Each of these dreams corresponded with the circumstances, which afterwards happened, and suited the interpretation that Joseph gave.

8. *Do not interpretations belong to God?*]—That is, no one can explain prophetic dreams, except those who are inspired by God, who sends them. Homer says, ‘a dream comes from Jove.’

13. *Within three days shall Pharaoh lift up thine head.*]—‘The ancients, in keeping their reckonings, or accounts of

time, or their list of domestic officers, or servants, made use of tables with holes bored in them, in which they put a sort of pegs, or nails, with broad heads, exhibiting the particulars, either of number, or name, or whatever it was. These nails, or pegs, the Jews call *heads*, and the sockets of the heads they call *bases*. The meaning, therefore, of Pharaoh's *lifting up his head* is, that Pharaoh would take out the peg, which had the cup-bearer's name on the top of it, to read it; i. e. he would sit in judgment, and make examination into his accounts; for it seems very probable, that both he and the baker had been either suspected, or accused of having cheated the king, and that, when their accounts were examined and cast up, the one was acquitted, while the other was found guilty. Now, though Joseph uses the same expression in both cases, yet we may observe that, speaking to the baker, he adds, that *Pharaoh shall lift up thy head from off thee*; i. e. shall order thy name to be struck out of the list of his servants, by taking thy peg out of the socket.—*Stackhouse*, vol. i. p. 331. The same form of expression is sometimes used in Scripture metaphorically for exaltation. Compare *Psa.* iii. 3; xvii. 6.

Others think that the phrase 'shall lift up thy head,' means 'shall restore thee to thy former rank.' See *Rosenmuller*.

15. *For indeed I was stolen away.*—How admirable is the behaviour of Joseph! how worthy of imitation! However severe and unjust the treatment was which Joseph met with, he never let fall the least word of murmuring or complaint. The great point he always kept in view was, to do his duty, whatever case or station he was in. He never abandoned himself to despair, whilst he was a bond-slave, but gave himself up entirely to the service of his master. When condemned unjustly, he had too much generosity to make any remonstrances, or to bring dishonor on his master, though he might have vindicated himself by such conduct. He neither names his brethren, who had sold him, nor his mistress who had unjustly accused him: he only says, he was carried away and made a slave, though free-born; and condemned to a dungeon, though innocent.—*Dr. Willoughby*.

16. *Good.*—Rather, 'auspicious, lucky, or fortunate.'

CHAP. XLI. VER. 2. *And they fed in a meadow.*—The Septuagint reads, 'and they fed *ἐν τῷ Ἀχελ.*' Hellenizing the Hebrew word, *אֶחָל*, which some suppose to be the name of the sedgy grass, that grows on the banks of the Nile.—See *Parkhurst's Lexicon*.

5. *And, behold, seven ears of corn came up upon one stalk, rank and good.*—This remarkable emblem, which appears to

be an unusual and monstrous production, has always been considered as a liberty taken with nature, by way of furnishing a symbol; whereas the fact is, that a species of wheat, which grows in Egypt, does actually bear, when perfect, this number of ears on one stalk, as its natural conformation. It differs from ours in having a solid stem, or at least a stem full of pith, in order to yield sufficient nourishment and support to so great a weight as the ears which it bears. Probably this was the kind of corn, which Isaac sowed, and reaped in one year an hundred-fold. Gen. xxvi. 12. See fragment 147, in the supplementary volume to *Calmet's Dict.*

3. *The magicians of Egypt.*—The interpretation of dreams, or visions, formed a considerable part of the ancient Pagan religion, and the Egyptian priests were the first who professed this art. Their interpretation was founded on the symbolic hieroglyphics, in which they were deeply read, and which were generally believed to have been given to them by the gods. This system of sacred learning was not only preserved in characters termed sacred, but likewise recorded in a dialect of their own invention, and deemed sacred likewise. As their mysteries had degenerated into magic, they received the names of magicians; and being the only preservers and repositories of Egyptian learning, they are properly distinguished, in the ancient versions, either as learned, or masters, or interpreters, or conjecturers, or soothsayers, or priests, that were generally consulted on occasions similar to those of the text, as appears from Tacitus, Hist. iv. c. 72, 73. See also Mr. Hole's and Dr. Doddridge's notes on Matth. ii. 1.

11. *We dreamed each man according, &c.*—That is, each man dreamed suitably to the interpretation that was afterwards given of his dream. See chap. xl. 5.

25. *Is one.*—That is, 'is one and the same;' or is of the same meaning.

30. *And there shall arise after them seven years of famine.*—This remarkable prediction by Joseph of seven years' famine, must have been remembered by the Egyptians, and was communicated by them, perhaps, to Trogus Pompeius. Justin, in his short epitome, or rather, in the extracts which he made from the forty-four volumes of Pompeius's great historical work, has fortunately preserved the record of it. Vib. Lib. xxxvi. cap. 2.

It is remarkable, that the learned, and, for the most part accurate, Dr. Wall, should say that 'it is recited by Justin, though without naming Josephus;' whereas the name is ex-

pressly mentioned, and what is remarkable, it is *Joseph*, without the Latin termination.

34. *Take up the fifth part.*]—It is probable, that the king's tribute, in ordinary years, was a tenth; but he is here advised to double it, that he might afterwards dispense it in the time of the approaching famine, as the necessities of the people required. This was done, perhaps, by virtue of his royal prerogative; or, he might have purchased the additional tenth part, when corn and other provisions were cheap.

42. *His ring.*]—In ancient times, this was always one of the royal insignia. Thus, Q. Curtius informs us, (lib. x. c. 5.) that Alexander when dying, took off his ring and gave it to Perdiccas, as a form of transmitting to him the power of ordering his funeral, and as a mark of preference to all others, as Aris-tonus properly considered it. (Lib. x. c. 6.)

42. *Fine linen.*]—It was the byssus of Egypt, made of the finest cotton, and such as is still worn by the great. Forster has proved this very satisfactorily in his treatise on the byssus of the ancients.—See *Rosenmüller*.

44. *Without thee shall no man lift up his hand or foot, &c.*]—One of those strong, hyperbolical expressions, which are not uncommon in the East, and which, by frequent use, pass into a proverb. It signified that nothing of importance was to be done in Pharaoh's kingdom without Joseph's counsel and advice.

45. *Zaphnath-paaneah.*]—This appears to be either a Coptic, or an Egyptian compound, signifying 'a revealer of secrets,' or 'the saviour of the world;' i. e. the land of Egypt.

46. *Stood before.*]—Or, 'was first presented to.'—*Dr. Geddes*. Rather, 'when he first appointed his ministers.'

47. *Brought forth by handfuls.*]—That is, every grain produced a handful.

56. *All the face of the earth.*]—That is, 'the whole land.'—*Dr. Geddes*.

CHAP. XLII. VER. 3. *Ten brethren went down to buy corn.*]—He sent all these ten, probably because he had heard that the Egyptians would not sell more than such a particular quantity, or sufficiency, to one single stranger for his own and family's necessities. Or, we may regard this as an act of divine Providence. The ten brethren, who had conspired against Joseph their brother, were sent in one company, to be punished together in such a manner, as to bring them to a thorough sense and repentance of their crime: and also to complete, or fulfil the prophecy couched in those dreams, of which Joseph told his brethren, ch. xxxvii. 5—11.

9. *The nakedness of the land.*—Not the weak, unfortified places of the country, as Patrick, Fawkes, and others suppose, but the barrenness and distress of the land; for the crops had failed in Egypt, and the people were supplied from the stores, which Joseph had provided. Spies, therefore, coming from an enemy, might take advantage of these circumstances, to cause an invasion of the country with a hostile force.

11. *One man's sons.*—This was sufficient to remove every suspicion; for no man would have sent his sons on so dangerous an expedition, at least not all of them, nor in one company: but, if any serious design had been intended against Egypt, the principal men of Canaan must have joined in it; and then individuals would have been dispatched from their respective families, and sent into different parts of the country. Perhaps the truth of the assertion was confirmed, in some measure, by the brotherly likeness which prevailed among them.

13. *Are.*—‘Were once.’—*Dr. Geddes.*

14. *That is it that I spake unto you.*—It is just as I have told you.—*Id.*

15. *By the life of Pharaoh.*—Most authors take this for an oath, the original of which is well explained by Selden, in his *Titles of Honour*, p. 45, where he observes, that the names of gods were given to kings very early, from the excellence of their heroic virtues, which made them anciently great benefactors to mankind. Thence arose the custom of swearing by them; which Aben Ezra says, continued in his time, (about 1170) when Egypt was governed by Caliphs. If any man swore by the king's head, and was found to have sworn falsely, he was punished capitally. See more on this subject in *Oriental Customs*, No. 29.

21. *We are verily guilty concerning our brother.*—The sons of Jacob, in their affliction, find their former sins return fresh to their memory. Conscience is a faithful and impartial monitor. Remorse extorts a confession, and their barbarity towards an innocent brother is fixed on as the cause of their present sufferings. Hence we see the great power and benefit of afflictions in rousing the conscience, and leading us to the acknowledgment of sin. During the whole scene of barbarity, which the sons of Jacob acted with respect to their brother Joseph, we do not find the least compassion in any of the agents but Reuben and Judah: the rest proceeded on in a hardened and incorrigible manner, dissembling their villainy, and imposing on their aged father, till a prison in Egypt

brought them to more sober thoughts and recollections, and fetters extorted the confession here uttered. Prosperity might have always lulled them to sleep, and bribed their consciences with pleasure and enjoyment; but adversity awakened them to consideration, and their brother's fate was specified as the instrument of their own; *Therefore is this distress come upon us.*—*Dr. Coney.*

23. *He spake unto them by an interpreter.*—This is a convincing proof, that the Egyptian language, and that which the inhabitants of Canaan spoke, were at this time totally different. Had there been only a variation of dialect and pronunciation, there would have been no necessity for 'an interpreter.' Compare Psa. lxxxi. 5; cxiv. 1.

27. *In the inn.*—Rather, at the place where travellers usually stopped to rest and refresh themselves. This was generally near a well, or fountain. What we now understand by 'Inns' were not yet established.

35. *They were afraid.*—Lest they might be accused of dishonesty, and theft; or lest it might be some plot to ensnare them, and afford a pretext for putting Simeon to death, and enslaving themselves on their return to Egypt. See the next chapter, ver. 18.

36. *All these things are against me.*—Jacob, in the conclusion, found most unexpectedly, that the grievances, which he bemoaned, were the very instruments of his happiness throughout the remainder of his days. So have very many since experienced, that their sufferings, or disadvantages, have often prevented them from many grievous evils. Indeed, we very frequently acknowledge, that to such and such a misfortune and disappointment, we are indebted for our escape from destructive dangers, or for our attainment of the most desirable blessings. *Abp. Secker.*

36. *Me have ye bereaved.*—'Ye would bereave me.'—*Dr. Geddes.*

CHAP. XLIII. VER. 11. *Balm.*—Rather, 'Balsam.' See *Bochart*, Hieroz. part ii. lib. iv. cap. 12; and *Celsius* in Hierobot. part ii. p. 462. The nuts here mentioned were probably pistachio nuts; for we learn from *Pliny* (lib. xiii. cap. 10.) and *Dioscorides* (lib. i. c. 17.) that they grew in Syria. See *Parkhurst* on *בטן*, No. iii.

13. *Take also your brother; and arise, go again unto the man.*—Jacob had said, 'my son shall not go down,' but now he is over-persuaded to consent. It is no fault, but a mark of wisdom and of duty, to alter our purposes and resolutions,

when there is good reason for so doing. Constancy is a virtue, but obstinacy is not.—*Henry.*

14. *Mercy.*—That is, ‘favor.’—*Dr. Geddes.*

20. *We came indeed down.*—See note on ch. xxxviii. 1.

29. *God be gracious unto thee, my son.*—This would have been called through all Europe, and in the living languages of this part of the world, the giving of a person one’s benediction; but it is a simple salutation in Asia; and it is there used instead of those offers and assurances of service, which it is the custom to make use of in the west, in first addressing, or taking leave of an acquaintance. (*Sir J. Chardin.*) This account explains the ground of the Scriptures’ so often calling the salutations and farewells of the east, by the term ‘blessings.’ *Harmer*, vol. ii. p. 40.

32. *Because the Egyptians, &c.*—From this verse we find, that the common provision for their entertainment was animal food; and no one can doubt but Joseph conformed to the Egyptian diet. The reason, therefore, assigned by the Chaldee paraphrast, for the Egyptians refusing to eat with the Hebrews, namely, ‘their eating sheep, which were worshipped by the Egyptians,’ is not just. Joseph sat singly, out of state, with regard to the Egyptians; the Egyptians sat apart with regard to the shepherds; and both were supplied from the governor’s table, which was furnished from the steward’s slaughter-house. The enmity, therefore, which subsisted between the Egyptians and Hebrews, was on account of the latter being shepherds; a profession which the Egyptians abominated, on account of the heavy slavery, which they groaned under from the invasion and conquests of the Hyksos, or royal shepherds.—*Bp. Warburton.* See *Rosenmüller*, and note on ch. xlv. 34.

It was not long since, that the Phœnician pastors, who came out of Canaan, had miserably destroyed Egypt, and had been very lately expelled. They were therefore held in the utmost detestation by the Egyptians: so that they would not eat with them; for which reason Joseph called them ‘spies.’—*Bp. Wilson.*

34. *And he took and sent messes unto them from before him, but Benjamin’s mess was five times so much as any of theirs.*—The manner of eating amongst the ancients was not for all the company to eat out of the same dish; but for every one to have one, or more dishes to himself. The whole of these dishes were set before the master of the feast, and he distributed to every one his portion. As Joseph, however, is here said to

have had a table to himself, we may suppose that he had a great variety of little dishes, or plates, set before him; and as it was a custom for great men to honor those, who were in their favor, by sending such dishes to them as were first served up to themselves, Joseph shewed that token of respect to his brethren; but, to express a particular value for Benjamin, he sent him five dishes to their one, which disproportion could not but be marvellous and astonishing to them, if what Herodotus tells us be true, that the distinction in this case, even to the Egyptian kings themselves, in all public feasts and banquets, was no more than a double mess. Lib. vi. chap. 27.—*Stackhouse*, vol. i. p. 338.

He shewed this particular respect to Benjamin, also, we may suppose, in order to discover whether they would regard their younger brother with the same envy, as they had formerly shewn to himself.

CHAP. XLIV. VER. 5. *Whereby indeed he divineth.*—Julius Serenus tells us, that the method of divining by the cup, among the Abyssinians, Chaldees, and Egyptians, was to fill it first with water, then to throw into it thin plates of gold and silver, together with some precious stones, on which were engraven certain characters. After that, the persons who came to consult the oracle, used certain forms of incantation, and, calling upon the devil, received their answers several ways; sometimes by articulate sounds, sometimes by the characters, which were in the cup, rising to the surface of the water, and by this arrangement forming the answer; and often by the visible appearance of the persons themselves about whom the oracle was consulted. Cornelius Agrippa tells us likewise, (*de occult. Philos. l. i. cap. 57.*) that the manner of some was to pour into the cup, in which there was water, melted wax, which would range itself into order, and so form answers according to the questions proposed.—*Saurin's Diss.* 38.

If this is made one period, without a point after 'divineth,' the imputation of Joseph's using unwarrantable practices will be taken off.—*Bp. Wilson*.

33. *Let the lad go up with his brethren.*—Benjamin was now thirty-three years old, and the father of ten children. 'A lad' only means, not old;—a child of his father's old age.—*Bp. Wilson*. See note on chap. xxii. 6; and compare ver. 12, where Isaac is also called 'a lad,' though he was then about thirty years of age.

CHAP. XLV. VER. 6. *Earing.*—The old English word 'earing,' means ploughing and sowing: it is derived probably

from the Latin verb *aro*. The fertility of Egypt depends on the regular overflowings of the Nile; when these fail, all tillage is in vain.

10. *In the land of Goshen.*]—The Septuagint has *εν γη Γεσημ Αραβιας*, from which we may conclude that the Goshen here spoken of was the frontier of Egypt, bordering on Arabia. Goshen was also the name of several towns; and, as it denotes ‘nearness,’ they were probably all on the frontiers of the country to which they belonged. The learned Jablonski has written no less than eight dissertations on the land of Goshen, which the curious reader may consult.

20. *Stuff.*]—That is, ‘furniture.’

22. *To all of them he gave each man changes of raiment.*]—The custom of presenting garments is still preserved. De la Motraye furnishes us with some particular information on the subject. ‘The visier entered at another door, and their excellencies rose to salute him after their manner, which was returned by a little inclining of his head; after which, he sat down on the corner of his sofa, which is the most honorable place: then his chancellor, his kiahia, and his chiaouz bashaw, came and stood before him, till coffee was brought in. After some discourse, they gave two dishes of coffee to their excellencies, with sweetmeats, and after that, perfumes and sherbet. They then clothed them with caffetans of a silver brocade, with large silk flowers; and to those that were admitted into the apartments with them, they gave others of brocade, almost all silk, except some slight gold, or silver flowers, according to the custom usually observed towards all foreign ministers.’—*Travels*, p. 199. ‘Caffetans’ are long vests of gold, or silver brocade, flowered with silk. See 2 Chron. ix. 24; also Ezra ii. 69; Neh. vii. 70.

24. *Fall not out.*]—The Hebrew word *אלתרגור* may be rendered ‘be not afraid.’

26. *And Jacob’s heart fainted, for he believed them not.*]—Instead of this, the original may be rendered, ‘Jacob’s heart was agitated, though he believed them not:’ but the present reading seems preferable.

CHAP. XLVI. VER. 3. *Fear not to go down into Egypt.*]—Jacob might fear to go into Egypt on several accounts. Abraham had been injured there, chap. xii. 15. And it had been foretold that his seed should be enslaved and afflicted by the Egyptians, chap. xv. 13. Isaac had been told not to go into Egypt, chap. xxvi. 2. Besides, he might fear lest by these means his posterity should be deprived of the land of Canaan.

4. *Bring thee.*]—That is, thy seed, or posterity; or, perhaps, thy bones. See chap. l. 25.

4. *Shall put his hand upon thine eyes.*]—This last and most solemn office, that could be paid to a dying parent, was generally performed by the nearest relation of the deceased.—Vid. *Hom. Odyss.* xxiv. v. 300. And the prophecy must have afforded great consolation to Jacob; for what could have given him greater comfort, than to be assured, that the son, whom he loved most, should be present with him in his last moments, and perform this last office of filial affection?

12. *Died.*]—Rather, had died.

20. *Unto Joseph in the land of Egypt were born Manasseh and Ephraim, &c.*]—Here the Septuagint adds, ‘Manasseh had sons, whom his concubine, a Syrian, bore: Machir. And Machir begat Gilead. The sons of Ephraim, Manasseh’s brother: Sutalaam and Taam, and the sons of Sutalaam, Edom,’ [or, as some copies of Alex.] ‘Edem.’ None of this is in the Hebrew, or Samaritan Pentateuch, and the inserting of it here must have been an interpolation; for Moses is reckoning up the names and the number of the persons, who went down at this time into Egypt, or were then living there. Now Joseph himself was at that time in Egypt, and his two sons, Manasseh and Ephraim: but their children, or grandchildren, here named in the Septuagint, could not be then born; for Joseph was at this time thirty-nine years old; and it was after the age of thirty that he married. In nine years time he had two sons, Manasseh and Ephraim, as in the Hebrew; but not grandsons by them, much less a great grandson, as stated here. Somebody, in very early times, found these grandchildren of Joseph mentioned 1 Chron. vii. 14—20. (where they are named as the chief of the tribes of Manasseh and Ephraim in their several times, but not as having been in being at the going down into Egypt), and made that mention of them in the margin of some copies of Genesis in the Greek, which afterwards came into the text. This insertion was either the cause, or else the consequence, of another difference at ver. 27. of the number of the souls of Jacob’s family: somebody, finding the number in the Septuagint, either added these five to make up that number; or else, finding these five, increased the number, which is in Hebrew seventy, to ‘seventy-five.’—See *Dr. Wall*.

In consequence of the Septuagint version reading ‘seventy-five,’ it is probable, as Dr. Kennicott observes, that the true number, ‘seventy,’ used by St. Stephen, Acts vii. 14. was altered, at a very early period, by some Christian transcriber, to ‘seventy-five’ likewise; and by these means, the reference made

by St. Stephen to the Old Testament, is become contradictory to the Hebrew text.—See *Poole's Synopsis*; and Dr. *Randolph* on Acts vii. 14.

28. *He.*]—That is, Jacob.

34. *Every shepherd is an abomination unto the Egyptians.*]—From the fragments of Manetho, preserved in Josephus and Africanus, it appears that Egypt had been invaded by a colony of Nomades, or Shepherds, descended from Cush. They established themselves in this country, we read, and had a succession of kings. After many wars between them and the Egyptians, in which some of their principal cities were burnt, and great cruelties had been committed, they were forced to evacuate the country; but not till they had been in possession of it for a period of nine hundred years. This alone was sufficient to render shepherds odious to the Egyptians; but they were farther so, because they killed and eat those animals, which were esteemed most sacred among them, particularly the sheep and the ox.—See *Bryant's Ancient Mythology*, vol. vi. p. 193—211; and *Poole's Synopsis*.

CHAP. XLVII. VER. 4. *In the land of Goshen.*]—Goshen, or Rameses, (see ver. 11.) is a part of Egypt, where the pastures were very rich, and where the ancient Nomades had formerly resided. See ch. xlv. 10.

6. *Activity.*]—That is, 'ability.'

9. *My pilgrimage.*]—A metaphor taken from Jacob's often removing his habitation. For he went from Canaan into Mesopotamia, and returning thence, he travelled backwards and forwards in Canaan; so that his whole life seems to have been a pilgrimage, or continual journeying. However, the figurative meaning is, that man's life, chequered with such a variety of incidents, toils and troubles, is like a pilgrimage.

9. *Evil.*]—Full of misery, labor and sorrow. For, 1. He fled from the wrath of his brother Esau, and lived an exile in Haran. 2. He served Laban twenty years. 3. He was greatly terrified, on his return from Haran, at the news of his brother's coming to meet him with four hundred men. 4. He was distressed on account of the violation of Dinah, and the slaughter of the Shechemites, and dreaded the vengeance of the Canaanites. 5. He was struck with the death of Rachel. 6. He grieved at the incest committed by Reuben with his wife. 7. The loss of Joseph, for twenty-three years, was a continual grief to him; and 8. The detaining of Simeon in Egypt, and the carrying of Benjamin thither, made his heart bleed.—Dr. Willoughby.

9. *Few and evil have the days of the years of my life been.*]—

There is something strange in it, that life should appear so short in the gross, and yet so long in the detail. Put misery out of the question, and still we shall find, that though we complain of the shortness of life, there are numbers who seem quite overstocked with the days and hours of it, and are continually sending out into the highways and streets of the city to compel guests to come in and take it off their hands. But when those spirits, which have hurried us through half our days, before we have numbered one of them, are beginning to retire, then wisdom will press a moment to be heard. Afflictions, or a bed of sickness, will find their hour of persuasion; and, should they fail, old age will overtake us at the last, and with its trembling hand hold up the glass to us, as it did to the patriarch, Jacob.—*Sterne.*

17. *Bread for all their cattle.*—That is, ‘in exchange for.’

19. *Both we and our land.*—Or, ‘our lands lie desolate.’

26. *And Joseph made it a law, &c.*—Those rulers are worthy of double honor, both for their wisdom and their integrity, who keep the balance even between prince and people, so that liberty and property may not encroach upon prerogative, nor prerogative bear hard upon liberty and property. If, afterwards, the Egyptians thought it hard to pay so great a duty to their king out of their lands, they must remember not only how just, but how kind the first imposing of it was. We see here the fidelity of Joseph in his trust; he did not put the money into his own pocket, nor entail the lands upon his own family, but applied both to Pharaoh’s use: nor do we find that his posterity went out of Egypt any richer than the rest of their poor brethren. Those in public trusts, if they raise great estates, must take care that it be not at the expense of a good conscience, which is much more valuable.—*Henry.*

31. *And Israel bowed himself upon the bed’s head.*—This appears to be a very strange reading, particularly as it is not said that Jacob was in bed, or even indisposed, when he sent for Joseph: his last sickness is not mentioned till the next chapter. The Septuagint, supported by the Syriac version, reads, ‘And Israel bowed himself, leaning on his staff.’ This appears to be the right translation; for **מטה** signifies a rod, or staff; and **ראש המטה** can only be converted into ‘a bed’s head’ by an arbitrary masoretic pointing.

CHAP. XLVIII. VER. 12. *His knees.*—That is, his father’s.

14. *His right hand, and laid it upon Ephraim’s head.*—Jacob prophetically prefers Ephraim, the younger son, to Manasseh, the elder: 1. Because, as Eusebius writes, the kings of Is-

rael were to descend from him. 2. Because the tribe of Ephraim would far excel the tribe of Manasseh, both in glory and in number. 3. Because Joshua, the captain of the Israelites, who led them into Canaan, was to be born of the tribe of Ephraim.—*Dr. Willoughby.*

15. *The God which fed me.*]—Or, ‘tended me,’ as a shepherd tends his flocks. So David, Psalm xxiii. 1. ‘The Lord is my shepherd.’ Men generally borrow their metaphors from their own professions; hence it is that we find so many allusions in the Holy Scriptures to a pastoral life.

16. *The Angel.*]—Instead of God, the holy patriarch here admits the agency of an intermediate being, or secondary cause, which he calls by the general name of ‘angel,’ and by which we may understand, in modern language, the administration of divine providence. Some commentators think, that, by ‘the angel which redeemed him from all evil,’ a direct reference is meant to the heavenly Messiah. See note on John, ch. v. 4.

16. *Be named on them*]—Or, ‘be perpetuated through them.’

20. *And he set Ephraim before Manasseh.*]—For the younger son to succeed his father, in preference to his elder brothers, was a custom long prevalent in Tartary, and among the northern nations. It is to be found also in our old Saxon tenures, under the description of *borough English*. Sir William Blackstone, after mentioning the opinions of Littleton, and other eminent lawyers, with respect to the origin of this strange custom, conjectures that it might have been deduced from the Tartars. Among those people, the elder sons, as they grew to man’s estate, migrated from their father with a certain portion of cattle; and the youngest son only remaining at home, became, in consequence, the heir to his father’s house, and all his remaining possessions. See *Richardson’s Dissert. on Eastern Nations*, p. 162.

22. *One portion above thy brethren.*]—By this portion, Michaëlis, and other interpreters, understand the place of Sichem, which Jacob’s sons destroyed, on account of the violence offered to their sister. In the Septuagint translation it is, ‘I give thee Sichem.’ Others suppose that Jacob meant the portion of ground which he purchased of Hamor, the prince of the country, and which he recovered from the Amorites, who had seized it after his removal to another part of Canaan. The only objection to this, is, that we find no mention either of the invasion of the Amorites, or of any re-conquest by Jacob; but this is not the only instance in Scripture, where things are tran-

siently related as having been said or done, though they were not before mentioned. Thus it is asserted, Josh. xxiv. 11. That 'the men of Jericho fought against the children of Israel,' though there is no mention of it in the history of Joshua's taking that city. See *Rosenmüller*; and *Hensleri Obs.* p. 412. et. seq.

CHAP. XLIX. VER. 1. *Gather yourselves together, that I may tell you that which shall befall you in the last days.*]—It is an opinion of great antiquity, that the nearer men approach to their dissolution, their souls grow more divine, and discern more of futurity. We find this opinion as early as Homer, (Il. xvi. 852. et xxii. 358.) for he represents the dying Patroclus foretelling the fate of Hector, and the dying Hector denoting no less certainly the death of Achilles. Socrates, in his apology to the Athenians, a little before his death, asserts the same opinion. 'But now,' says he, 'I am desirous to prophesy to you, who have condemned me, what will happen hereafter: for I am arrived at that state, in which men prophesy most; that is, when they are about to die.' (*Platonis Apolog. Socr. Op.* vol. i. p. 39. edit. Serrani.) His scholar, Xenophon, (*Cyrop.* lib. viii. *prope finem*, p. 140.) introduces the dying Cyrus declaring in like manner, 'that the soul of man at the hour of death appears most divine, and then foresees something of future events.' Diodorus Siculus (in initio, lib. xviii. tom. 2.) alleges great authorities on this subject. 'Pythagoras the Samian, and some others of the ancient naturalists, have demonstrated that the souls of men are immortal, and in consequence of this opinion, that they also foreknow future events at the time when they are making their separation from the body in death.' Sextus Empiricus (*adv. Mathem.* p. 312.) confirms it likewise by the authority of Aristotle: 'The soul,' says Aristotle, 'foresees and foretels future events, when it is going to be separated from the body by death.' We might produce more testimonies to this purpose from Cicero, from Eustathius on Homer, and from other authors, if there were occasion: but these are sufficient to shew the great antiquity of this opinion. And it is possible, that 'old experience' may, in some cases, attain to something like prophecy and divination. In some instances, also, God may have been pleased to comfort and enlighten departing souls with a prescience of future events. But what I conceive might principally give rise to this opinion was, the tradition of some of the patriarchs being divinely inspired, in their last moments, to foretel the state and condition of the people descended from them: as Jacob upon his death-bed summoned his sons together, that he might in-

form them of what should befall them in the latter days. *Newton on the Prophecies*, vol. i. p. 85, second edition.

‘In the last days,’ that is, in aftertimes. The Hebrew phrase is not here used for time which is immediately coming on, but for a remote future time.—*Dr. Waterland*. See notes on Isa. ii. 2; Heb. i. 2.

4. *Unstable as water, thou shalt not excel.*—Jacob in these words seems to represent Reuben to be of a fickle, uncertain, and irresolute temper, not entirely void of propensities to goodness, but incapable of acting up to them: not without honest and virtuous resolutions, but unable firmly to keep and practise them. And this being his case, he pronounces, that he shall not excel; that is, he shall never arrive at any pitch of perfection in virtue, nor ever command a thorough esteem and respect from good men; that he should never be able eminently to distinguish himself by the exercise of those good qualities of mind, which procure honor and happiness to men in this world and in another.—*Bp. Atterbury*.

5. *Simeon and Levi are brethren.*—Here the dying patriarch testifies the highest abhorrence of the cruelty of Simeon and Levi, in the barbarous murder of the Shechemites, recorded ch. xxxiv. 25. They are, says he, brethren in iniquity, ‘instruments of cruelty are in their habitations;’ or, as others render it, ‘in their counsels or compacts,’ alluding to their treacherous agreement with the Shechemites; or, as some translate it, ‘their espousals are instruments of wrong and injustice,’ referring it to the proposed match with their sister Dinah, by which they trepanned the Shechemites.—*Dr. Willoughby*.

6. *Their secret.*—That is, their plot, their secret designs.

6. *Mine honour.*—This is equivalent to ‘my soul.’

6. *Slew a man.*—The word שׂוּן is in the singular number; but, as Durell observes, it is frequently used for any number of men; and Jacob here evidently refers to the massacre of the Shechemites. By ‘digging down a wall’ is understood the destruction of a prince, who is considered as the chief defence of his people. The Septuagint reads, instead of ‘digged down a wall,’ they hamstrung a bull, or an ox; this animal, being remarkable for his strength, is taken as a symbol of a prince. See the marginal reading. This difference of meaning in the word שׂוּן depends on the masoretic pointing.

7. *I will divide them in Jacob, &c.*—This dispersion of that particular tribe among the rest of the tribes, which was intended as their punishment, proved in the event, and in many respects, a great blessing both to them, and the whole Jewish nation.—*Bp. Atterbury*.

8. *Judah, thou art, he whom thy brethren shall praise.*—Jacob

received a double blessing, temporal and spiritual, the promise of the land of Canaan, and the promise of the seed, in which all the nations of the earth should be blessed. These promises were first made to Abraham ; they were then repeated to Isaac, and confirmed to Jacob ; and Jacob here, just before his death, bequeaths them to his children. The temporal blessings, or inheritance of the land of Canaan, might be shared and divided among all the sons, but the blessed seed could descend only from one : and Jacob accordingly assigns to each a portion in the promised land, but limits the descent of the blessed seed to the tribe of Judah. Jacob bequeaths to Judah the spiritual blessing particularly, and delivers it in much the same form of words, in which it was delivered to him by Isaac his father, ch. xxvii. 29.—*Bp. Newton.*

8. *Thy hand shall be in the neck of thine enemies.*—This expression denotes triumph over an enemy, and indicates that Judah should subdue his adversaries. The prophecy was fulfilled in the person of David, and acknowledged by him. ‘Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.’ Ps. xviii. 40. Treading on the neck of a vanquished foe has been a very common practice. Among the Franks it was usual to put the arm round the neck, as a mark of superiority on the part of him that did it. When Chrocin, declining the office of mayor of the palace, chose a young nobleman, named Gogen, to fill that place, he immediately took the arm of that young man, and put it round his own neck, as a mark of his dependence on him, and to shew that he acknowledged him for his general and chief.

When a debtor became insolvent, he gave himself up to his creditor as his slave, till he had paid all his debt ; and to confirm his engagement, he took the arm of his patron, and put it round his own neck. This ceremony invested, as it were, his creditor in his person.—*Stockdale’s Manners of Ancient Nations*, vol. i. p. 356. See Gen. xxvii. 40 ; Deut. xxviii. 48 ; Isaiah x. 27 ; Jer. xxvii. 8 ; Joshua x. 24 ; Lam. v. 5.

9. *Judah is a lion’s whelp.*—This verse prophetically describes the beginning, increase, and full growth, of the power of Judah. His descendants were always distinguished for their valor, and the words, ‘he stooped down, he couched as an old lion,’ aptly express the state of fearlessness and security in which this tribe lived after their numerous victories. ‘Who shall rouse him up?’ intimates, in the highest style of poetry, the extreme danger that would await any enemy, who should dare to disturb his repose.

10. *The sceptre shall not depart from Judah, &c.*—The com-

mon notion of the sceptre of Judah is explained three different ways, each of which has its particular followers. Some suppose the sceptre of Judah to signify the sovereignty of the Jewish nation at large. Others are of opinion, that it signifies the sovereignty of the tribe of Judah. A third class contend, that it means not a sovereign, or regal, but a tribal sceptre only. The judicious and learned Bp. Sherlock, (*Dissert. iii. p. 306—319.*) maintained the last of these opinions, and he is followed by Bp. Newton, in his *Dissertations on the Prophecies*, vol. i. p. 94, et seq. Bp. Warburton is very sarcastic on the bishop, for the manner in which he supports his interpretation; a confutation of which may be seen in the *Divine Legation of Moses Demonstrated*, book v. sect. ii. vol. iv. p. 247. The reader will probably be better pleased at seeing the explanation, which this critic gives of the prophecy, than the censure which he passes on his reverend brother.

‘Of all the three branches,’ says he, ‘into which the common interpretation spreads, though they be equally weak, the last betrays its weakness most. But, what is of principal consideration, it is, of all the three, least suitable to the dignity of prophecy; the whole body of which has a perpetual reference to one or other of the great parts of the dispensation of grace. (See Dr. Hurd’s note on Rev. xix. 10.) Now, the first branch refers, with suitable dignity, to a whole people at large; the second to the same people under the government of one certain line; while the third concerns only the fortunes of a single tribe, and under a family idea. The common interpretation, therefore, being shewn to be so very exceptionable in all its branches, what remains for us to conclude, but that the true and real meaning of the sceptre of Judah is, that theocratic government, which God, by the vicegerency of judges, kings, and rulers, exercised over the Jewish nation? This theocracy, which was instituted by the ministry of Moses, continued over that people till the coming of Shiloh, or Christ; that ‘prophet, like unto Moses, whom God had promised to raise up.’

‘And to support what has been urged from reason to illustrate this important truth, we have here a prophetic declaration announcing the same thing,—‘The sceptre shall not depart from Judah until Shiloh come:’ Shiloh is Christ. Now Christ is not the successor of those vicegerents of the Jewish state, but of God himself, the king of the Jews. The sceptre, therefore, which descends to him, through the hands of those vicegerents, is not merely a civil, but a theocratic sceptre. And the making of the sceptre of Judah neither tribal, nor merely civil, but properly theocratic, clears the prophecy from

those insuperable difficulties, which render all the other interpretations hurtful, or dishonorable to the prophetic system in general. These are the superior advantages of the sense I have here endeavoured to establish. Nor are these all the advantages. The prophecy is seen to embrace a much nobler object than was imagined. It was supposed to relate only to the fortunes of the Jewish œconomy, and we find it extends itself to the whole dispensation of grace. It was considered only as a simple prophecy, while it had the dignity of a revelation. Thus, this is not so properly a prediction of human events, as a revelation concerning the course of God's dispensation.'

10. *Nor a lawgiver from between his feet.*—The sense of the word, lawgiver, will follow the sense of the word sceptre. It has been proved, that the former was a sovereign 'sceptre'; the lawgiver, therefore, must be sovereign too. The Hebrew word Mechokek, implies both a legislator and an interpreter, or teacher of the law; but the first is its original and proper signification. And thus, Isa. xxxiii. 22. 'The Lord is our judge, the Lord is our lawgiver,' (Mechokekenu) 'the Lord is our king, he will save us;' where the word Mechokek is used in its proper signification of lawgiver; the other sense, of dispenser, or interpreter of the law, being contained in the titles of judge and king. Now, there never was any lawgiver in Judah, but God, by the ministry of Moses, till the coming of his Son; the prophecy, therefore, in this sense, was accomplished at the coming of Christ, as the theocracy of the Jews remained till his abolition of it, and his substituting a spiritual kingdom, instead of the temporal theocracy of God, his father. —Bp. Warburton.

10. *Until Shiloh come.*—That is, until the coming of the Messiah, as almost all interpreters, both ancient and modern, agree. For, however they may explain the word, and from whatever they may derive it, the Messiah is the person plainly intended. The Vulgate translates it, 'he who is to be sent;' and to favor this version, that passage in St. John's gospel is usually cited, 'go, wash in the pool of Siloam, which is by interpretation, SENT,' John ix. 7. And who was ever sent with such power and authority from God as the Messiah, who frequently speaks of himself in the Gospel, under the denomination of 'him whom the father hath sent?' The Seventy translate it, 'the things reserved for him;' or, according to other copies, 'he for whom it is reserved:' and what was the great treasure reserved for Judah, or who was the person for whom all things were reserved, but the Messiah, whom we have de-

clared in the gospel? (Matt. xi. 27.) 'All things are delivered unto me of my Father,' and again, (Matt. xxviii. 18.) 'All power is given unto me in heaven and in earth.' The Syriac translates it to the same purpose, 'he whose it is,' meaning the kingdom; and the Arabic, 'whose he is,' meaning Judah. And whose was Judah, or whose was the kingdom, so properly as the Messiah's, who is so many times predicted under the character of 'king of Israel?' Junius and Tremellius, with others, translate it 'his son:' and who could be this son of Judah, by way of eminence, but the Messiah, 'the seed in which all the nations of the earth should be blessed?' In the Samaritan text, and version, it is 'the peace-maker.' This, perhaps, is the best explication of the word: and to whom can this, or any similar title be so justly applied as to the Messiah, who is emphatically styled 'the prince of peace,' at whose birth was sung that heavenly anthem, Luke ii. 14. 'Glory to God in the highest, and on earth peace, good-will towards men?'—*Bp. Newton.*

For further information on this verse, the reader is referred to the learned disquisition of *J.C. Wagenseil*. Vid. *Fascic.* v. 20.

11. Bishop Lowth translates this verse thus:

' Binding his foal to the vine,
And his ass's colt to his own Sorek,
He washeth his raiment in wine,
And his cloak in the blood of grapes.'

Sorek was a valley lying between Ascalon and Gaza, and running far up eastward in the tribe of Judah. Both Ascalon and Gaza were anciently famous for wine; the former is mentioned as such by Alexander Trallianus; the latter by several authors. It seems that the upper part of the valley of Sorek, and that of Eshcol, where the spies gathered the single cluster of grapes, which they were obliged to bear upon a staff, being both near Hebron, were in the same neighbourhood; and that all this part of the country abounded with rich vineyards. By naming particularly the vine of Sorek, and indicating that the vine belonged to Judah, the prophecy intimates the very part of the country, which was to fall to the lot of that tribe. Sir John Chardin says, that 'at Casbin, a city of Persia, they turn their cattle into the vineyards, after the vintage, to brouse on the vines.' He speaks also of vines in that country so large, that he could 'hardly compass the trunks of them with his arms.' Voyages, tom. iii. p. 12, 12mo. This shews, that the ass might be securely bound to the vine; and without any danger of injuring it by brousing.

13. *Zebulun shall dwell, &c.*—This is a prophetic account

of the situation of the tribe of Zebulun, on the shore of the Mediterranean, near the lake of Tiberias, or sea of Galilee, and as far as the country of Zidon; i. e. Phœnicia. It is also a prophecy, that Israel was to be mingled with the nations, or Gentiles. Thus the Evangelist writes; 'The land of Zabulun, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles,' &c. Matt. iv. 15.

14. *Issachar is a strong ass couching down between two burdens.*]—St. Jerome renders it, 'Lying down between two borders, or boundaries.' This gives to the tribes of Issachar the midland part of the country, which was the best and most delightful part of Galilee. It was next to the tribe of Nephthalim, and lay between Phœnicia and the kingdom of Samaria. Agreeably to this interpretation, we have the whole benediction of Issachar in the Septuagint. 'Issachar desired that which was good, reposing himself in the midst of the lots, or portions: and he saw the rest that it was good, and the land that it was fat. And he bowed his shoulder to labor, and became an husbandman.' Others read, 'lying down between two channels, rivulets, or troughs of water.' See *Rosenmüller*.

15. *Rest.*]—Meaning by 'rest,' a life free from the toil and dangers of the sea, to which the other two tribes, first-mentioned, were subject, and enjoying the pleasures, ease, and quiet, of a country life.—See *Dr. Willoughby*.

15. *Tribute.*]—The Hebrew word 𐤇𐤍 probably means a 'watering pot,' which is suitable to the laborious employments of husbandry in hot countries, and particularly to the toil of constantly watering the gardens, or the fields. Vide *Herder*, ap. *Rosenmüller*.

16. *Dan shall judge his people.*]—This is an allusion to the name of Dan, which signifies 'judging.' The meaning is, that his posterity, like those of his brethren, should be governed by a head of their own tribe. The prediction was accomplished in the person of Samson, who was a judge, and who avenged himself on the Philistines.—*Grotius*.

17. *Dan shall be a serpent by the way.*]—This means, that the descendants of Dan should be remarkable for their stratagems in war. The serpent, in Scripture language, is frequently considered as the emblem of subtilty. See note on chap. iii. ver. 1. That species of serpent called 'cerastes,' is said to fasten on the forefoot of a horse, to coil itself round his leg, and to cause such acute pain, that the horse rears his hinder legs, and throws off his rider. See *Bochart*, and *Michaëlis*, ap. *Rosenmüller*.

18. *I have waited for thy salvation, O Lord.*]—This is said

to be spoken by Jacob in the midst of his speech to his sons, when he found his spirits flag, and death approaching; then, having paused awhile, he proceeded to bless the rest of his children.

19. *Gad.*]—This word signifies ‘a troop;’ and, alluding to the name, Jacob foretels that his descendants would be surrounded by enemies; but that in time they should triumph over them. Accordingly, this tribe settled in a frontier country beyond the Jordan, where they were continually exposed to the incursions of the Ammonites, who were at last entirely subdued by Jephtha. See Judges xi. 32, 33.

20. *His bread shall be fat.*]—Rather, ‘his food shall be fat;’ i. e. consisting of the best of every thing.

21. *Naphtali is a hind let loose.*]—By altering the masoretic punctuation, which is allowable, Bochart has given a very different translation of this verse, ‘Naphtali is a well-spread tree, which putteth forth well-spread branches.’ This interpretation agrees with that of the Septuagint and the Chaldee paraphrase. The words thus rendered are prophetic of the uncommon fecundity of that tribe, which in two hundred and fifteen years increased to fifty thousand, though at the time, when Jacob went into Egypt, Naphtali had only four sons.

22. This verse also is an allusion to the name of Joseph, which signifies ‘increase;’ and, as the father of two tribes, he is compared to a tree planted near a well, which enables it to throw out luxuriant branches. This prediction must have appeared very unlikely to be accomplished, when Joseph had only two sons, and several of his brothers may be said to have many more.

23. *The archers.*]—That is, his brethren, who shot at him bitter words, saying to him, by way of derision, ‘Shalt thou indeed reign over us? Behold, this dreamer cometh; come now, let us slay him.’ And again, ‘They hated him and could not speak peaceably to him.’ See ch. xxxvii. 8, 19, 20.

24. *His bow.*]—The temper of his mind was so happy, that, like a well-tempered bow, though ever so often bent, it neither broke, nor grew weak.—*Patrick.*

25. In this verse, ‘the blessings of heaven above,’ are copious dews and seasonable rains. ‘The blessings of the deep,’ mean fountains, brooks, and rivers, which were supposed to issue from the deep, or the sea. ‘The blessings of the breasts and the womb,’ may be a numerous progeny of children; or, if applied to cattle, plenty of milk, with prolific flocks and herds; for **ש** means a breast, or a teat; and **רחם** is applicable to the matrix of animals, as well as to the female uterus.

26. *The utmost bound of the everlasting hills.*]—A strong figurative expression, not unusual in Scripture, to denote duration of time and extension of space.—See *Poole's Synopsis*.

27. *Benjamin shall raven as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil.*]—‘The morning and night,’ here, can be nothing else but the morning and night of the Jewish state; for this state is the subject of all Jacob’s prophecy from one end to the other: consequently, it is here foretold of Benjamin, that he should continue to the very last times of the Jewish state. This interpretation is confirmed by the prophecy of Moses; for the prophecy of Moses is, in truth, an exposition of Jacob’s prophecy. ‘Benjamin,’ saith Moses, Deut. xxxiii. 12, ‘shall dwell in safety; the Lord shall cover him all the day long.’ What is this, ‘all the day long?’ the same certainly as the ‘morning and night.’ Does not this import a promise of a longer continuance to Benjamin than to the other tribes? and was it not most exactly fulfilled?—*Bp. Newton*.

For a judicious compilation and abridgment of the commentaries of German critics, on the predictions of this chapter, the reader may consult the *Scholia of Rosenmüller*.

CHAP. L. VER. 3. *And forty days were fulfilled for him, &c.*]—We learn from two Greek historians, (*Herodotus*, lib. ii. cap. 85, 86. and *Diodorus*, lib. i. Bibl. p. 58.) that the time of mourning was while the body remained with the embalmers, which *Herodotus* says was seventy days. During this time, the body lay in nitre, the use of which was to dry up all its superfluous and noxious moisture: and when, in the compass of thirty days, this was reasonably well effected, the remaining forty (the time mentioned by *Diodorus*) were employed in anointing it with gums and spices to preserve it, which was the proper embalming. The former circumstance explains the reason why the Egyptians mourned for Israel ‘threescore and ten days.’ The latter explains the meaning of ‘the forty days which were fulfilled for Israel, being the days of those who are embalmed.’—*Bp. Warburton's Divine Legation*, b. iv. sec. 3. § 4.

12. *His.*]—That is, Jacob’s.

15. *They said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.*]—It seems strange, at first sight, after the sons of Jacob had fallen into Joseph’s power, (when they were forced by the soreness of the famine to go into Egypt to buy corn), and had found him too good a man even to expostulate with them for an injury, which he seemed then to have digested, and piously to have resolved into the overruling providence of God for the preserving of

much people, how they could ever after question the uprightness of his intentions, or entertain the least suspicion, that his reconciliation was dissembled. Would not one have imagined, that the man who had discovered such goodness of soul, that he sought where to weep, because he could not bear the struggle of a counterfeited harshness, could never be suspected afterwards of maintaining a real one? But does not a guilty conscience often do so? and though it has the grounds, yet it wants the power, to think itself safe.—*Sterne*.

19. *Fear not, for am I in the place of God?*—These words may be rendered affirmatively; ‘Fear not, for I am in the place of God:’ that is, God has made me an instrument, under his providence, to support and preserve you.

The Samaritan text has, ‘for I reverence God.’ So, also, *Onkelos* and *Jonathan*, and the Hexapla of *Origen*.

23. *Were brought up upon Joseph’s knees.*—i. e. ‘He lived to nurse and fondle them.’ See note on Job iii. 12.

26. *So Joseph died.*—In all the various circumstances of Joseph’s life, he appears to have been a man of great serenity of mind, absolute master of his passions and affections, neither apt to despair in a dungeon, nor to grow proud and haughty at the head of a splendid court and flourishing kingdom. He was a man of steady virtue, of quick apprehension, clear judgment, dextrous and successful in performing whatever he took in hand, and of a genius so apt to ascend, that whether he was a prisoner, a servant in a house, or a ruler in a kingdom, he was always superior to those around him. His capacity for business of all sorts was incomparably great, and his bodily constitution must have been strong and vigorous; otherwise, he could never have attended so much as he did, in his own person, to the affairs of Egypt and several other countries. His aspect was both sweet and majestic, his way of speaking proper and agreeable, and his mind full of humanity and inclinations to beneficence, which was happy for him, as well as for the people, and are necessary qualifications for the man, who was to sit at the helm of affairs in those difficult times. What less could reconcile the Egyptians to the government of a foreigner, who had been sold for a slave among them, and make them so absolutely resign their persons and estates to his disposal, that they begged him to do whatever he thought fit, and had such a love and veneration for him, that they even idolized him both living and dead?

Joseph was a noble instance of the share which Divine Providence hath in the government of the world. He was brought to save Pharaoh and his kingdom, as well as Jacob

and his family, from perishing, by means which at first looked vastly wide of such an end; and yet, upon a review, appear to have been the most direct way to it. For how could he have been fitted for the government of Egypt, if he had not been educated many years in such a family as Potiphar's? And what could have brought him, an alien, into such a family, if he had not been sold for a slave? And though his master's throwing him into a gaol seemed to set him at the greatest distance from any dignity or honor, yet by a chain of events, it proved to him the shortest step to the royal presence; for, by interpreting dreams there, he was called to court to do the like service for the king: and his advice about the king's affairs was so wise, that it recommended him to be set immediately at the head of them.

In short, we have that aphorism exemplified in the history of Joseph, which the Psalmist teaches us, Psal. cxiii. that, *God raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that he may set him with princes, even with the princes of his people; and that promotion cometh neither from east nor west, but from God alone, who setteth up one and pulleth down another.* Let this prevail with us all, to be very stedfast in our duties towards God, esteeming Him as the fountain of all goodness, who ordereth all things in heaven and in earth, as it seems best to his infinite wisdom. Let us be careful, in the first place, to recommend ourselves to his favor, by offering up our prayers and thanksgivings to Him, and doing all those things which He hath commanded, and assured us to be well-pleasing in his sight: He will then give us so much favor in the sight of men, as shall be most conducive to his glory and our own welfare; and whatever portion or lot He shall assign us in the kingdom of this world, let us be content, assuredly knowing that He will crown all at last in his own heavenly kingdom, through the merits of Jesus Christ.—*Reading.*

EXODUS.

INTRODUCTION.

THE title of the second Book of Moses is, likewise, descriptive of its contents. The word 'Exodus,' which is of Greek original, implies emigration; and the book relates the departure of the Israelites out of Egypt, after a previous description of their state of servitude, of the appointment of Moses, and of the miracles by which he effected their deliverance. It presents us also with the account of their journey through the wilderness; of the solemn promulgation of the law at Mount Sinai; of the delivery of the decalogue; and of the building of the tabernacle. It is universally allowed to have been written by Moses; and the words of Exodus are cited as the words of Moses, by Daniel, David, and other sacred writers; to whom it is useless to refer, since our Saviour himself generally distinguishes the Law (by which the whole Pentateuch is implied) from the Prophets, as the work of Moses.

Exodus contains an history of about one hundred and forty-five years, or, perhaps, of a somewhat shorter period. Many of the circumstances recorded in it are confirmed by the testimony of heathen writers. Numenius speaks of the opposition of the Egyptian magicians to the miracles of Moses. The Exodus under Moses is mentioned by Palemon and Chaeremon, (as cited by Africanus in Eusebius); by Manetho (*vid.* Joseph. cont. Apion. lib. 1.); by Trogus Pompeius; and by Tacitus, with some absurd additions from per-

verted information, Hist. lib. v. § 3. Other writers, especially Orpheus, in the verses ascribed to him, speak of the delivery of the two tablets of the law from God, and of the institution of the Hebrew rites. *Diodor. Sic. lib. i. p. 48, edit. Rhodmani.*

This book contains some predictions, of which it relates also the accomplishment; as that of the deliverance of the Jews, which Moses foresaw and effected. It likewise describes some which were not fulfilled till after his death, as that concerning the conquest of Canaan, and the future division and allotment of the land; and also those which related to the revolutions that were to take place in the government of the Jews; their future subjections, captivities, deliverances, and returns.

It may throw some light upon this book, as well as contribute to our general admiration of Scripture, if we observe, that the events which happened under the old dispensation are often strikingly prefigurative of those which occur under the new; and that the temporal circumstances of the Israelites seem designedly to shadow out the spiritual condition of the Christian church. The connection is obvious, and points out the consistency of the divine purpose, and the harmony which subsists between both dispensations.

It is necessary to remark farther, that if we would understand the reason and intention of many injunctions contained in this book, we must recollect, that the great design, with which they were framed, was to preserve the Israelites a distinct and independent people, and to prevent their communications with other nations; lest they, who were to be entrusted with the sacred deposit of the inspired writings, and from whom, as from the seed of Abraham, the Messiah was to arise, should catch the infection of idolatry; or, by mingling with the Gentiles, render the accomplishment of the promises doubtful. The many cautions against idolatry,

and the precepts against whatever might tend to promote its influence ; the nice discriminations, the peculiar and alienating prohibitions, which restrained the Israelites from associating with other nations, and the political institutions designed to attach them to their country, were all devised with a view to the accomplishment of this important design. And, as not only the country, not only the tribe, but the individual family was foretold, from which the Messiah should spring, it was requisite to ascertain exactly the lineage and descent of each. Hence the seeds of jealousy are industriously sown between the different tribes ; and the younger preferred to the elder. Under this idea, some laws, which otherwise might have been deemed useless, will be judged necessary ; and the punishment decreed against adultery will not appear disproportioned, or severe. These instances are produced only by way of illustration ; and, by attending to the views of God in the establishment of this religious polity, we shall always find much cause to admire the wisdom of his laws ; though we are too little acquainted with the ancient manners of the Hebrew nation, and of other nations, with whom they were connected, to understand the full scope and importance of every particular injunction.—*Dr. Gray.*

CHAPTER I.

VER. 1. *These are the names, &c.*]—As a proper introduction to the Exodus, or the departure, of the children of Israel from Egypt, Moses mentions the number of those who at first went into that country. By these means, he shews how God had fulfilled his promise to Abraham of multiplying his seed ; and, in the event, how, after a long period of slavery and affliction, which had been foretold, they were conducted back into the promised land of Canaan. In this verse, the preterite ‘came’ is used for ‘went.’

6. *And Joseph died, and all his brethren.*]—When we consider that Levi and Amram lived a hundred and thirty-seven

years, (chap. vi. 16, 20.) we may easily perceive, that a long space of time is here to be understood.

7. *The land was filled with them.*—It appears, that in the space of two hundred and fifteen years, they had increased from seventy males to a population of about two millions. Though this is not beyond the course of nature, and therefore not miraculous, yet it is one of the most extraordinary facts of the kind on record; and seems to shew, that, notwithstanding the oppression of the Israelites in Egypt, they must, at least during the former part of their time, have been sufficiently provided with the necessaries of life. See Exodus xvi. 3. About the time of the birth of Moses, which was not till one hundred and thirty-five years after their arrival, the Egyptians might well begin to be alarmed at the amazing increase of this strange people, and then we find their oppression was very severe.—See note on Gen. xlvi. 20.

10. *Wisely.*—Rather, ‘craftily.’

11. *Treasure cities.*—Fortified towns for store-houses, public granaries, &c. In these, we may suppose, the king’s treasures were deposited, and also a great portion of the produce of the land, which was levied, we are told, by virtue of his royal prerogative.

14. *In mortar.*—Instead of ‘in mortar,’ the original **בַּחֹמֶר** may be rendered ‘in clay,’ the material of which bricks are made.

15. *The name of the one was Shiphrah, and the name of the other Puah.*—These two are mentioned by name, on account, perhaps, of their celebrity. Doubtless there were others, appointed probably by them, as Abenezra conjectures, and acting under their direction. We may suppose, therefore, that all of them would receive the same instructions, through the medium of Shiphrah and Puah.

16. *Upon the stools.*—The word here translated ‘stools,’ may also mean ‘stone cisterns,’ or ‘troughs,’ in which it was the custom, among different nations of the east, to wash new-born infants. Others suppose, with great probability, that by ‘stools’ are meant a particular kind of open chair, constructed for the purpose of delivering pregnant women. The Septuagint translation drops this appellative, and substitutes the general expression, ‘when they are about to be delivered.’

There is great variety in the ancient versions. See Rosenmüller.

16. Josephus says, (lib. ii. 9.) that there was a prophecy among the Egyptians, that about that time an Hebrew child

should be born, which should be a scourge to Egypt.—*Bp. Wilson.*

19. *The Hebrew women are not as the Egyptian women.*—Their daily labor, the habit of constant exposure to the open air, and the temperance which their hard condition imposed, would render parturition, comparatively speaking, safe, easy, and expeditious. Such is the case with poor laboring women in our northern regions; and in the hot climate of Egypt these causes must have had still greater influence.

21. *He made them houses.*—That is, God greatly increased their families, both in children, in wealth, and in other outward blessings. So this phrase is used, Gen. xxx. 30. Deut. xxv. 9. As 'houses' are often put for 'families,' so building is sometimes used for the procreation of children.—*Poole.*

Some imagine, that these midwives were natives of Egypt, and proselytes to the Jewish religion: if so, the sense may be, that they intermarried with the Israelites, and God blessed them in their families, and made them prosperous. Others think, that these words refer to Pharaoh and his servants, who built houses for the midwives, to which the Hebrew women, previously to their delivery, were obliged to repair, that the king's order respecting the children might be carried into effect.

CHAP. II. VER. 3. *Of bulrushes.*—Rather, 'of the papyrus.' That small boats were made of the same materials, we learn from Pliny, (lib. vii. 57; xiii. c. 22.) Theophrastus, (lib. iv. c. 9.) and Plutarch, (De Is. et Os. vol. ii. p. 358. edit. Xylandri.)

4. *His sister stood afar off.*—This must have been Miriam, mentioned Numb. xxvi. 59.

5. *The daughter of Pharaoh.*—The name of this princess, according to Josephus, was Thermutis; but Eusebius says, on the authority of Artapanus, that she was called Meris, or Merris. It appears from the same author, that she was married to Cenephes, king of the country above Memphis; but that she had no child by him. Clemens Alexandrinus also informs us, that she was not only a married woman, but had been long married without ever being pregnant, though very desirous of having children.—*Strom.* lib. 1.

10. *And she called his name Moses.*—The original name is *Mouse*, or (as it is in the Coptic version) *Moüses*, with the Greek termination. It is composed of two Coptic, or old Egyptian words, *moü*, *water*; and *ses*, to preserve. But *Moses* finding the Hebrew verb מָשָׁה, *masha*, to draw out, bore some resemblance, in sound, to his name, and, in signification, to the occasion of it, writes it, מֹשֶׁה, *mosheh*; and introduces Pharaoh's daughter, giving this reason for her imposing it,

because מִשִּׁיתֵּהוּ, *mashitihu*, I drew him out] of the water.—*Univ. Hist.* vol. i. p. 349.

For further illustration on the name of Moses, see *Dr. Geddes's Critical Remarks*, and the Scholia of *Rosenmüller* in loco.

11. *When Moses was grown, he went out unto his brethren, &c.*]—The best exposition of these words is by an inspired writer, Hebrews xi. 24, 25, 26. Moses was now about forty years of age, and had been bred up in the court of Pharaoh: but he shews a noble contempt for the honors and the pleasures which surrounded him. *He refused to be called the son of Pharaoh's daughter*, for he went out. The temptations which he had to resist were, indeed, powerful; for he had a fair opportunity of rising to wealth and honors, and, at the same time, of being serviceable to his countrymen from his influence at court. He was obliged, in gratitude, as well as interest, to Pharaoh's daughter, and yet he obtained a glorious victory, by faith, over this temptation. He esteemed it much more for his honor and advantage to be a son of Abraham, than to be the adopted child of a princess. We cannot help remarking his tender care for his poor brethren in bondage, 'with whom he chose to suffer affliction,' though he might have easily avoided it. He looked on their burdens, as one that not only pitied them, but was resolved to venture *with* them, and, if occasion offered, to venture *for* them.—*Henry*.

13. *Strove together.*]—Or, 'were fighting.' The Septuagint has the expressive compound διαπληκτίζομεντες, i. e. 'striking with violence, or inflicting wounds on each other.'

15. *He sought to slay Moses.*]—That is, he sought to have him capitally convicted of murder, and put to death, agreeably to the laws of Egypt. Vid. *Diod. Sic.* lib. i. p. 70. edit. Rhodoman.

15. *And dwelled in the land of Midian.*]—Midian is supposed to be a part of Arabia Petræa, bordering on Goshen, where some of Abraham's descendants were settled. In this desert land, as in a school of adversity, he acquired those virtues, which qualified him for the arduous undertaking of delivering his brethren from Egyptian bondage and cruelty.

17. *And the shepherds came and drove them away.*]—This will not appear strange, when we consider, that in those countries the wells are not numerous, and that water is very scarce. Every one would be desirous of supplying his own flocks first, lest the water should be entirely exhausted; and, on those occasions, we may be assured, that the strong would often take an unfair advantage of the weak.

18. *They came to Reuel their father.*]—He is thought to be the same with Jethro, mentioned chap. iii. 1. Or, perhaps, he was Jethro's father, and therefore the grandfather of these young women. Aged men, uncles, and grandfathers, are in Scripture sometimes called 'fathers.' See Gen. xxxi. 43; 2 Kings xiv. 3. Drusius and Grotius think it probable, that this appellation was given to Reuel for the same reason.

CHAP. III. VER. 1. *The mountain of God.*]—So called, either from its height, all lofty mountains being sometimes called, by way of distinction, 'mountains of God;' or because it was afterwards sanctified by his divine appearance. Horeb and Sinai were two summits of the same mountain.

2. *The angel of the Lord, &c.*]—'In my apprehension,' says Dr. Geddes, 'there might be no other angel, or messenger, in this particular apparition, than an uncommonly luminous appearance in a bush, which attracted the attention of Moses, and which might be considered by him as a divine call to return to Egypt, for the purpose of delivering his brethren from their iron bondage.' See, also, *Moncæi Hist. Div. Apparit. cap. 3.*

David says, (Ps. civ. 4.) 'The Lord maketh his angels spirits; his ministers a flaming fire.' Where 'spirits,' should have been rendered 'winds;' and 'angels,' as the word generally means, 'messengers.' It is well known, that the Chaldeans and other nations of antiquity imagined, that the gods and other superior beings revealed themselves to mankind under the appearance of *fire*; which, for this reason, was the object of adoration among the ancient Persians, the Assyrians, the Hindoos, and other nations. 'So subtil and dazzling,' says Jamblichus, 'is the light, which the gods shed on such occasions, that no corporeal eye can bear it!' This is the very property here ascribed to the light that appeared to Moses, and it is probable that the Psalmist alludes to the divine appearance in the burning bush, when he says, Ps. civ. 1. of the Almighty, 'that he covered himself with light as with a garment.' See note on this verse.

The traditionary notion of a miraculous light, or fire, being the symbol, or token, of a divine presence, prevailed among the Greeks in the time of Homer: for, after relating that the goddess Minerva attended on Ulysses with her golden lamp, or rather torch, and afforded him a refulgent light, he makes Telemachus exclaim with rapture to his father:

What miracle thus dazzles with surprise?

Distinct in rows the radiant columns rise:

The walls, where'er my wondering sight I turn,
 And roofs, amidst a blaze of glory burn :
 Some visitant of pure ethereal race
 With his bright presence deigns the dome to grace.

POPE.

Somewhat analogous to this was the divine light of the Shechinah, which denoted the presence of Jehovah in the temple, and the luminous cloud, also, which guided the Israelites as they journeyed through the wilderness. The flame that appeared to Moses was evidently not an avenging or consuming fire; but rather the symbol of knowledge, of peace, and of every spiritual and temporal blessing.

The divine, also, may farther consider 'the bush that burned without being consumed,' as the harbinger of that 'true light, which was to light every man that cometh into the world;' or as the early dawn of that glorious day, under the gospel dispensation, when 'the Sun of righteousness was to rise with healing in his wings.'

The Vulgate has 'Apparuit ei Dominus;' i. e. 'The Lord appeared to him,' without any mention of the angel. See *Jamblicus*, *De Myst.* sect. ii. ch. 4. and note on John v. 4.

Many of the Christian Fathers, who unfortunately caught the passion of allegorising the Holy Scriptures, or of converting them on all occasions into spiritual mysteries, from the later Platonists, the example of Philo, and the practice of the Jewish Rabbis, have considered 'the angel,' in this remarkable passage, as the second person of the Holy Trinity; and this opinion seems to have been too hastily adopted by some of our best commentators and old divines. On a critical examination of the text, it will appear, perhaps, that there is nothing to favor this mode of interpretation, but a reverence for the supposed doctrines of the established church, and a zealous desire of proving, on all possible occasions, the pre-existent state of the ever-sacred Messiah, by his actual appearance in the world under the Mosaic dispensation. But zeal should be according to knowledge; and unless it be regulated by a calm and dispassionate investigation of truth, it is in danger of injuring the cause, which it endeavours to support. To the usual interpretation of this passage, there are, among others, the following objections:

1. The prepositive article, or emphatic prefix, $\aleph$, in Hebrew is omitted before מלאך . Farther, the Alexandrine and Vatican copies of the Septuagint, both have not $\delta \alphaγγελος$, 'the

angel,' but simply *αγγελος*, 'an angel,' without the definite article.

2. In referring to this remarkable incident, the proto-martyr, Stephen, says, according to the narrative of St. Luke, Acts vii. 30. 'There appeared to him [i. e. Moses] in the wilderness of Mount Sina, *an* angel of the Lord;' and it is remarkable, that the Targum of Jonathan gives this angel the name of *זגנוגאל*, 'Zagnugael.' The definite article *the*, therefore, has on this, and other occasions, been improperly used in our translation.

3. Much stress has been laid on the words of the original *מלאך יהוה*, 'an angel of Jehovah;' but it has been truly observed, that the very same form of expression is used with respect to the angel that 'found Hagar,' Gen. xvi. 7; and that this angel is called immediately after (ver. 13.) 'the Lord.' So, also, Judges vi. 11. 16. The very same expression occurs no less than ten times in the story of Balaam, Num. xxii. 22,—35. It is used, also, to denote the angel that 'smote the Assyrians,' (2 Kings xix. 35.) whose destruction all commentators now ascribe to the operation of a physical cause, in the hand of God; and it is employed to designate the angel 'that came up from Gilgal to Bochim,' Judg. ii. 1. where our translators have properly rendered it, 'an angel of the Lord,' and put 'messenger' in the margin. Other instances might be adduced; but these will be thought sufficient.

It will be found, therefore, on a careful examination of the Hebrew Scriptures, that when the inspired writers speak of divine appearances, the terms *אלהים*, 'Lord,' or 'Elohim,' *יהוה*, 'Jehovah,' and *מלאך יהוה*, 'an angel of God, or of Jehovah,' are used promiscuously. See note on Exod. xiv. 19. The reader will scarcely fail to notice a similar latitude of meaning annexed to the correspondent form of expression, 'the angel of the Lord,' or rather as it should be rendered, 'an angel of the Lord,' in the New Testament. Compare Matt. i. 20; ii. 13, 19; xxviii. 2; Luke ii. 9; Acts v. 19; viii. 26; xii. 23.

4. The messenger of the covenant, or heavenly Messiah, therefore, would certainly be designated, not as an ordinary angel in announcing the will of God, and in developing the plans of his providence; but by the emphatic prefix *ה*, in Hebrew, and the definite article *ὁ* in Greek. At the same time, every candid critic will admit, that this doctrine of the article may be carried to excess, and be thought to mark an accuracy of distinction, which was not always intended. See note on Matt. vi. 13.

5. A more powerful objection arises from the reference,

which our blessed Lord himself makes to this very passage, as recorded by the evangelists Matthew, Mark and Luke, where he tells the Jews, that the declaration, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob,' was spoken by God; that is, by divine communication, without precisely defining the manner in which the Jews usually understood that form of expression. Now, had the Messiah himself been the speaker on this occasion, in his pre-existent state, would he have said to the Sadducees, 'Have ye not read that which was spoken unto you by God,' (Matt. xxii. 31.) and would he thus have identified himself in name and character with the Father? Those who think this probable, will not find a similar example throughout the whole of the Bible.

A mode of interpretation, therefore, which appears not to rest on any other ground than that of arbitrary assumptions, or mere authority, emanating from times of comparative ignorance and superstition, might be the more readily abandoned, because neither the interests of christianity, nor the doctrines of our established church, derive any support from it; while sceptics and unbelievers are happy to avail themselves of such spiritual mysteries, in order to impeach the credibility of the Holy Scriptures.

2. *The bush burned with fire, &c.*—Many interpreters have thought, that, as fire, in Scripture, is often used as an emblem of calamity, especially national calamity, (Isaiah xxx. 14; Lam. ii. 3.) *The bush burning with fire, but not consumed*, represented, that, however the Israelites might be distressed, yet their afflictions should not entirely consume them: God signifying, by his appearance in the midst of the bush, that he was present with his people in the midst of their tribulations. The heathens, it is certain, had some notice of this story. (See Eusebius, Præp. Evang. lib. ix. c. 27.) Dion Prusæus too, has something like it, Orat. 36. where he says, 'The Persians relate concerning Zoroaster, that the love of wisdom and of virtue leading him to a solitary life, upon a mountain, he found it one day all in a flame, shining with celestial fire; out of the midst of which he came without any harm, and instituted certain sacrifices to God; who then, he was persuaded, appeared to him.' This seems to be only a corruption of the present story. See *Calmet*.

4. *Here am I.*—This form of expression denotes that he was ready to obey whatever divine commands should be given to him.

5. *Put off thy shoes.*—The custom of treading bare-foot in holy places, seems to have been general in the East. The

Egyptians observed it, and Pythagoras is thought to have learned the rite from them; for, he recommends this to his disciples, 'Offer sacrifice, and worship, putting off your shoes.' (Vid. *Jamblicus*, de Vit. Pythag. § 89 et 105.) The Mahomedans observe this ceremony to the present day, and also the Christians of Abyssinia. From whence it is originally derived, it is not easy to determine. God speaks here to Moses in such terms as lead us to believe that the custom was then familiar; and, consequently, of very high antiquity.

The same direction, founded on the same reason, is given to Joshua, ch. v. 15; and, in the service of the tabernacle and temple, the priests officiated bare-foot. However, as the custom prevailed so early, and spread so universally, it is probable, as Mede and others remark, that it was one of the religious ceremonies observed by the patriarchs, as a sign of that awful respect, with which mortals ought to approach their Maker.—See *Rosenmüller*, and compare note on Josh. v. 15.

8. *Flowing with milk and honey.*—This is a proverbial expression, denoting plenty. So Euripides, (in *Bacch.* v. 142.) speaking of a fertile country, says, that 'it flows with milk and wine, and the nectar of bees.' The same metaphors were adopted by the Roman poets:

Flumina jam lactis, jam flumina nectaris ibant;
Flavaque de viridi stillabant ilice mella.—OVID.

Now streams of milk, now streams of nectar flow'd;
And from the oak the yellow honey dropt.

See a profusion of learning, by way of illustration, on the subject in Bochart, (*Opera*, vol. ii. p. 517—533. edit. Leusden.)

The present barrenness of Canaan is owing to the fewness of its inhabitants, and to want of cultivation. It is called 'a large land,' including the territories which the Israelites were to conquer, with relation to the narrow tract of Goshen, in the land of Egypt, to which they had been confined.

12. *This shall be a token.*—That is, the vision, which thou hast now seen, of a bush burning, but not consumed, shall be a token that I have sent thee.

13. *What is his name?*—The religion of names was a matter of great consequence in Egypt. It was one of their essential superstitions, as well as one of their native inventions, and the first of them which they communicated to the Greeks. A name was so peculiar an adjunct to a local tutelary deity, that we see, from a passage quoted by Lactantius, that the one Supreme God had no *name*, or title of distinction. Zechariah, evidently alluding to these notions, when he prophesies of the worship of

the Supreme God, unmixed with idolatry, says, 'In that day shall there be one Lord, and HIS NAME ONE,' Zech. xiv. 9. Out of indulgence therefore to this weakness, God was pleased to give himself a NAME. 'And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you:' where we may observe, according to the constant method of divine wisdom, when it condescends to the prejudices of men, how, in the very instance of indulgence to their superstition, he gives a corrective of it. The religion of names arose from an idolatrous polytheism; and the name here given, which implies *eternity* and *self-existence*, directly opposes that superstition.—Bp. Warburton.

In the text of the Bhagavat, according to the translation of Sir William Jones, which is said to be scrupulously literal, the following words are believed to have been pronounced to Brahma. 'Even I was even at first, not any other thing: that which exists unperceived; supreme: afterwards *I am that which is*: and he who must remain, am I.'

On the subject of this and other divine appearances, the solid and incontestable foundation of the solution is laid, says Dr. J. Taylor, by our Lord himself, who perfectly understood the whole affair of divine appearances, John v. 37. 'And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.' John i. 18. 'No man hath seen God at any time.' He is 'the invisible God, whom no man hath seen, nor can see.' It is often said, that the Lord, the most high God, 'appeared' to the patriarchs, to Moses, and to the prophets, the ancestors of the Jews; but, according to our Lord's rule, the appearance, form, or shape, which they saw, was not the appearance of the Lord God himself; for never, at any time, did they see his form. Again, it is often said, that the most high God 'spake' to the patriarchs, to Moses, and the prophets; but our God affirms, that they never heard his voice at any time. How shall we reconcile this seeming inconsistency?

The true solution, according to the Scriptures, is this: that the Lord God never spake, or appeared in person, but always by a proxy, nuncius, or messenger, who represented him, and therefore spake in his name and authority, saying, 'I am God all-sufficient; I am the God of Abraham; I AM THAT I AM.' Which words were pronounced by an angel; but are true, not of the angel, but of God, whom he represented, and upon whose errand he came. So a herald reads a proclamation in the king's name and words, as if the king himself were speak-

ing. The word 'angel,' both in the Greek language and in the Hebrew, signifies a 'messenger,' or 'nuncius;' 'an ambassador;' one who acts and speaks, not in his own name, or behalf, but in the name, person, and behalf of him that sends him. The word is frequently rendered thus in our translation: and had it always been rendered 'the messenger' of the Lord, instead of 'the angel,' of the Lord, the case would have been very plain. But 'angel,' being a Greek word, which the english reader does not understand, throws some obscurity upon such passages.—*Dr. J. Taylor's Scheme of Scripture Div.* ch. xv. See, also, *Rosenmüller* on ver. 2. and note on John v. 4.

19. *By a mighty hand.*—The hand, or arm, being the chief instrument of power in man, they are both often taken, by a very common figure of rhetoric, for power itself. The marginal reading is, 'but by strong hand.' Houbigant paraphrases it thus: 'unless the force of miracles be exhibited.'

22. *Borrow.*—The Hebrew word שָׁבַח, which is here translated *borrow*, frequently signifies to *ask*, *pray*, or *petition*; so Dr. Waterland and other commentators would render it here; but how does this agree with the declaration, at the end of the chapter, 'and ye shall *spoil* the Egyptians?' Unless we admit, with Michaëlis and Rosenmüller, that the Hebrew word נָצַלְתֶּם is sometimes taken in a good sense, and here means 'ye shall take the Egyptians with you.' Or it may mean 'ye shall leave the Egyptians desolate,' comparatively speaking, by depriving them of a great part of their population.

22. *Jewels.*—Or 'valuable effects.'

CHAP. IV. VER. 1. *They will not believe me.*—The reluctance, which Moses discovers to accept this commission, may seem unaccountably strange, if we consider that, from the former part of his history, chap. ii. ver. 12, he was neither wanting in forwardness, or zeal, to promote the welfare of his brethren. Whence then could his backwardness proceed? From his thinking, that the recovery of the Israelites from Egyptian superstitions was altogether desperate. And, humanly speaking, he did not judge amiss; as will appear from their behaviour during the whole time that God was working this amazing deliverance.—*Bp. Warburton.*

2. *A rod.*—The rod which Moses had in his hand was probably his shepherd's staff, as he was now engaged in the humble employment of keeping Jethro's flocks.

3. *It became a serpent; and Moses fled from before it.*—Lightfoot conjectures, in order to account for the terror of Moses, that this was a crocodile, and not a serpent. But may

not his conduct be accounted for by considering, that while in Egypt, he had been taught to regard the serpent as a sacred animal, and as a symbol of deity? If this be not admitted, Moses might yield, for a moment, to the frailties of human nature, and shrink from a reptile, which all men view with some degree of terror and disgust.

6. *His hand was leprous as snow.*]—This relates only to the white appearance, which the leprosy assumes, when it has been of long standing. See Num. xii. 10. 2 Kings v. 27.

As.]—Or, ‘and like.’

8. *The voice of the first sign.*]—The word ‘voice,’ is here figuratively used for testimony, or evidence, nearly in the same sense as we say ‘the voice of nature.’ *Sign* frequently means, in Holy Scripture, a miracle, a prodigy, or an omen: so that the ‘first sign’ here was the miraculous conversion of the rod of Moses into a serpent; and the second, the sudden disease and cure of his own hand.

13. *Send, I pray thee.*]—The interpretation given to this passage by the Septuagint, and by the Chaldee paraphrase, is, ‘Send by some other person who is able;’ or, ‘Choose some other able person, whom thou mayest send.’

13. *Wilt.*]—Or, ‘shouldest.’

16. *Instead of God.*]—That is, ‘as the oracle of God.’ See *Bryant*.

20. *The rod of God.*]—The rod which God told him to take, ver. 17.

21. *I will harden his heart.*]—The Hebrews, and indeed all the orientalists, often use verbs metonymically with respect to those, who are not themselves the authors of any action; but who afford occasion of performing it by not preventing it. See instances of this in *Glassii Philologia Sacra*, lib. i. Tr. iii. Can. xxii. Men in the early ages of the world, judging of things only as they appeared to the senses, paid more attention to the fact than to the cause which produced it.

Who can deny, that what God did to Pharaoh and the Egyptians was much better calculated to soften, than to harden his heart, especially as it was not till after seeing the miracles, and till the plagues had ceased? The Hebrew verbs used on this occasion often signify a bare permission; and the translation should have been, ‘I shall suffer his heart to be hardened.’ Such expressions as these, ‘For this cause have I set thee up, that I might shew my power:’ ‘Lead us not into temptation,’ &c. ought to have been rendered, ‘For this cause have I suffered thee to subsist, or to stand;’ and ‘Suffer us not to be led into temptation.’—*Univ. Hist.*

The same expression is used with respect to Sihon king of Heshbon, Deut. ii. 30; and a more satisfactory mode of expounding it, perhaps, is, to consider it as the prediction of an event, which was to happen in the usual course of things, and which, though perfectly natural, as we should now deem it, was, agreeably to the practice of the Hebrews, ascribed immediately to God. Compare Is. xlv. 7; and see notes on Gen. iii. 21; and 2 Sam. xxiv. 16.

22. *Israel is my son, even my first-born.*]—The Jews being favored with the miraculous protection of the Almighty, and a written law delivered by him, with prophetic instructions super-added, in some measure, for the benefit of the Gentile world, as well as for their own community; he calls them in terms of great distinction, *his son*, and *his first-born*. Yet still that nation being, both in the knowledge and practice of religion, very imperfect, and far from maturity, God thought it needful, while he treated them, on that account, with indulgence in some points, to exercise in many so strict and severe a government over them, that he rather appeared in the character of a master, than a father; trying to influence them more by the terror of present punishment, than the hope of a future inheritance. And therefore St. Paul expresses their case with much accuracy, Gal. iv. 1, 2. ‘Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father.’—*Abp. Secker*.

23. *Let my son.*]—That is, ‘Let Israel,’ agreeably to the verse immediately preceding.

24. *In the inn.*]—See note on Gen. xlii. 27.

25. *Then Zipporah took a sharp stone, &c.*]—The circumstance mentioned in this verse leads us to conclude, that the anger of the Lord was kindled against Moses, for having neglected, with respect to his own child, the rite of circumcision, which had been solemnly instituted, and enjoined to Abraham. His wife, therefore, apprehensive and conscious, perhaps, that she had been the cause of this neglect, performed the operation herself. Moses was in such a consternation, that he could not perform it; and, as Kimchi will have it, called on her to do it. The sharp stone mentioned here was a flint with a keen edge; and such, it seems, was commonly used by the Jews, and other nations, on those occasions.—See *Rosenmüller*.

25. *A bloody husband art thou to me.*]—The learned Joseph Mede says, that it was a custom among the Jews to name the child that was circumcised, by a Hebrew word, signifying ‘a husband.’ חתן, which is the term in the original, he observes,

is never used to denote the relation between husband and wife; but that which is between a man and the father, or mother of the person, to whom he is married. It signifies 'a son-in-law,' and not a husband. A person thus related, is a son initiated into a family by alliance. It is in this view of being initiated, that Zipporah says to her son, 'A bloody husband art thou to me:' that is, 'It is I who have initiated thee into the church, by the bloody sacrament of circumcision.'

26. *So he let him go.*—The first pronoun *he* relates to the Lord, and *him* to Moses. The Septuagint renders this passage as follows: 'Zipporah, having circumcised the child, fell down at his feet and said, 'The blood occasioned by the circumcision of my child is stopped;' and she went away from him.'

27. *The mount of God.*—That is, 'the great mountain Horeb.'—*Dr. Geddes.*

CHAP. V. VER. 1. *That they may hold a feast.*—The verb here rendered 'to hold a feast,' (חגל) signifies, primarily, 'to dance; to dance round in circles,' says Parkhurst; 'to celebrate a feast with circular dancing.' This made an eminent part of the religious rites of the ancient heathens, as it does of the modern to this day. It seems to have been expressive of the supposed independent power of the sun and heavens; the first and great objects of idolatry. And, possibly, in opposition to this imagination, this kind of festival dances was commanded to be celebrated in honor of *Jehovah*: See chap. xv. 20; xxxii. 19. Judg. xxi. 19. 21. 2 Sam. vi. 13, 14. They desired to celebrate this festival in the wilderness, because, as Philo tells us, (in Vit. Mosis) that their festivals differed from those of others; that they required recess, and were attended with ceremonies, which were practised by no other people in the world. They wished, therefore, to celebrate them in the wilderness, that they might not give offence to the Egyptians, (chap. viii. 26.) and, possibly, that they might make a total reform, by entirely rejecting those idols and those idolatrous rites, to which the Israelites had too much attached themselves in Egypt.—*Dr. Dodd.*

2. *Who is the LORD?*—This verse would have been more emphatical and significant, if the hallowed name, *JEHOVAH*, which is in the original, had been preserved in the translation, instead of the *LORD*.

3. *Hath met with us.*—The Targums of Onkelos and Jonathan have, 'Is the God who is invoked by us.' So, also, the Samaritan text.

3. *Fall upon.*—That is, 'afflict, or attack us.'

4. *Wherefore do ye, Moses and Aaron, let the people from*

their works ?—It appears from this, that Moses and Aaron had been appointed a kind of inspectors, or overseers, by Pharaoh ; since he considered them responsible, in some measure, for the conduct of the Israelites.

5. *Ye make them rest from their burdens.*—This was very probably on the sabbath-day ; which Moses exhorted them to keep holy, notwithstanding the king's command.—*Bp. Wilson.*

7. *Straw to make brick.*—The composition of bricks in Egypt was a mixture of clay, mud, and straw, slightly blended and kneaded together, and afterwards baked in the sun. Philo, in his *Life of Moses*, says, that they used straw to bind their brick. The straw, it seems, still preserves its original color, and is a proof, that these bricks were never burnt in stacks, or in kilns.—See *Dr. Shaw's Travels*, p. 136.

9. *Vain words.*—That is, ' false, deceitful, lying words.'

21. *Put a sword in their hand to slay us.*—This is a proverbial expression, equivalent to giving them a plausible pretext for destroying us.

CHAP. VI. VER. 1. *With a strong hand.*—That is, by means of a strong hand ; or, in consequence of a strong hand.

3. *By my name Jehovah was I not known to them.*—Some commentators, with Mr. Locke, think, that these words should be read interrogatively ; ' By my name Jehovah was not I known to them ?' Others imagine, that Abraham, Isaac, and Jacob, believed only in the omnipotence of God ; and that when he promised them the land of Canaan, they heard and believed, though they lived not to see the promise fulfilled. But Moses is told, that he shall recognise the Almighty in his character as Jehovah ; which may be interpreted, ' The merciful redeemer, and the performer of his own gracious covenant.' Or, the sacred Tetragram, יהוה 'Jehovah,' may imply more ; it may designate his principal attributes ; particularly his independent self-existence, the sovereignty of his power, his immutable truth, and the unity of his divine nature. See note on Ezek. xxiv. 24. and *Lightfoot*, Op. vol. i. p. 167.

7. *I will take you, &c.*—They who ask a reason, why God should prefer so perverse a people to all others, may recollect that it was for the sake of their forefathers, and to fulfil the promise made to the patriarchs. Another may be, that the extraordinary providence, by which they were protected, might become the more visible and illustrious ; for had they been endowed with the shining qualities of more polished nations, the effects of that providence might have been ascribed to their own wisdom ; and their impotence and inability, when left to

themselves, are finely represented by the prophet Ezekiel, chap. xv. under the similitude of the vine-tree.—*Bp. Warburton.*

12. *Uncircumcised lips.*]—This was an epithet of reproach and contempt among the Jews, who applied it, in that sense, to the Gentiles in general. Hence, also, they speak of ‘uncircumcised lips,’ ‘uncircumcised ears,’ and ‘uncircumcised hearts.’ The phrase strongly expresses the humble opinion, which Moses had of himself, and particularly of his inability to persuade Pharaoh, by any eloquence, to comply with his request. Others think, that the original expression indicates some impediment in the organs of speech.

20. *Father's sister.*]—‘Uncle's daughter.’—*Dr. Geddes.*

20. *She bare him Aaron and Moses.*]—This shews that God exactly fulfilled his promise of delivering the Israelites out of servitude, in the fourth generation; (see Gen. xv. 16.) that is, the fourth from their descent into Egypt; for Moses was the son of Amram, the son of Kohath, the son of Levi, the son of Jacob.

26. *According to their armies.*]—Le Clerc understands by this, ‘their tribes.’ The Hebrew word implies a multitude of persons regularly arranged.

CHAP. VII. VER. 11. *The magicians of Egypt, they also did in like manner, &c.*]—Various are the accounts, which learned men have given of the works of the magicians in Egypt. Some have supposed, that God himself empowered the magicians to work true miracles, and gave them unexpected success; others imagine, that the devil assisted the magicians, not in performing true miracles, but in deceiving the senses of the spectators, by presenting before them delusive appearances of true miracles; but the opinion, concerning these works, which has most generally obtained since the time of St. Austin, is, that they were not only performed by the power of the devil; but were genuine miracles, and real imitations of those of Moses.

The strongest objections may be made to each of these conclusions; for the Scriptures every where represent the whole body of magicians as impostors, who were incapable of supporting their pretensions by any works, or productions, beyond human power and skill. The sacred writers, and Moses in particular, represent all the heathen deities (on the belief of whose existence and influence the magic art was founded) as unsupported by any invisible spirits, and in themselves utterly impotent and senseless; and certainly, therefore, incapable of imitating the stupendous miracles of Moses. If Moses therefore allowed, that the heathen idols enabled the magicians to

turn rods into serpents, water into blood, and to create frogs, and consequently any other species of animals, which require equal skill and power, he contradicts the whole design of his mission, and overturns the whole fabric of his religion. Such a creating power, and such a sovereignty over nature, as the heathen deities are here supposed to have displayed, must make it difficult, if not impossible, to determine what parts of the creation, and what events of Providence, are to be ascribed to God alone. Who can tell how far the power of evil spirits may extend on other occasions, when uncontrolled by God, if they were capable even of opposing and contravening, in such an astonishing degree, his operations and designs, at the very time, when he was publicly asserting his own particular honor?

The difficulties which have hitherto involved this relation, will be removed, if we shew that the works performed by the magicians reached no higher, in imitation of Moses, than human artifice might enable them to go; whilst the miracles of Moses were not liable to the same impeachment, and bore upon themselves the plainest signatures of that divine power to which they are referred. With regard to the first attempt of the magicians, the turning of rods into serpents, it cannot be accounted extraordinary, that they should seem to succeed in it, when we consider, that these men were famous for the art of dazzling and deceiving the sight; and that serpents being first rendered harmless and tractable, as they easily may be, have had a thousand different tricks played with them, to the astonishment of the spectators. Huetius tells us, that among the Chinese there are jugglers who undertake to turn rods into serpents; though, no doubt, they only dextrously substitute the latter in the room of the former. Now, this is the very trick which the magicians played; and it appears, from facts, that the thing in general is very practicable. With regard to the next attempt of the magicians to imitate Moses, who had already turned all the running and standing waters of Egypt into blood, there is no difficulty in accounting for their success, in the degree in which they succeeded; for it was during the continuance of this judgment, when no water could be procured but by digging round about the river, that the magicians attempted, by some proper preparation, to change the color of the small quantity that was brought them. In a case of this nature, imposture might, and as we learn from history often did, take place. It is related by Valerius Maximus, that the wine poured into the cup of Xerxes was three times changed into blood; but such trifling feats as these could not at all disparage the miracle of Moses, the vast

extent of which raised it above the suspicion of a fraud, and stamped upon every heart, that was not steeled against conviction, the strongest impression of its divinity: for he turned their streams, rivers, ponds, and the water in all their receptacles, into blood; and the fish that was in the river (Nile) died, and the river stank. Pharaoh not yielding to this evidence, God proceeded to further punishment, and covered the whole land of Egypt with frogs. Before those frogs were removed, the magicians undertook to bring (into some place cleared for the purpose) a fresh supply: which they might easily do, when there was plenty every where at hand. Here, also, the narrowness of the work exposes it to the suspicion of being effected by human art, to which the miracle of Moses was not liable; the infinite number of frogs, which filled the whole kingdom of Egypt, being a proof of their immediate and miraculous production. Besides, the magicians were unable to procure their removal, which was accomplished by Moses, on the submissive application of Pharaoh, and at the very time that Pharaoh himself chose. The history of the last attempt of the magicians confirms the account here given of their former exploits. Moses turned all the dust of the land into lice: and, as this plague, like the two preceding, was inflicted at the word of Moses, and extended over the whole kingdom of Egypt, it must necessarily have been owing, not to human art, but to a divine power; nevertheless they were still prompted to carry on the imposture, and 'Try by their enchantments to bring forth LICE, but they could not:' and if we agree with Moses in ascribing to the magicians nothing more than the artifice and dexterity, which belonged to their profession, we shall find that their want of success in this last attempt was owing to the different nature and circumstances of their enterprise. In all the former instances, the magicians knew beforehand what they were to undertake, and had time for preparation. They were not sent for by Pharaoh till after Moses had turned his rod into a serpent; and till previous notice had been publicly given of the two first plagues: but the orders in relation to the third were no sooner issued than executed, without being previously imparted to Pharaoh. So that, in this last case, they had no time for contriving any expedient for imitating and impeaching the act of Moses: and had they been allowed time, how was it possible for them to make it appear that *they* produced those animals, by which they themselves and all their country were already covered and surrounded? or what artifice could escape detection in relation to insects, whose minuteness hinders them

from being perceived till they are brought so near, as to be subject to the closest inspection? Now, therefore, the magicians chose to say *This* (last work of Moses) *is the finger of God*.—*Farmer on Miracles*, p. 409, et seq. See, also, *Bryant and Rosenmüller* on the subject of these miracles.

15. *Lo, he goeth out unto the water.*—From this passage, and the circumstance of Pharaoh's daughter going to bathe in the river, chap. ii. 5. we may conclude, that it was a custom with the Egyptians to bathe frequently; perhaps every morning in the river Nile, for the purpose of religious purification, or from motives of health and pleasure. See chap. viii. 20.

17. *To blood.*—Or, 'so as to resemble blood.' Pococke, Maillet, Thevenot, and others inform us, that the water of the Nile turns red in the month of July, occasioned, as Maundrell says, by the prevalence of certain winds at that season, which blow red dust into the river. So that the miracle here consisted in producing the same effect, as Rosenmüller observes, at an unusual season of the year; namely, in February, and destroying the fish.

18. *The Egyptians shall lothe to drink of the water of the river.*—There are only a few wells in Egypt, but the waters are not drinkable, being unpleasant and unwholesome: so that the water of the Nile is universally made use of in this country, which is thought to be very wholesome, and, at the same time, extremely delicious.

'The water of Egypt,' says the Abbé Mascrier, 'is so delicious, that one would not wish the heat should be less, nor to be delivered from the sensation of thirst. The Turks find it so exquisitely charming, that they excite themselves to drink of it by eating salt.'

'When the Egyptians undertake the pilgrimage of Mecca, or go out of their country on any other account, they speak of nothing but the pleasure they shall find on their return, in drinking the Nile water. There is nothing to be compared to this satisfaction; it surpasses, in their esteem, that of seeing their relations again, and their families. Agreeably to this, all those who have tasted of this water allow, that they never met with the like in any other place. In truth, when one drinks of it the first time, it seems to be some water prepared by art. It has something in it inexpressibly agreeable and pleasing to the taste; and we ought to give it, perhaps, the same rank among waters, which Champagne has among wines. I must confess, however, it has, to my taste, too much sweetness. But its most valuable quality is, that it is infinitely salutary. Drink it in

what quantities you will, it never in the least incommodes you. This is so true, that it is no uncommon thing to see some persons drink three buckets of it in a day, without finding the least inconvenience.'

A person who never before heard of this delicacy of the water of the Nile, and of the large quantities which, on that account, are drunk of it, will, I am very sure, find an energy in those words of Moses to Pharaoh, (Exod. vii. 18.) 'The Egyptians shall lothe to drink of the water of the river,' which he never observed before. They will lothe to drink of that water, which they used to prefer to all the waters of the universe; lothe to drink of that, which they had been wont eagerly to long for; and will rather choose to drink of well-water, which is in their country so detestable.—*Harmer*, vol. iii. p. 564-5-6.

19. *Vessels of stone.*]—The water of the Nile is very thick and muddy, and it is purified either by a paste made of almonds, or by filtrating it through pots of white earth. The possession of one of these pots is considered a valuable acquisition. *Thevenot*, (part i. p. 245.)

May not the meaning of this passage be, that the water of the Nile should not only look red and nauseous, like blood in the river, but in their vessels too, when taken up in small quantities, and that no method whatever of purifying it should be effectual? So simple an invention as filtrating vessels may easily be supposed to be as ancient as the time of Moses; and to them, therefore, it seems natural to suppose that the threatening refers.—*Harmer*.

It has been observed by the learned Jacob Bryant, that the punishments inflicted on the Egyptians bore a striking analogy to their follies and their crimes. Thus, the Nile, whose waters they deemed sacred, was polluted; and many of the animals, which they worshipped, were destroyed: while some of the swarms of insects and reptiles, that were miraculously produced, were such as they particularly lothed. It may be remarked, also, that the elements of fire and water, which were both distinguished objects of their idolatrous worship, were, by the miraculous power of God, made the signal instruments of their punishment and destruction.

20. *He.*]—That is, Aaron.

22. *And the magicians did so with their enchantments.*]—The true test of their power would have been to have purified, by a word, those waters which the omnipotence of God had thus discolored and corrupted. See note on verse 11 of this chapter.

CHAP. VIII. VER. 9. *Glory over me.*]—‘Glory, or boast thyself of me, as of one, who, by God’s power, can do that for thee, which all thy magicians cannot.’—*Poole*.

Dr. Geddes translates these words by, ‘Deal honorably with me.’

10. *Be it.*]—Or, ‘It shall be.’

16. *Smite the dust of the land, that it may become lice.*]—Vinisauf, speaking of the marching of King Richard’s army from Cayphas to where the ancient Cæsarea stood, informs us, that each night certain worms distressed them, commonly called *tarrentes*, which crept upon the ground, and occasioned a very burning heat by most painful punctures. They hurt nobody in the day-time; but when night came on, they extremely pestered them, being armed with stings, conveying a poison which quickly occasioned a swelling, that was attended with the most acute pain.

What these *tarrentes* were I do not pretend distinctly to know; but as they are called worms, as they crawled on the ground, and occasioned extreme pain, I should apprehend it is probable that they were insects of this, or some kindred species, that Moses intends, rather than gnats bred in the water, or lice, which have, in common, no connection with the dust of the ground.

It is sufficiently evident, that for two thousand years back, the insect meant by Moses under this third plague was not determinately known. For the authors of the Septuagint supposed gnats were meant, translating the Hebrew word by the term *Σκυλῆες*, or the *Pulicæ* of Linnæus; whereas Josephus supposed, with the moderns, that lice were to be understood to be the instruments, which God made use of that time, unluckily describing them as produced by the bodies of the Egyptians, under the clothes with which they were covered, which indeed is a natural description of the usual circumstances that favor the propagation of lice; but it by no means agrees with the Mosaic account, which represents those insects, whatever they were, as appearing first on the earth, and from thence making their way to man and beast. The Syriac version calls them ‘creeping locusts.’—*Harmer*, vol. iii. p. 549. See *Bochart*, *Hieroz.* part ii. lib. iv. cap. 18. and *Rosenmüller*.

19. *And Pharaoh’s heart, &c.*]—The copulative, *and*, here might have been better rendered by the conjunction, *yet*.

21. *Swarms of flies.*]—The Septuagint renders this by *κυνόμυια*, ‘the dog-fly,’ or ‘zimb;’ because this insect is very tormenting to the dog, which the Egyptians hold in religious veneration. These flies, it seems, after lancing the skin with a sharp pro-

boscis, stick very fast, and suck the blood. The miracle seems to have consisted in the swarms of this particular species of fly, which were produced; and was more striking from the season of the year, which must have been about February, when no flies are accustomed to swarm. These and other insects were produced in abundance from the stagnant waters, and putrescent animal substances, which abounded on the subsidence of the Nile, in the months of August and September, but not much earlier. See *Bryant*.

26. *Shall we sacrifice the abomination, &c.*]—‘Shall we sacrifice to our God the Egyptian idols; those animals, which they account sacred, and the slaying of which they consider as a crime, or an abomination?’ So the Chaldee, Syriac, and Vulgate understand these words.

CHAP. IX. VER. 6. *All the cattle of Egypt died.*]—As this appears to be inconsistent with ver. 19, some commentators would translate these words thus: ‘All the cattle that died were of Egypt;’ that is, were the property of the Egyptians: but this cannot be done without taking an unwarrantable liberty both with the Hebrew and Greek text.

There is no necessity for altering the present reading; for by ‘all the cattle,’ is only meant a great number of every sort. Such is often the whole import of *all* in Hebrew, and, indeed, in the exaggerative language of every nation. See note on Gen. ii. 19. and *Dr. Wall’s Crit. Notes*, vol. i. p. 49.

8. *And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it towards the heaven in the sight of Pharaoh.*]—‘It is said, that when this evil was to be brought upon the Egyptians, Aaron and Moses were ordered to take ashes of the furnace, and Moses was to scatter them up towards heaven, that they might be wafted over the face of the country. This mandate was very determinate, and to the last degree significant. The ashes were to be taken from that fiery furnace, which in the Scriptures was used as a type of the Israelites’ slavery, and of all the cruelty which they experienced in Egypt. The process has still a further allusion to an idolatrous and cruel rite, which was common among the Egyptians, and to which it is opposed as a contrast. They had several cities styled ‘Typhonian,’ such as Heliopolis, Idithyia, Abarei, and Busiris; in these, at particular seasons, they sacrificed men. The objects thus destined were persons of bright hair and of a particular complexion, such as were seldom to be found amongst the Egyptians. Hence we may infer, that they were foreigners; and it is probable, that while the Israelites resided in Egypt, they were

chosen from their body. They were burnt alive upon a high altar, and thus sacrificed for the good of the people. At the close of the sacrifice, the priests gathered the ashes of these victims together, and scattered them upwards in the air; I presume with this view, that where any of this dust was wafted, a blessing might be entailed. The like was done by Moses with the ashes of the fiery furnace, but with a different intention; they were scattered abroad, that where any the smallest portion alighted, it might prove a plague and a curse to this ungrateful, cruel, and infatuated people. Thus, there was a designed contrast in these workings of Providence, and an apparent opposition to the superstition of the times.'—*Bryant on the Plagues of Egypt*, p. 103, 105.

16. *For this cause have I raised thee up.*]—The Septuagint reads, 'For this cause thou hast been preserved;' meaning from the preceding plagues, the pestilence, &c.

18. *I will cause it to rain, &c.*]—The nature of this miracle is enhanced, by the time of its happening being specifically predicted, and the consideration, that it seldom rains in Egypt, except near the sea, and scarcely ever hails. *Thevenot*, lib. ii. p. 789; and *Prosper Alp.* lib. i. De Med. Egypt, p. 24.

25. *Brake every tree.*]—That is, destroyed the leaves, the buds, the blossoms, and the fruit.

32. *The wheat and the rye were not smitten.*]—The Egyptians sowed all sorts of grain soon after the waters of the Nile had subsided; but flax and barley, being of quicker growth than either wheat or rye, would of course be forwarder, and therefore were smitten. Bochart understands, that the wheat and rye were not yet eared, but, being tender and flexible, yielded to the hail, and received less injury than the barley, which was in the ear, and the flax, which was 'bolled;' i. e. the stalk of the plant had swelled, and assumed a roundish form; or had formed the folliculi, which contain the seed.

The barley harvest in Egypt precedes the wheat harvest by a month. Dr. Shaw thinks that, instead of *rye*, we should translate *rice*; but Rosenmüller thinks that this grain was not cultivated at so early a period in Egypt. The same word (*Ezek.* iv. 9.) is rendered 'fitches,' i. e. vetches, or tares.

CHAP. X. VER. 4. *Coast.*]—Or, 'territories.'

5. *They shall cover the face of the earth.*]—The swarms of locusts, in the eastern countries, are almost incredible. Thevenot tells us, (*Par.* i. p. 12. *Itiner.*) 'that in that part of Scythia, which the Cossacks now inhabit, there are infinite numbers of them, especially in dry seasons, which the north-east winds bring over from Tartary like a vast cloud, sometimes fifteen,

or eighteen miles long, and about ten, or twelve miles broad, so that they quite darken the sky, and make the brightest day obscure; and that wherever they light, they devour all the corn in less than two hours' time, and frequently cause a famine in the country.' 'These insects,' he adds, 'live about six months; and, when they are dead, the stench of them so corrupts and infects the air, that it very often occasions dreadful pestilences.' They are so prolific, also, that naturalists assert the female locust has been known to lay eighty eggs at a time. So that one of these destroying armies of locusts might soon be raised, and being sent upon Egypt, might well be said to cover the face of the earth. See, also, *Russell's Nat. Hist. of Aleppo*, p. 62. edit. 1756. *Bryant*, on the Plagues of Egypt, p. 120—135; and notes on Psa. cix. 29; Joel ii. 7. 20.

7. *Destroyed.*]—Or, 'ruined.'

10. *Let the Lord be so with you as, &c.*]—Vatablus, Le Clerc, and others, consider this as an Hebraism, expressing an imprecation equivalent to, 'If I let you go with your little ones, then may the Lord still be with you! That Lord, by whose power you brought so many calamities on me and my kingdom.'

10. *For evil is before you.*]—You have some evil intention in your minds; either of revolting, or exciting rebellion, or of going away and never returning. But the words may mean, unless you choose to go on my terms, greater hardships and afflictions await you, than you have ever yet experienced.

17. *Death only.*]—Or, 'calamity.' See note on Prov. xv. 10.

19. *Cast them into the Red sea.*]—This sea is otherwise called the Arabian gulph, and lies south-east of Egypt. The Phœnicians called it the sea of Edom, from its neighbourhood to Idumea; and the Greeks, converting this proper name into an appellative, called it the Red sea: for Edom, in Hebrew, signifies *red*. It received this epithet, as some imagine, from a species of sea-weed, whose leaves are red, and said to tinge the waters; or, as others think, more probably, from the color of its surrounding coasts.

22. *There was a thick darkness in all the land of Egypt three days.*]—The Egyptians were distinguished for their learning, and seem to have excelled all other nations in the arts and sciences: but from an affectation of mystery and refinement, they prostituted and abused the knowledge which they had acquired. By veiling every thing under types and symbols, they at last lost sight of the most obvious and essential truths. At first, they regarded light and fire, and the great fountain of light, the sun, merely as significant emblems of the true God, from their purity and brightness, as well as from their ex-

tensive and beneficial effects. But such was the reverence and adoration, which they offered to these natural causes, that, in process of time, they forgot the power which formed them, and the wisdom which directed their operation. What then could be more reasonable and apposite, than for a people, who thus abused their faculties; who raised to themselves a god of day, their Osiris; and who, instead of that intellectual light, the wisdom of the Almighty, substituted a created and inanimate element, as the just object of religious worship, than to be suddenly deprived of the light of day, and to be doomed for a season to a judicial and preternatural darkness? The judgment bore a strict analogy to the crime; and as it was a just punishment of the people of Egypt, so it was a proper warning to others, not to give way to the like mystery and illusion. See *Bryant*, p. 148, 149.

29. *I will see thy face again no more.*]—That is, ‘I will not obtrude myself into thy presence any more, unless I am expressly sent for.’

CHAP. XI. VER. 4. *Out into the midst.*]—Or, ‘through the land of Egypt.’

5. *And all the first-born in the land of Egypt shall die.*]—No event could be more miraculous, or more awful, than the sudden death of all the first-born, in a whole nation, thus distinctly announced beforehand: accordingly, it produced its effect. The Israelites were now not only suffered to go, but even hurried away, without any conditions whatever.

7. *But against any of the children of Israel shall not a dog move his tongue.*]—When so many thousand people were on their march, with women and children, numerous herds of cattle, &c. not even a dog was to bark, to disturb the peace and quietness of their departure. The expression was proverbial, and is thus used *Judith xi. 19.* So, also, *Shakspeare*:

‘I am Sir Oracle, and when I speak,
‘Let no dog bark.’

10. *And the.*]—It should be, *yet the, &c.*

CHAP. XII. VER. 2. *This month shall be unto you the beginning of months.*]—Before this transaction, the Jews began their civil year with the month *Tisri*, about the autumnal equinox; but, to commemorate their happy deliverance from Egypt, their sacred, or ecclesiastical, year was ever after to commence with this month, which they called *Abib*, ‘an ear of corn,’ because the corn was then in ear. It answers nearly to our March. See the Calendar of the Jews, in *Prolegom. p. 71.*

3. *They shall take to them every man a lamb.*]—The word

(77) *Seh*, signifies a *kid*, as well as a *lamb*, (Numb. xv. 11. Deut. xiv. 4.) and it is evident, from the fifth verse of this chapter, that they might take either of them for this sacrifice. But commonly they made choice of a lamb, as the fitter of the two, being of a more mild and innocent nature. They who are of opinion, that the Egyptians now worshipped these creatures, imagine, also, that this was ordained to preserve the Israelites from idolatry, by commanding them to kill such animals as the Egyptians adored. So *R. Levi ben Gersom*; 'God intended by this to expel out of the minds of the Israelites the evil opinion of the Egyptians,' &c.—See *Bp. Patrick*.

4. *Too little for the lamb.*—That is, for a whole lamb.

5. *Your lamb shall be without blemish, a male of the first year.*—The Hebrew epithet means 'perfect,' to represent that moral purity, and unblemished sincerity, without which, no act of worship can be acceptable to God. It was to be a male, because the male was accounted more excellent than the female: and it was to be 'of the first year,' because, after that time, they ceased to be proper emblems of purity and innocence.

Thus God, says *Bp. Wilson*, ordered, that the very chief god of the Egyptians, (viz. the ram) should be treated with the utmost contempt, and eaten by his people.

6. *And ye shall keep it up until the fourteenth day of the same month.*—Then it was to be offered to God by all the people, as our Saviour was, on the very same day; which the Jews expected, as appears from a memorable passage quoted by *Andr. Masius* (in Josh. v. 10.) out of that Tract in the Talmud called *Rosch Haschanah*, where they say it was a famous and old opinion among the ancient Jews, that the day of the new year, which was the beginning of the Israelites' deliverance out of Egypt, should in future times be the beginning of the redemption by the Messiah. This was wonderfully fulfilled in our Lord and Saviour, who keeping the passover the day before the rulers of the Jews observed it, it so happened, that He, the true Lamb of God, was offered on that very day, which Moses here appointed for offering this typical sacrifice.—*Bp. Patrick*.

6. *In the evening.*—In the Hebrew, the words are, (as is noted in the margin of our Bibles) 'between the two evenings;' the first of which commenced when the sun began to decline from the meridian, and lasted till sun-set. Then began the second evening, which lasted till night. Between these two evenings the passover was offered. Now, our three o'clock in the afternoon being the same with the Jews' ninth hour, it is evident that our blessed Saviour offered up himself to God, for

our redemption, about the same time that the lamb was slain for their deliverance out of Egypt. Mark xv. 34, 37.

9. *The purtenance.*—That is, ‘the inwards;’ which were to be roasted at the same time, to imply haste, and probably to prevent any superstitious use of those parts, which was made by the heathens, who pretended to prognosticate events from the inspection of the heart, and from the state of the liver. See the next note.

10. *Ye shall let nothing of it remain until the morning.*—If the guests were not sufficient to eat up the whole lamb, what remained in the morning was then to be consumed in the fire. The verse, therefore, might be rendered, ‘Ye shall let nothing of it remain until the morning; but if any shall happen to remain, ye shall burn it with fire:’ an order, which seems to have been given, to prevent things sacred from being corrupted, or being esteemed as common: and, probably, in opposition to the practices of those idolaters, who used to preserve relics of the sacrifices for superstitious and abominable uses. See chap. xxix. 34.—*Dr. Dodd.*

11. *With your loins girded, &c.*—The outer garment worn by the orientalists was long, loose, and flowing. When they were going on a journey, therefore, or preparing to do any thing, it was necessary to fasten it round the waist; and this will explain the Scripture phrase, ‘Gird up thy loins.’ The meaning of the precept in this verse is, that they were to eat the passover, dressed and equipped for travelling, that they might be ready to set off, or to take their departure, at a moment’s notice.

11. *Shoes.*—Rather, ‘sandals.’

12. *Gods.*—Or, ‘The principal persons.’ Some understand, by this expression, the objects of idolatrous worship. It is in Hebrew the general term ‘Elohim.’ The Targum of Onkelos gives the latter interpretation.

15. *That soul shall be cut off.*—‘That person shall be excommunicated;’ or cut off from the privileges and blessings of God’s chosen people.

17. *I brought your armies out.*—He had not yet brought them out; therefore this is spoken prophetically with respect to what was about to happen. The Greek and Vulgate render it in the future, ‘I will bring.’ So, also, Tyndal. See *Wall’s Crit. Notes.*

17. *An ordinance for ever.*—The word *ever* often signifies long duration, as Deut. xv. 17; and here it imports no more than that they should keep this ordinance, not only now, but when they came into the land of Canaan.—*Bp. Patrick.*

23. *The destroyer.*]—An awful personification of the cause of this dreadful calamity. It is sometimes called ‘The angel of the Lord.’ See notes on Exod. iii. 2; and John v. 4.

24. *Thing.*]—Or, ‘rite.’

27. *The sacrifice of the Lord's passover.*]—All Christian churches agree, that the sacrifices of the Jewish law served, amongst other uses, for types of the death of Christ, particularly those sacrifices called vicarious, piacular, and expiatory; of which, some prefigured one part of that tremendous transaction, and some another. The victim burnt without the camp foretold his sufferings without the city. The blood sprinkled in the sanctum sanctorum by the high-priest, on the day of expiation, prefigured our entrance into heaven, whither Christ prepared the way for us by his blood. The sacrifice of the paschal lamb, which was both piacular and eucharistical, proclaimed the innocence of our Redeemer, and the universal benefit of his blood to mankind.

To set this matter in the clearest light. As to the simple rite of sacrifice, this was not peculiar to Judaism. It was in use from the beginning. Nature dictated this symbol to all her children; it being nothing more than a species of worship, in action, instead of words; so that sacrifice and religious worship were correlative and coeval ideas. The particular thing, which Moses indulged to his people, for the hardness of their hearts, was that multifarious ritual, of which, indeed, sacrifice makes a principal part. Amongst the various causes of the Mosaic ritual, the principal were these:

First, a necessity of complying with those inveterate prejudices, (least liable to idolatrous abuse) which a long abode in Egypt had induced. Amongst the chief was their attachment to sacrifice; a species of divine worship, which, at this time, made almost the whole of religion in the Egyptian world; these people, it has been observed, reckoning up six hundred and sixty-six sorts of sacrifice.

A second cause of the Mosaic ritual was, to debar the people from their too ready entrance to idolatry, by keeping them continually occupied in the performance of their sacred rites to the God of Israel; whose name, when lost in all other places, was, by their separation, to be preserved in the land of Judea, till the fulness of time should come.

A third was to prefigure, by these rites of sacrifice, the death of Christ upon the cross: for the Mosaic religion being the foundation of the Christian, and preparatory to it, it was fit and proper to connect these two parts of God's moral dispensation, in such a manner, that their mutual relation might, at a proper

time, become evident to all men. For, in two religions related to each other, as the means and the end, the foundation and superstructure, nothing can be more conformable to our ideas of divine wisdom, than in contriving some ties, which might establish the knowledge, and perpetuate the memory, of that close relation, without intimately explaining the particulars of it. Now, what can be conceived more effectual for this purpose, than to make the rites of the one religion typical, that is, declarative and expressive, of the general nature of the other? These various uses of sacrifice in the Mosaic ritual cannot but raise our admiration of the divine wisdom, which hath so contrived, that the very worship indulged to the Israelites, in compassion to their childish prejudices, should not only prevent the abuses, the natural effect of those prejudices, which led to idolatry; but, at the same time, should establish and proclaim, by means of their typical representations, a strong and lasting connection between the two religions: representations so apposite to this end and purpose, that all sects and parties in Christianity, how widely soever they differ amongst themselves in other matters, agree in this; that the sacrifices of the Law, beside the other uses in the Mosaic institution, are typical of the sacrifice and death of Christ.—*Bp. Warburton. Div. Leg. book ix. chap. 2.*

27. *And the people bowed the head, and worshipped.*—That is, the people assented by profoundly bowing themselves.

30. *Not a house.*—By the word ‘house,’ Houbigant here understands ‘a family;’ and it is sometimes used in that sense in Scripture, as it is in modern languages.

31. *As ye have said.*—That is, ‘on your own terms.’

32. *Bless me also.*—In other words, ‘only wish me well.’

34. *And the people took their dough before it was leavened.*—This passage might have been better rendered, ‘and the people took their flour before it was leavened:’ for the word in the original oftener signifies ‘flour’ than dough; and the former would here have been more agreeable to reason: because, if they had made their flour into dough, they could not have wanted time to leaven it.

34. *Kneading-troughs.*—According to our present notion of kneading-troughs, these must have been very cumbersome articles; but Dr. Shaw informs us, that the vessels which the Arabs make use of for kneading unleavened cakes, are only small wooden bowls, in which they also serve up their provisions when cooked.

34. *Their clothes.*—These outer garments, we may suppose

resembled the 'Hykes,' or loose wrappers, which the Moors and Arabs still wear.

35. *Jewels.*]—Rather 'utensils,' or 'ornaments.'

37. *Rameses to Succoth.*]—Rameses, appears to have been the principal city in the land of Goshen. The Israelites, we read, had been forced to assist in building it; and it was now the place, we may suppose, of their general rendezvous. It is called Raamses, chap. i. 11.

The land of Goshen, where the Israelites dwelt, was a part of Lower Egypt; and when it is recollected, that the land about the city of Mizr itself is entirely unfit for pasture, yet that the Israelites possessed numerous flocks; and that, in fact, their cattle were their riches, it will strengthen the conclusion, that only *a part* of Israel worked, and dwelt at Mizr, *at the same time*; for if the whole nation of them had been there, who could have taken care of their cattle left behind, of their women and children? &c. &c. This renders the delay at Succoth indispensable, in proportion to its distance from Goshen; and precludes every possibility of that *hurry*, which appears at first sight, as the history is usually read.

Assuming, on the strength of many apparent reasons, that the Israelites waited at Succoth till the whole of their people were assembled, let us inquire to what place we may best refer their first encampment. [See note on ch. xiii. 18.] We may conclude, that Moses would select such a station as might most conveniently answer the purpose. 1. It must be in a well-known spot, that might be found without difficulty, and where such assemblages were customary. 2. At a convenient distance from the royal residence, from which the Israelites had been so lately expelled. 3. On the road towards the wilderness, whither Israel proposed going. 4. In a convenient spot, for water and vegetables, food for cattle, &c. &c. Such a spot, we find, is used at this very day, and for this very purpose. Four leagues eastward from Cairo is *Birket-el-Hadgi*, or 'the Pilgrim's Pool,' a pretty considerable lake, which receives its water from the Nile. There is nothing to render this place remarkable, except at the time of the setting out of the caravan for Mecca, when the pilgrims encamp near it for a few days, as they do also on their return.—*Calmet's Dict.* vol. iii. No. xxxvii. Eng. edit.

37. *Children.*]—'Women and children.'—*Dr. Geddes.*

40. *In Egypt, was four hundred and thirty years.*]—The Samaritan and Septuagint read, 'In Egypt and in the land of Canaan.' In order to complete this number of years, we must

go back to the time, when Abram left his native country, and came to the land of Canaan.

51. *And it came to pass the self-same day, that the Lord.]—*
‘It was in the course of that day, in which the Lord.’—*Dr. Geddes.*

51. *By their armies.]—*See note on chap. xiii. 18.

CHAP. XIII. VER. 2. *Sanctify unto me all the first-born.]—*
That is, let them be considered as consecrated and devoted by their parents to me; not only as being the objects of their greatest affection; but, also, in remembrance of my mercy in sparing the first-born of the Israelites, when those of the Egyptians were destroyed. This dedication of the first-born to the sacred office of the priesthood was afterwards revoked, and the Levites were appointed to officiate in their stead. See Num. iii. 12.

9. *Between thine eyes.]—*See note on ver. 16.

13. *All the first-born of man among thy children shalt thou redeem.]—*Human sacrifices were not acceptable to God; for though he once commanded Abraham to offer his son, yet it was not actually done. It appears from Levit. xx. 1, 2, that it was a custom with the Gentiles to sacrifice their children to Moloch; for Moses orders him to be put to death, who gives any of his seed to Moloch. Notwithstanding this severe prohibition, the Israelites, among other enormities, were guilty of this cruel and unnatural species of sacrifice. (See Ps. cvi. 37, 38.) It is remarkable, that the inhabitants of Tanguth were accustomed to redeem their sons with a ram, which was the very animal substituted in the room of Isaac; and which they offered in the manner of the Hebrews. *Paul Ven. lib. i. c. 45.* The price of redemption for a first-born male was five shekels, which was given to the priests. See Num. iii. 41, 42, 43, 47.

15. *All that openeth the matrix.]—*‘Every firstling of the brute kind.’—*Dr. Geddes.*

16. *And it shall be for a token upon thine hand, and for frontlets between thine eyes.]—*In compliance with the literal interpretation of this precept, the Jews derive their ancient custom of wearing what is called their phylacteries, or strips of parchment, with portions of the law inscribed on them; which they wore bound round their wrists and their foreheads, or attached to the borders of their garments. What was thus ordered, originally, for the purpose only of preserving a lively remembrance of God’s mercy and protection, was afterwards converted to superstitious uses, and connected with ideas of spells,

preservatives, and charms. See Deut. vi. 8; and Calmet on the word 'Phylactery.'

17. *God led them not through the way of the land of the Philistines, although that was near.*—The distance from Egypt to Canaan, through the land of the Philistines, was a journey only of a few days. But the Israelites were no strangers to the fierce character of the Philistines; and, as the slavery which they had endured in Egypt must have broken their spirits, and rendered them unfit for war, God was pleased to lead them through the desert by a very different way. It should here be observed, that the Almighty does not make use of miracles, except when they become absolutely necessary. He could easily have placed the Israelites in 'the land he swore to their fathers,' immediately after their departure out of Egypt, and discomfited the whole host of the Philistines, had they opposed their passage: but he chose to govern his people according to the laws and maxims of human wisdom.—*Fawkes.*

18. *But God led the people about, through the way of the wilderness of the Red Sea.*—The History of the Revolt of Ali Bey informs us, that when his general and brother-in-law, Abudahap, engaged in designs against him, which ended in Ali's ruin and death, he did not march from the Holy Land to Egypt by the common road, but directed his course, with his army, by the desert, between the Red Sea and Egypt, and came by that route into Upper Egypt. Going from thence, he drove Ali from Egypt into the Holy Land, to his friend there, the Arab Sheekh Daher. This mode of proceeding reminds us of this passage in the book of Exodus, in which we are told, when Pharaoh had let the people go, that 'God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt; but God led the people about, through the way of the wilderness of the Red Sea.'

It seems very improbable, from Irwin's account of his passing through the Egyptian desert from Ghinnah, in Upper Egypt, to Cairo, that an army could be conducted through this wilderness without the greatest difficulties, or that any general should think of taking such a route; yet it seems Abudahap attempted it, and succeeded in his project. How many days were spent in the march, we are not told; but Irwin was fifteen days, or part of sixteen only, according to his relation, in passing from Ghinnah to Cairo.

As to the more common roads from Egypt to Judea, Thevenot travelled in eleven, or twelve days, from Cairo to Gaza, which was the way by the land of the Philistines, notwithstanding several stops by the way. Ali Bey, when he marched in a hurry from Cairo to Ptolemais, went from Cairo to Hanneunus, as the writer of his history tells us, in part of four days, which town, he informs us, is not twenty miles short of Gaza. And if we deduct two days and a half, that were trifled away by Thevenot, we shall find that he was about eight days travelling to the town where Ali Bey stopped, not twenty miles short of Gaza.

If we pursue a road farther distant from the sea-coast, and more into the desert, to Hebron, we shall find that Dr. Shaw reckons but seven stations, or eight days' journey, of the great Mohammedan caravan from Cairo to a place called Ally; from which place, Lady M. Wortley Montague tells us, it is but six days' journey to Jerusalem. According to this way of computation, it is but fourteen days' journey from Cairo to Jerusalem, in the way of the desert and Hebron, by Ally, or Sheekh Ali, which seems too not the nearest way to Hebron.

It would not, probably, be above a day or two more to go from Cairo round the south end of the Dead Sea, and so along its eastern side to Jordan; since Joseph, when he carried his father's corpse to be interred in Hebron, went this still more round-about way, doubtless on account of some conveniences with which we are not well acquainted. Gen. chap. l. ver. 7—13.

Moses then might have been supposed by the Israelites, when he proposed to them 'not to go by the way of the land of the Philistines, but more through the desert,' not to design a journey of the length of more than twenty days, for which a sufficient quantity of corn and water might be carried without very much difficulty; a journey which the patriarch Joseph had before taken with a very great company; the present terror of the Egyptians operating as powerfully, as the authority of Joseph did then. And accordingly, though they murmured for water before, they did not murmur for bread, till they came into the wilderness of Zin, on the 15th day of the second month after their departure from Egypt: which shews, that they had stocked themselves with a month's provision of corn for their journey, which now accordingly began to fail. But Moses had other views, and depended on a divine power to supply all their wants; and it seems, it was thought proper to try their faith in that power, and to illustrate the care of God over that nation, through all after-generations, by what

was designed to be done in the wilderness. Not to mention that infinite wisdom thought it requisite, that a moveable temple should be built in the desert, before their entering into the land of the Canaanites, promised to their forefathers; lest they should be seduced to worship in their temples, as they dwelt in their private houses, which was allowed them, Deut. vi. 10. 11. xix. 1. This took up something more than a year; for when they departed from Sinai towards the promised country, it was the twentieth day of the second month, in the second year of their coming out of Egypt, Num. x. 11, 12, 13, soon after which the spies were sent to search out the country to which they were to go.

The way of the desert then, though less direct, and which consequently would take up more time, was not thought at that time to be totally impracticable; and, indeed, had been proved not to be so by Joseph.—*Harmer*, vol. iv. p. 17—20.

18. *The children of Israel went up harnessed.*—This text, which has so much embarrassed commentators, is satisfactorily illustrated by the following extracts, which are supplied by the English editor of Calmet's Dictionary:

A CARAVAN, which is so often mentioned in the history and description of the East, and in all the tales and stories of those countries, is an assemblage of travellers, partly pilgrims, partly merchants, who collect together in order to consolidate a sufficient force to protect themselves, in travelling through the hideous wilds and burning deserts, over which they are constrained to pass, for commercial and other purposes; those wilds being infested with Arabs, who make a profession of pillage, and rob in most formidable bodies, some being almost as large as small armies. As the collection of such a number (that is, to form the caravan) requires time, and as the embodying of them is a serious concern, it is concerted with great care and preparation, and is never attempted without the permission of the prince in whose dominions it is formed, and of those also through whose dominions it is to pass, expressed in writing. The exact number of men and carriages, mules, horses, and other beasts of burthen, are specified in the licence; and the merchants to whom the caravan belongs, regulate and direct every thing appertaining to its government and police, during the journey, and appoint the various OFFICERS necessary for conducting it.

Each caravan has FOUR principal officers:

The FIRST, the CARAVAN BACHI, or head of the caravan;

The SECOND, the CAPTAIN of the MARCH;

The THIRD, the CAPTAIN of the STOP, or REST; and

The **FOURTH**, the **CAPTAIN** of the **DISTRIBUTION**.

The **FIRST** has the uncontrollable authority and command over all the others, and gives them his orders; the **SECOND** is absolute during the march; but his authority immediately ceases on the stopping, or encamping of the caravan, when the **THIRD** assumes his share of the authority, and exerts it during the time of its remaining at rest: and the **FOURTH** orders the disposition of every part of the caravan, in case of an attack, or battle. - This last officer has also, during the march, the inspection and direction of the distribution of provisions, which is conducted, under his management, by several inferior officers, who are obliged to give security to the master of the caravan; each of them having the care of a certain number of men, elephants, dromedaries, camels, &c. &c. which they undertake to conduct, and furnish with provisions, at their own risk, according to an agreement stipulated between them.

A **FIFTH** officer of the caravan is, the **PAY-MASTER**, or **TREASURER**, who has under him a great many clerks and interpreters, appointed to keep accurate journals of all the material incidents that may occur upon the journey; and it is by these journals, signed by the superior officers, that the owners of the caravan judge whether they have been well or ill served and conducted.

This account may tend to illustrate the history of the Exodus. In order to apply it to that event, we must premise, that the manners of the east, because resulting from the nature and the peculiarity of the countries, have ever been so permanent, that whatever custom has been universally adopted, as appears from the earliest relations which have reached us, is still conformed to, with scarcely any variation.

The officers of a caravan appear to be **FIVE**: this explains the nature and use of the word which signifies 'five,' *Exod. xiii. 18.* חֲמִשָּׁה, which has embarrassed commentators, ancient and modern. Our translation renders it 'harnessed,' but puts in the margin, 'by five in a rank.' Others have the same difference. The *LXX* *εὐζωνοί*, 'girded, equipt;' so the *Targum*: *Aquila* *ἐνατλισμένοι*, 'armed:' so *Symmachus*: *Vulgate* 'armati;' *Pagninus* 'accincti;' *Montanus* 'quintati;' and *Houbigant* 'festinanter.' But if we accept the idea of embodied under the **FIVE**; that is, the officers established by the ordinary laws and usages of encampments, of military service, and of caravans, as conducted by **FIVE** chiefs, then every place where the word occurs, agrees with this sense of the word, and the propriety and application of it are apparent.

Michaëlis, after *Pococke*, thinks, by a slight change of points,

the sense of the original may be 'that they marched in companies of fifties, over each of which there was appointed a prefect, or leader.' Each company, also, it is probable, took their respective wives and children with them. See *Rosenmüller*. What gives some probability to this interpretation is, that the Israelites, in after-times, used to divide their troops in this manner. Compare 2 Kings i. 9—14.

21. *A pillar of a cloud.*]—'It was but one pillar,' says Poole, 'having two different appearances and uses;' (Num. ix. 15, 16. Ps. cv. 39.) 'that of a cloud by day, to defend them from the heat, which in those parts was excessive, and of fire by night, to illuminate them. It was a cloud erected towards heaven, like a pillar, upwards; but downwards flat and broad, spread over the body of the people, and afterwards more eminently over the tabernacle.' It is called a pillar, says Fawkes, because it extended from the earth to the clouds, and assumed the appearance of a stately column.

It has been said, that the flame which ascends from the burning of incense, gums, and other aromatic substances, would appear like smoke by day, and fire by night; and that this may be called 'The cloud of the Lord,' ch. xl. 38. Compare the parallel texts. That smoke was used by day for a signal to armies, and fire by night for the same purpose, appears from *Quintus Curtius*, lib. v. cap. 2; *Vegetius*, lib. iii. cap. 5; and other authors. But since the Mosaic account represents the whole as a miraculous interposition of divine Providence, we certainly should receive it as such.

CHAP. XIV. VER. 2. *Pi-hahiroth.*]—The word *Hiroth* has usually been taken as a proper name; but Dr. Shaw very justly renders it 'the gullet.' *Pi-hahiroth*, therefore, means 'The mouth of the gullet.' The order of Moses will then be, 'Turn and encamp in front of the mouth of the gullet, between Migdol (that is, the fortress, or tower) and the sea.' This tower, it is probable, was placed at Bir Suez; that is, 'the well of water.' *Baal-zephon* means, 'the god, or idol of the north.'

4. *And I will be honoured upon.*]—'That I may triumph over.'—Dr. Geddes, &c.

5. *Turned against.*]—'Changed with regard to.'—*Id.*

7. *He took six hundred chosen chariots, &c.*]—If we allow only two horses to each of these chariots, the number must have been very considerable; and it is said, chap. ix. 6. that all their cattle was destroyed: but this is said only of the cattle that was in the field. The horses, which constituted the royal cavalry, were certainly kept in stables, and therefore

preserved. This exposition might serve, if the word *all* were to be interpreted in a strictly literal sense; but no such strictness was ever intended. See note on ch. ix. 6.

7. *All the chariots.*]—‘All the cavalry.’—*Dr. Geddes.*

7. *Every one of them.*]—Rather, ‘the whole.’

8. *And the children of Israel went out with an high hand.*]—‘Who were now manifestly going off.’—*Dr. Geddes.* ‘With a high hand,’ is rather a proverbial expression, signifying triumphantly, or bidding defiance to their pursuers.

9. *Encamping.*]—‘Encamped.’—*Dr. Geddes.*

13. *The salvation of the Lord, which he will shew to you to-day.*]—‘What the Lord will this day do to save you.’—*Id.*

15. *Wherefore criest thou unto me?*]—This passage contains an excellent moral lesson; namely, that it is not by inactive invocations of the Deity that we are to expect relief in our exigencies, but by joining with prayer to God our most active and prudent endeavours. To neglect to use the natural means which are in our power, and trust entirely to vows and prayers, is only to tempt Providence, and to increase the evil.—*Fawkes.*

19. *The angel of God.*]—Rather ‘an angel of God.’ There is no definite article; and, instead of ‘Jehovah,’ the general term ‘Elohim’ is used. It is said, ch. xiii. 21, ‘The Lord’ went before them, where the Hebrew is ‘Jehovah.’ See note on ch. iii. 2, and ch. xxxiii. 14, where the equivalent expression is used, ‘My presence shall go with thee.’

22. *And the children of Israel went into the midst of the sea upon the dry ground.*]—We come now to the passage of the sea itself, and shall do well accurately to analyse the narration. Moses said, ‘fear ye not, STAND STILL!’ Here seems to be an indication of intentional delay, as if the time and circumstances were not at this moment ready, or favorable. During this interval of waiting, ‘Moses cried unto the Lord,’ verse 15. In this conjuncture, a strong EAST wind blowing all night, divided the waters. Observe, that the position of this gulf being from south to north, an east wind was the most proper that could be desired for the purpose of dividing the gullet in the middle, and thus preserving a body of water, above and below that division; so that the waters defended the passage, like ‘a wall, on the right hand and on the left,’ while the Israelites went over on dry ground. ‘The Egyptians pursued to the midst of the sea; but in the morning watch’ the sands, &c. of the oozy sea-bottom took off the chariot-wheels of the Egyptians; and now the wind sinking, the waters returned and overwhelmed the Egyptians; whereas the Israelites had passed during the continuance of this strong east wind, which blew,

full in their faces. Such seems to be the circumstances of this famous passage: the result of the whole is, that Providence engaged natural means in accomplishing its purpose. The 'strong east wind' is expressly recorded in history: and again, in the thanksgiving song for its deliverance, 'thou didst blow with thy wind.' After reflecting on this, can it possibly be regarded as any diminution of the interference of the same Providence, to say, that the advantage was also taken of the tide in this place? What! shall a wind, as a natural agent, be employed, but the tide, an agent equally natural and applicable, and far more constant, as daily occurring in this very spot, and, in fact, not to be restrained without a miracle, shall *that* be prohibited? Ought we not rather to say, that *all* natural advantages were taken, and *by* these, and *over* these, Providence wrought? Moreover, does not the command, to 'stand still,' as much relate to the abatement of the waters by the tide's falling, as to the rising of the wind for their division? In fact, were not these two agents concomitant, and coincident? since what is not repugnant to the one, is not repugnant to the other.

This remark naturally leads to the inquiry—What are the heights of the tides usual now on this spot? and from observations made at Suez by Niebuhr, in 1763, it appears, that the depth of water, at high water, does not exceed seven or eight feet, and that the difference between high water and low water is from three feet to three feet six inches. But we ought, in considering this question, to make allowances for the changes which have occurred in those parts, during the lapse of so many ages. It is agreed by travellers, that the whole Arabian, or eastern shore of the Red Sea, has received an addition of land, by which the continent of Arabia is enlarged, as appears by the map, no less than fifty or sixty miles, which strip of shore is called the *Tehama*, or flat country, to distinguish it from the hilly country, which is the original Arabia.

Now, as the same natural causes affect, in the very same manner, this gulf, or gullet, of the Red Sea, we must endeavour to make such allowances for the different dimensions of the land and water, at the time of the Exodus, from what they are at this day, as shall seem reasonable. There is no necessity for precision in this matter: it is enough to say, that we must add considerably to the present length and breadth of the water. We must also add to its depth; because the same sands which, being brought into the sea by the wind, render the shore at first shallow, and afterwards unite that shore to the main land, must also render this gulf shallower; and this so

constantly proceeding, that perhaps a few more centuries may obliterate it as a water, and may render it solid land.

The breadth of the arm of the sea, at Suez, is, in its present state, about three thousand five hundred feet. Though it would much shorten the distance of their way, no caravan *now* crosses this arm, nor could the Israelites have crossed it without a miracle. The attempt must have been much more difficult to them, some thousand years ago, the gulf being then probably larger, deeper, and longer toward the north.—*Calmet*, vol. iii. No. xxxix. Eng. edit.

See, also, *Le Clerc* and *Rosenmüller*, the latter of whom has collected some curious observations from ancient and modern authors on the flux and reflux of the tide in the Red Sea.

24. *Through.*]—Or, 'from.'

25. *Took off.*]—The Samaritan, Septuagint, and Syriac, have it, 'so entangled.'

25. *Heavily.*]—'With difficulty.'—*Dr. Geddes*.

27. *The sea returned.*]—*Furerus*, quoted by *Rosenmüller*, gives a striking account of the rapidity, with which the tide flows in the Red Sea. He says, 'On the 27th of November, I and James Beier crossed a part of the Red Sea near the shore, over a shallow; but it was at the great risk of our lives; for the water increased so much faster than was expected, that before we could get out, it reached up to our arm-pits.'

27. *And the Egyptians fled against it.*]—'And it met the Egyptians in their flight.'—*Dr. Geddes*.

29. *The waters were a wall unto them on their right hand, and on their left.*]—*Diodorus Siculus* relates that the *Ichthyophagi*, who lived near the Red Sea, had a tradition handed down to them through a long line of ancestors, that the whole bay was once laid bare to the very bottom, the waters retiring to the opposite shore, and that they afterwards returned to their accustomed channel with a most tremendous revulsion. (*Bib. Hist. lib. iii. p. 174*). Even to this day, the inhabitants of the neighbourhood of *Corondel* preserve the remembrance of a mighty army having been once drowned in the bay, which *Ptolemy* calls *Clysmā*. (*Shaw's Travels, p. 349*.) The very country where the event is said to have happened, in some degree bears testimony to the accuracy of the Mosaic narrative. The scriptural *Etham* is still called *Etti*; the wilderness of *Shur*, the mountain of *Sinai*, and the country of *Paran*, are still known by the same names. (*Niebuhr's Travels, vol. i. p. 182, 191*.) *Marah*, *Elath*, and *Midian*, are still familiar to the ears of the Arabs. The grove of *Elim* yet remains, and its twelve fountains have neither increased nor diminished in

number since the days of Moses.—*Bryant* on the Plagues of Egypt, p. 404, 410.

If there be any passage in the book of Job, says Henry, which has reference to the miracles wrought for Israel's deliverance out of Egypt, it is that in chap. xxvi. 12. 'He divideth the sea with his power, and by his understanding he smiteth through *Rahab*;' that is, Egypt.

CHAP. XV. VER. 1. *Then sang Moses, &c.*—As singing is capable of expressing strongly every state in which the mind can be, with respect to any object, so there never was perhaps any one nation upon earth, civilised or barbarous, that did not make this a part of the honor paid by them to the god whom they adored; and we find, from this passage, that it was practised by the Jews, before their law was given, as well as after its promulgation.—*Abp. Secker*.

This was Saturday, April 17, then become their Sabbath, instead of Sunday, which till now they had observed from the creation.—*Bp. Wilson*.

1. *This song unto the Lord.*—This song is the oldest poetical composition now extant in the world; for the first poets we have any account of are Linus, Musæus, and Orpheus, who did not exist till more than three hundred years after.

The subject of this song is a thanksgiving to God for carrying the Israelites safe through the Red Sea, and drowning their enemies; an acknowledgment of his power and godhead, and then expressing their trust in his promise, to put them in possession of the land of Canaan. It was composed by Moses, though divinely inspired, and offered in the name of all the people.

'Through every part of this poem,' says Bp. Lowth, (*Prælect. xxvii.*) 'the most perfect plainness and simplicity is maintained; there is nothing artificial, nothing labored, either with respect to method, or invention. Every part of it breathes the spirit of nature and of passion. Joy, admiration, and love, united with piety and devotion, burst forth spontaneously in their native colors. A miracle of the most interesting nature to the Israelites is displayed. The sea divides, and the waters are raised into vast heaps on either side, while they pass through; but their enemies, in attempting to pursue, are overwhelmed by the reflux of the waves. These circumstances are also expressed in language suitable to the emotions which they produced, abrupt, fervid, concise, animated, with a frequent repetition of the same sentiment.'

Though we are rather at a loss for information respecting the usual manner and ceremony in which the Hebrews chanted

their poems, and though the subject of their sacred music in general is involved in doubt and obscurity, thus far at least is evident from many examples, that the sacred hymns were alternately sung by opposite choirs; and that the one choir usually performed the hymn itself, while the other sang a particular distich, which was regularly interposed at stated intervals, either in the nature of the proasm, or epode of the Greeks. In this manner we learn that Moses, with the Israelites, chanted the ode at the Red Sea; for ‘Miriam, the prophetess, took a timbrel in her hand, and all the women followed her with timbrels and with dances; and Miriam *answered* them;’ that is, she and the women sang the response to the chorus of men;

‘Sing to Jehovah, for he is greatly exalted;
The horse and his rider he hath cast into the sea.’

The same is observable in some of the Psalms, which are composed in this form. The musical performance was on some occasions differently conducted: for instance, one of the choirs sang a single verse to the other, while the other constantly added a verse in some respect correspondent to the former. Of this the following distich is an example:

‘Sing praises to Jehovah for he is good;
Because his mercy endureth for ever:’

which Ezra informs us was sung by the priests and Levites in alternate choirs, at the command of David; as indeed may be collected from the psalm itself, in which the latter verse, sung by the latter choir, forms a perpetual epode. Of the same nature is the song of the women concerning Saul and David; for, ‘the women who played *answered* one another;’ that is, they chanted in two choirs the alternate song, the one choir singing,

‘Saul hath smote his thousands,’

the other answering,

‘And David his ten thousands.’

In the very same manner, Isaiah describes the seraphim chanting the praise of Jehovah: they cried alternately,

‘Holy, holy, holy, Jehovah God of Hosts!
The whole earth is filled with his glory.’

From the Jewish, the custom of singing in alternate chorus was transmitted to the Christian church, and was continued in the latter. From the first ages, it was called ‘alternate, or

responsive,' when the whole choir, separated into two divisions, sang the psalm alternately by strophes; and when this was done by single verses, or lines; that is, when the same division of the choir always sang the latter part of the distich, they were said to sing the choral response.

Now, if these were the ancient and primitive modes of chanting their hymns, as appears highly probable, the proximate cause will be easily explained, why poems of this kind are disposed in equal stanzas, and, indeed, in equal distichs, for the most part; and why these distichs should in some measure consist of versicles, or parallelisms, corresponding to each other. And this mode of composition being admirably adapted to the musical modulation of that kind of poetry, which was most in use among them from the very beginning, and at the same time being perfectly agreeable to the genius and cadence of the language, easily extended itself to the other species of poetry, though not designed for the same purpose. In fact, we find it pervaded the whole of the poetry of the Hebrews; insomuch, that what was said of the Heathen muses may still more strictly be applied to those of the Hebrews,—'they love alternate song.' On this occasion, also, it may not be improper to remark, that the word ענה, which properly signifies 'to answer,' is used more generally to denote any song, or poem; whence we can only infer, either that the word has passed from particular to general use; or that, among the Hebrews, almost every poem possessed a sort of responsive form.

Such appears to have been the origin and progress of that poetical and artificial conformation of sentences, which we observe in the poetry of the Hebrews.—*Bp. Lowth's Lectures*, vol. ii. p. 53.

2. *And he is become my salvation.*—'For to me he hath been a saviour.'—*Dr. Geddes*.

8. *The blast of thy nostrils.*—This is one of the many beautiful and highly poetical expressions, with which the Holy Scriptures abound. The powerful wind, which divided the waters, and caused the sea to go back, considered as an instrument in the hand of God, is said to be only the breath of his nostrils. The language of the Psalmist is equally sublime. 'The waters saw thee, O God, the waters saw thee; they were afraid, the depths also were troubled.' Ps. lxxvii. 16.

8. *Congealed in the heart.*—Rather, 'condensed in the midst.'

9. *Lust.*—Or, 'desire.'

11. *Gods.*—'Mighty ones.'—*Dr. Geddes*.

17. *The mountain of thine inheritance.*]—This relates prophetically to Mount Sion, which stood within the walls of Jerusalem, and on which the holy temple was to be built. ‘He brought them to the border of his sanctuary,’ says David, ‘even to this mountain, which his right hand had purchased.’ Ps. lxxviii. 54.

20. *Miriam the prophetess.*]—She was called by that name, because she had a gift of composing hymns in praise of the Divine Majesty, to which sometimes prophesying is applied in Scripture, 1 Sam. x. 5, 6. The Greeks considered a prophet and a poet as the same thing; and the Latin word *vates* signifies both. But there are other places in Holy Scripture, which would incline me to think, that she also received revelations from God, for the direction of the people: particularly, Micah vi. 4, where she is mentioned as one that conducted Israel out of Egypt; and her own words, with Aaron’s, Numb. xii. 2. ‘Hath not the Lord spoken also by us?’ which the Lord heard and did not contradict, but rather allowed to be true: though they had not such an intimate communication with him as Moses had, ver. 8. Perhaps she instructed the women, as Moses and Aaron did the men.—*Bp. Patrick.*

20. *The sister of Aaron.*]—And consequently of Moses. By her being called the sister of Aaron, and not the wife of any person, one might conclude that she was not married. But Josephus says, Hur was her husband; and being called the sister of Aaron and not of Moses, it shews that Aaron was her eldest brother. This is she whom the ancients made a Cybele, with a timbrel in her hand, and a Diana at the head of sixty dancing daughters of the ocean, in reference to the shore of the Red Sea.—*Dr. Willoughby.*

20. *With timbrels and with dances.*]—Lady M. W. Montague, speaking of the eastern dances, says, ‘Their manner is certainly the same as that in which Diana is said to have danced on the banks of Eurotas. The great lady still leads the dance, and is followed by a troop of young girls, who imitate her steps, and, if she sings, make up the chorus. The tunes are extremely gay and lively, yet with something in them wonderfully soft. Their steps are varied according to the pleasure of her that leads the dance, but always in exact time, and infinitely more agreeable than any of our dances.’ (Letters, vol. ii. p. 45.) This gives us a different apprehension of the meaning of these words from what we should otherwise form: ‘Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels and with dances.’ She led the dance, and they imitated her

steps, which were not conducted by a set, well-known form, but extemporaneous. Probably, David did not dance alone before the Lord, when the ark was removed; but led the dance in the same authoritative kind of way. (2 Sam. vi. 14. Judges xi. 34. 1 Sam. xviii. 6.)—*Harmer*, vol. ii. p. 114.

The timbrel is supposed, with great reason, to have been the same instrument as the Turkish diff, which is somewhat like our tamborine. A figure of it may be seen in Russell's Nat. Hist. of Aleppo, plate xiv. See, also, *Parkhurst* on תִּמְבֵּל.

21. *And Miriam answered them.*]—The meaning seems to be, that, after every verse, sung by Moses and the men, Miriam and the women interposed, and repeated this verse, 'Sing ye to the Lord, for he hath triumphed gloriously,' &c. This way of singing alternately was used in after-times, as appears from Ezra iii. 11. and Ps. cxxxvi. and is represented as practised by the angels themselves, in their worship of the Divine Majesty, Isaiah vi. 3. 'And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.' Surely nothing can be so truly becoming a dependent state, as to pay thus our united homage and thanksgiving to the fountain of perfection, and to magnify the supreme governor of the universe.—See note on ver. 1.

23. *And when they came to Marah, they could not drink of the waters of Marah, for they were bitter.*]—Pococke says, there is a mountain known to this day by the name of Le Marah; and toward the sea is a salt well called Birhammer, which is probably the same here called Marah. All the well-water in that part of the country is said to be bitter, in consequence of the great quantity of nitre, with which the substratum abounds. Vid. *Petr. Bellonii*, Obs. Sing. lib. ii. c. 57. 59. ap. *Rosenmüller*.

The Arabs call a shrub, or tree, not unlike our hawthorn, either in form or flower, by the name of 'Elvah.' It was with this, they say, that Moses sweetened the waters of Marah. *Bruce*.

CHAP. XVI. VER. 3. *Bread.*]—The Hebrew word (לֶחֶם) means all kinds of food; it is equivalent to our general term, 'victuals.'

13. *Quails.*]—The only person, says Bp. Patrick, among the Jews, who ventures thus to translate the Hebrew word, שְׁלִי, is Josephus: all others either retain the Hebrew name, or make it something very different. The Talmudists comprehend four sorts of birds under this name (see Bochart, Hierozoic. lib. i. cap. xv.); but the account which Moses gives of the שְׁלִי, *Selu*, Num. xi. 31. agrees with none of

these, nor with any thing that we have any knowledge of, except a kind of locust. These, we know, were commonly used for food, and occasionally appeared in those countries in immense numbers. Some cannot reconcile this with the idea of 'flesh;' but flesh is a general term for animal food. Taking it for granted, that the word means 'quails,' other commentators remark, that this miracle happened about the middle of April, when the quails, which are birds of passage, cross the Arabian Gulf, or Red Sea, in vast numbers; and Diodorus Siculus gives a curious account of the manner in which they are caught. (Lib. i. p. 55. edit. Rhod.) The quail is a bird that cannot fly far; and they are said to be so fatigued after their passage, as to become an easy prey wherever they alight. Indeed, Prosper Alpinus informs us, (Rer. Egypt. lib. iv. cap. 1.) that the peasants run them down, and catch them with their hands. Josephus gives nearly the same account, Antiq. lib. iii. c. 5.

The expression of David, in our present version, Ps. lxxviii. 27, certainly favors the common interpretation. 'He rained flesh upon them as dust, and feathered fowls like as the sand of the sea.' But, unfortunately, the original has nothing to correspond with the epithet 'feathered,' and the marginal reading has *fowl of wing*. The Hebrew term, therefore, will apply to the locust, or any thing that flies; for Skinner and other etymologists derive 'fowl' from the Latin verb 'volare,' to fly. Montanus very properly renders it by *alatum volatile*; and the *πετεῖνα πτερωτά* of the Septuagint give no countenance to the usual translation, *quails*.

15. *It is manna.*]—The Hebrew should be translated, 'and they said every man to his brother, *What is it?* because they wist (or knew) not what it was.' The Vulgate reads it, 'And they said, *manhu*,' which is, being interpreted, '*what is it?*' The Septuagint drops the original words, and reads, 'they said one to another, *what is it?*' which supports the version we have recommended. The Chaldee, the Samaritan, the Syriac, and the Arabic, agree with the Septuagint. The Targum of Jonathan, and Josephus, likewise concur in rendering it the same.

Abarbanel, a learned Jew, and one of their best interpreters, enumerates the circumstances, which prove this manna to have been miraculously sent, and not an ordinary production of nature, as follows: The natural manna was never found in the desert where this fell. Where the common manna does fall, it is only in the spring time, in March and April; whereas this fell indifferently throughout all the months of the year. The ordinary manna does not melt in the sun, as this did, ver. 21. It does not stink and breed worms, as this did, when kept till

morning, ver. 20. It does not melt upon the tongue, as it is said this did. It cannot be ground, or beaten in a mortar, so as to make cakes of it, as this was. The common manna is medicinal, and used only for physic, not for food and nutriment, as this was. This fell in a double proportion on the sixth day, and not at all on the Sabbath; which shews it fell not naturally, but by miracle. It followed them in all their journeys, wherever they pitched their tents. It ceased and left off, at that very time of the year, when the other used to fall, viz. in March, when they were come to Gilgal. As this manna was a miraculous instance of God's provision for the children of Israel, all their forty years' travel through the wilderness, till they came into the land of Canaan; so it is a type of God's ordinary providence in supplying every man with a sufficiency of the things of this life. It was likewise an emblem of God's grace by Christ, and of the means of salvation offered by him; for so the apostle makes use of it, 1 Cor. x. 3, where he tells us, that 'They all did eat the same spiritual food;' and our Saviour himself affirms, more than once, that it was He that was this manna, or that bread which came down from Heaven. John vi. 32, 35, 50, 51.—*Dr. Adam Littleton.*

The manna which still falls in Arabia, is a kind of condensed honey, found during the summer on the leaves of trees, on herbs, on the rocks, and sometimes in the sand. By calling it 'angels' food,' the Psalmist only meant to express its delicacy and excellence.

For further information respecting the natural history of manna, and the particular kind here spoken of, see *Rosenmüller's* learned note; and *Calmet's* Dict. under the word, 'Manna.'

16. *An omer.*—This measure contained about three of our wine quarts.—See *Jewish Coins, Weights and Measures*, in *Prolegom.* p. 58.

18. *And when they did mete it with an omer, &c].*—The meaning is, that those who collected more than an omer made up the deficiency of those who collected less: so that, on measuring it out, each was found to have that portion and no more.

Josephus gives the meaning thus: 'An omer being as much as any one could eat in a day, he who from greediness gathered more, derived no advantage from it; for what was kept longer would stink; so that when they meted it with an omer, all that was over might be thrown away.' Vol. i. p. 97. edit. Hudsoni. He that gathered little, therefore, or but just an omer, was as well off, and as far from want, as those were who gathered more.

22. *Twice as much bread.*—That is, ‘a double meal.’ *Bread* is here used for *food*.

23. *To-morrow is the rest of the holy sabbath.*—It appears, both from the words themselves, and the time of speaking them, that they are an admonition concerning the revival of an intermitted observance, and not an institution of a new one: for why should a commandment be given in this manner separately then, which was, in a month after, to be promulgated with so much greater solemnity among the rest of the ten upon mount Sinai? But if, on the contrary, it was from the beginning, it might be very proper to remind the people of that, before they heard it joined to the rest by the mouth of God himself; and, indeed, the other nine being as old as creation, and obligatory on all men, it seems extremely probable from thence alone, that this, the fourth in number, was so too. However, the nature of the appointment of a sabbath is more expressly set forth here than in Genesis. Not only the sanctification of the day, in general, but ‘rest’ in particular, is enjoined, and the injunction is extended not only to servants, but to the very cattle.—*Abp. Secker*.

29. *Given you the sabbath.*—‘Appointed you a sabbath.’

32. *For your generations.*—Rather, ‘throughout your generations.’

34. *Before the Testimony.*—This means the same as ‘Before the Lord,’ in the last verse. It appears that this command was not given till after the building of the tabernacle; though it is mentioned proleptically here, because it relates to the same subject, which Moses is treating of in this chapter. It is generally called ‘the ark of the testimony;’ but here only ‘the testimony,’ by an ellipsis which is very common.

The ark is called ‘the testimony,’ says Bishop Patrick, partly because there God gave the Israelites a special token of his dwelling among them; and, partly, because the two tables of stone were in the ark, which are called ‘the testimony,’ chap. xl. 20, where it is said, ‘Moses put the testimony into the ark,’ and then immediately calls it ‘the ark of the testimony.’

CHAP. XVII. VER. 1. *Rephidim.*—After we had descended, with no small difficulty,’ says Dr. Shaw, ‘the western side of Mount Sinai, we came into the other plain, that is formed by it, which is Rephidim. Here we still saw that extraordinary relic of antiquity, the rock of Meribah, which continues to this day, without the least injury from time, or accident. It is a block of granite marble, about six yards square, lying tottering as it were, and loose in the middle of the valley, and seems to have formerly belonged to Mount Sinai, which hangs

in a variety of precipices all over this plain. The 'water which gushed out,' and 'the streams which overflowed,' (Psalm lxxviii. 20.) have hollowed, across one corner of this rock, a channel about two inches deep and twenty wide, appearing to be incrustated all over, like the inside of a tea-kettle, that had been long in use. Beside several massy productions, that are still preserved, we see all over this channel a great number of holes, some of them four or five inches deep, and one or two in diameter, the lively and demonstrative tokens of their having been formerly so many fountains. It likewise may be farther observed, that art, or chance, could by no means be concerned in the contrivance; for every circumstance points out to us a miracle: and, in the same manner with the rent in the rock of mount Calvary, at Jerusalem, never fails to produce a religious surprise in all who see it.—Travels, p. 352, 353.

2. *Tempt.*—'Provoke.'—*Dr. Geddes.*

6. *Thou shalt smite the rock, &c.*—Smiting rocks and producing water is recorded among the fabulous miracles of heathen mythology. Thus Callimachus, speaking of the goddess Rhea, says,

Πληξεν ορος σκηπτρῳ· το δε οί διχα πελυ διεσῆ,
Εκ δ' εχέεν μεγα χευμα.—Hymn. i. v. 31.

'She smote the mountain with her sceptre, which divided in two places, and poured forth a copious flood.'

7. *Tempted.*—'Provoked.' Or, according to Rosenmüller, 'Why do you doubt the will and power of God?'

8. *Then came Amalek.*—Though this battle with Amalek is recorded after the miracle at Horeb, yet it certainly happened before it; for it is here said, that 'they came and fought with Israel in Rephidim:' which circumstance is cleared up, by comparing this passage with Deut. xxv. 18. where we read, that 'Amalek met, or fell upon them by the way, and smote the hindmost of them, even all that were feeble, when they were faint and weary;' that is, when they were fainting with thirst in their march to Horeb. The Amalekites inhabited some part of Arabia Petræa, near Rephidim, where the Israelites had just been encamped, and lay between them and Canaan.—*Fawkes.*

11. *Held up his hand.*—Very probably in prayer to God for a blessing upon the arms of Israel. Our whole success in all our conflicts, spiritual and temporal, is from God.—*Bp. Wilson.*

12. *Moses' hands were heavy.*—That is, they felt heavy to himself. In other words, he was fatigued with holding up his hands. See ver. 9. 11.

CHAP. XVIII. VER. 1. *Jethro, the priest of Midian.*—The Hebrew word signifies both prince and priest. That he was the latter, appears from his offering sacrifice; and there is also great reason to think that he was the former. It was no uncommon thing, anciently, for these two offices to be united in the same person. Probably Jethro arrived in the camp of Israel, immediately after the battle with Amalek; though he did not give Moses the advice for the better administration of justice, till some considerable time after God had delivered the law from mount Sinai. See v. 19.

5. *With his sons and his wife.*—‘With the wife and sons of Moses.’

6. *He said, &c.*—That is, by a messenger sent before.

13. *To judge.*—That is, to administer justice to the people.

19. *Be thou for the people to God-ward, that thou mayest bring the causes unto God.*—Do thou interpret the will of God to the people, and bring the causes of the people before him. Jethro here desires Moses to confine himself to his proper office, as a prophet: for the prophets had a double province; to reveal the will of God to the people, and to represent their causes to God; and sometimes to ask counsel at his oracles.—*Fawkes.*

20. *Work.*—‘Deeds.’—*Dr. Geddes.*

21. *Rulers.*—This establishment of ‘rulers,’ descending from Moses, the sovereign legislator, through a scale of inferior officers, till we come to those who might somewhat resemble our present corporals, and have a certain control over ten only, appears to have been calculated for the journeying of the Israelites in the wilderness, and was probably abolished on their taking possession of the land of Canaan.

23. *And God commanded thee so.*—‘God so ordaining.’—*Dr. Geddes.*

CHAP. XIX. VER. 4. *And how I bare you on eagle’s wings.*—‘While I carried you off, as on the wings of an eagle.’

This is an allusion to the prevailing notion, that the eagle carried her young on her back, between her wings, and then dropt them, when they were old enough to fly themselves.—See Deut. xxxii. 11.

8. *Together.*—Or, ‘with one accord.’

10. *Sanctify them, &c.*—Separate them from all uncleanness. Let them fast and pray, and abstain from otherwise lawful pleasure, that they may have nothing to divert their thoughts on this solemn occasion; but be fit to appear before

Him, 'to whom all hearts are open, and from whom no secrets are hidden.'

10. *And let them wash their clothes.*—Here the children of Israel are prepared for the reception of the law of Moses by a solemn and religious washing. The heathens likewise made use of purification by water, when they initiated, or admitted any one into the mysteries of their deities: and, in our Saviour's days, it had been an ancient custom among the Jews, when any Gentile forsook idolatry, and believed the law of Moses, to receive him into their religion, among other ceremonies, by baptism. This rite being not only thus universally used, but naturally expressive of two things, which, on the commencement of christianity, chiefly wanted to be expressed, (viz. a promise on our part carefully to preserve ourselves pure from the defilements of sin, through the assistance of the Holy Spirit, and a promise, on God's part, graciously to consider us as pure from the guilt of it, through the merit of his Son,) our blessed Lord condescended to make this the form of entering into his religion also.—*Abp. Secker.*

11. *Will come down.*—That is, 'in thunder and lightning,' which the orientalists considered as a manifestation of the presence of God.—See ver. 18.

13. *Touch it.*—Rather, 'Touch him.'

13. *He shall surely be stoned.*—'To be stoned to death, was a most grievous and terrible punishment. When the offender came within four cubits of the place of execution, he was stript naked, leaving only a covering before. Then his hands being bound, he was led up to the fatal place, which was an eminence twice a man's height. The first executioners of the sentence were the witnesses, who generally pulled off their clothes for the purpose. One of them threw him down with great violence upon his loins. If he rolled upon his breast, he was turned upon his loins again, and if he died by the fall, there was an end; but if not, the other witnesses took a great stone and dashed it upon his breast, as he lay on his back; and then, if he was not dispatched, all the people that stood by threw stones at him till he died.'—*Lewis's Orig. Hebr. vol. i. p. 74.*

18. *The Lord descended upon it in fire, &c.*—Lightning is without doubt understood here; and, that the trees were set on fire by the lightning will hardly be contested. According to Egmont and Heyman, a tree, in some measure resembling the tamarisk, which produces a very oily fruit, and from which a celebrated oil is expressed, grows in great quantities on Mount Sinai. Whether they were trees of this kind that blazed with

such awful pomp, when the Law was given, or any other, may be left to the curious to inquire.—*Harmer*, vol. iv. p. 201.

CHAP. XX. VER. 1. *And God spake all these words.*]—Meaning the sacred decalogue, or the ten commandments which follow. Notwithstanding it is here expressly said, that God spake all these words, and the preface is introduced with this awful declaration, ‘I am the Lord thy God,’ &c. yet the inspired writers of the New Testament understand, that the law was not given immediately by God; but through the mediation of an angel, or angels, representing the divine majesty. See Acts vii. 38; Gal. iii. 19; Heb. ii. 2. See, also, note on chap. iii. 13.

2. *I am the Lord thy God.*]—The doctrine contained in the first commandment is, that there is only one God; that is, one Supreme and Almighty Being, endued with all perfections, by whom all things are made and governed, and upon whom their continuance depends; who, in time past, manifested himself to our first parents, and to the patriarchs; who gave the law by Moses, instructed the Jews by a succession of prophets, and then revealed himself to the world by his only-begotten Son, and who, in the New Testament, is called ‘The God and Father of our Lord Jesus Christ.’ This doctrine, that all things are under the government of one God, is the plain notion, which reason suggests to unprejudiced minds. But men, when they had corrupted both their hearts and their understandings, ran into a superstitious belief of a multitude of gods ruling in different districts. This was the result of vice, folly, slavery, and stupidity; for the simple and general laws, by which the world is governed, and the beneficial effects produced by those laws, have ever been sufficient to make it evident, that all is under the direction of one power, to which the universe is uniformly subject. The considerable improvements, which learned men in later ages have made in the knowledge of nature, have set the power and wisdom of God in a still clearer light, and confirmed it by irresistible arguments. But, in fact, this great truth has always been acknowledged in some measure; and, notwithstanding the prejudices of long-established superstition, the menaces of idolatry armed with power, and the great danger and difficulty of stemming the torrent, the wisest and the best men in the heathen nations have ever seen and maintained the doctrine of one God and Father of all; and even though they worshipped ‘Gods many and Lords many,’ yet they generally held one God in the true and eminent sense, one supreme and independent, and other deities inferior to him, as his children, his offspring, his agents, and his ministers in various parts of the world. So deeply was the unity of God

impressed on the minds of men, and so hard was it to be effaced by tyranny, vice, and ignorance.—*Dr. Jortin.*

3. *Thou shalt have no other gods before me.*]—That there is but one supreme God to whom all worship is due, is deducible from the light of reason ; a contemplation of the universe itself is abundantly sufficient to prove that there is but one infinite, eternal, omnipotent Being, who created and governs all things, because we see nothing there but unity of design and harmony of operation.—*Fawkes.*

4. *Or that is in the water under the earth.*]—We may perceive from the studied, express, and comprehensive prohibitions in this commandment, how carefully every species of idolatry was forbidden. Though it is scarcely to be believed that human beings would descend under the waters for objects of idolatrous worship ; yet there is a peculiar propriety in this part of the divine command, because, among many other things, the Egyptians, we know, worshipped the crocodile.

5. *I the Lord thy God am a jealous God.*]—This is language adapted to the passions and infirmities of human nature. The Almighty having adopted the Jewish nation as his peculiar people, having delivered and protected them by a miraculous exertion of his power, he might reasonably expect that they would devote themselves to him with such constancy, purity, and fidelity of affection, as ‘a chaste spouse bears to her husband.’ By an allowable metaphor, therefore, God may be said to be jealous, when his intelligent creatures prostitute and abuse those intellectual faculties, with which he endowed them, by giving up their minds to the follies and absurdity of idolatry.

5. *Visiting the iniquity of the fathers upon the children.*]—The word ‘visiting’ sometimes implies signal punishment. That this punishment was only to supply the want of ‘a future state,’ in the Mosaic dispensation, is evident from hence. Towards the conclusion of this extraordinary economy, when God, by the latter prophets, reveals his purpose of giving them a NEW dispensation, in which a future state of reward and punishment was to be ‘brought to light,’ it is then declared, in the most express manner, that he will abrogate the law of punishing children for their parents’ sins. This will appear from Jer. xxxi. 20—23, where the prophet speaks of this new dispensation ; and from Ezekiel, speaking of the same times, chap. xi. 19, 21 ; xviii. 2, 4. But as this law is accused of injustice, we shall endeavour to defend it from calumny. It is not to be looked upon as a part of universal religion ; but only as a part of a *civil* institute, given by Jehovah to *one* people, as their tutelary God and civil governor. Now, we know it to be the

practice of all states to punish the crimes of *lèse majesty*, or *treason*, in this manner. And to render it *just*, no more is required than that it was in the compact, on men's free entrance into society. When a *guilty* posterity suffered for the crimes of their parents, they were deprived of their natural rights; when an *innocent*, they only forfeited those which were conditional and civil. In the Jewish republic, this method of punishment was administered with more lenity, and with infinitely more rectitude than in any other; for although God allowed capital punishment to be inflicted for *lèse majesty*, on the person of the *offender*, yet concerning his *posterity*, or *family*, he reserved the inquisition to himself. This abundantly justified the equity of it; because no power less than omniscient could, in all cases, keep clear of injustice in such an inquisition. God supported the Israelites in Judea, by an extraordinary providence, the consequences of which were great temporal blessings, to which they had a natural claim on condition of obedience. Nothing, therefore, could be more equitable than, on the violation of that condition, to withdraw those extraordinary blessings from the children of a father thus offending. How then can this law be charged with injustice, since a posterity, when innocent, were affected only in their civil, conditional rights, and were always guilty, when deprived of those which were natural and unconditional?—*Bp. Warburton*.

This law is not to be understood as an arbitrary decree passed on innocent children, for the transgressions of their guilty parents; but rather as expressing a natural, or usual consequence, in the ordinary course of God's providence. And who has not witnessed the effects of vice and impiety, descending from the father to the son? When those set a bad example, who are bound to exhibit a good one, we often see poverty, instead of competence; idleness, instead of industry; wretched servitude, instead of honorable independence; profligacy and ignorance, instead of virtue and wisdom. These are usual consequences; but the rule is neither absolute nor irreversible; though the Jews, and some modern commentators, seem to understand it so. To correct this error, the holy prophet, Ezekiel, expresses himself with peculiar energy; and, indeed, a great part of the eighteenth chapter is the best commentary on the subject.—See *Dr. Hey's Lectures*, vol. ii. p. 184, and *Div. Leg.* vol. iii. p. 455.

Dr. Paley very judiciously observes, on the subject of this law, that its apparent harshness will in a great measure be removed by the following considerations: 1. The denunciation and sentence, relate to the sin of idolatry in particular, if not

to that only. 2. They relate to temporal, or more properly speaking, to family prosperity and adversity. 3. They relate to the Jewish economy, in that particular administration of a visible providence, under which the Jews lived: and 4. At no rate do they affect or were ever meant to affect the acceptance, or salvation of individuals in a future state. Vid. Serm. xiii. p. 215.

7. *Thou shalt not take the name of the Lord thy God in vain.*]—The words of this commandment are very comprehensive; for as ‘vanity’ signifies, in Scripture language, both what hath no being, and what is of no importance, and is therefore considered as if it had no being; so applying the name of God to ‘vanity,’ (which is the most natural translation of the words rendered *taking in vain*) signifies, of consequence, giving testimony upon oath either to what is not, or to what in comparison is nothing; that is, either to falshood, or to trifles. Undoubtedly, swearing to falshood is the chief thing forbidden here, and by some hath been thought the only one; but as the words of the prohibition plainly comprehend swearing to trifles also; and as the oldest translations and most learned of the Jewish writers have understood them to comprehend it; and especially as our Saviour hath established this latitude of the phrase by his own interpretation of it, (see Matt. v. 33 to 37) we are certainly to consider them as taking in both senses. We are, therefore, to look on this commandment, first, as forbidding false oaths: and afterwards, forbidding needless and common ones.—*Abp. Secker.* See, also, *Philo*, and *Plato de Leg.* lib. xi. p. 676, as quoted by Rosenmüller.

8. *Remember the sabbath day, to keep it holy.*]—There cannot be a stronger proof of the great importance of the precept in the text, than that it should form a distinct article of the sacred decalogue. The same awful voice, which said, ‘thou shalt not kill,’ and ‘thou shalt not steal,’ commanded us also to ‘keep holy the sabbath day.’ This divine institution was principally intended to withdraw our minds from the business and pleasures of the world, that we may devote ourselves more especially to the service of God. Formed for immortality, and journeying through this life of discipline, as the best preparation for it, it was wise and gracious of our great Creator to appoint some stated time, at which we should be called on more particularly, to meditate on the past, and look forward to the future. If the admirable powers of intellect are never to be properly exercised, they might as well have never been conferred; and, as we too often employ our faculties of thought, of memory, and imagination, about the interests and pleasures

of this world, it is right that we should be called on, by the highest of all possible authorities, to meditate on the concerns of eternity, and to fulfil those duties, which will promote our everlasting welfare.

The institution of the sabbath is the best means of insuring the regular observance of public worship, and the maintenance of Christ's visible church on earth. It is well known that when men are left to perform their public duty *when* and *how* they please, it is often not performed at all, and seldom with any regularity, or effect. The fourth commandment, therefore, summons us together on the Lord's day, in the most authoritative manner, and gives to our devotions all the attraction of sympathy and habit, and communicates to others all the influence of imitation and public example. It is almost unnecessary to remark, how admirably adapted the sabbath is for giving rest and refreshment to those who chiefly need it, our poor laboring brethren; for administering to them, in the only way that is generally practicable, the instruction, consolations, and support of Divine Revelation; for seasoning their minds with wholesome admonition and reproof; and for enabling them to encounter the temptations of the world, with much better effect, than otherwise could possibly be expected from them. Such, indeed, is the merciful ordinance of the Almighty in this respect, that the lowest orders of his intelligent creatures, and even the beasts of the field, were intended to profit by it. 'Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass,' says the God of mercies, 'may rest; and that the son of thy handmaid, and the stranger, may be refreshed.'

12. *Honor thy father and thy mother, &c.*—There are many significations affixed to the term *honor*; but its meaning is ascertained more especially, by the person to whom it relates. To honor God is one thing; to honor the king another; to honor our superiors a third; and to honor our equals, or inferiors, is a different thing from all the rest. And therefore the word must not be taken in the same sense, wherever we meet with it: but the party to whom it is to be paid, must determine its meaning and extent. Since it is the intent of this commandment therefore to secure the duty of children to parents, the several duties of them, in their several instances, are comprehended in the word *honor*. Thus, when we are commanded to 'honor our father and our mother,' we are commanded to love them; to respect them; to obey them; and to succor and support them all we can. But it must be remembered, that all commands of God must be obeyed before those of parents;

if ever they interfere, our duty to God is most undoubtedly to be preferred. For, if parents should be so wickedly inclined as to command their children to lie, to steal, to do violence and injustice; the children must refuse, but with respect. They are not at liberty to obey; they have an antecedent obligation; they are tied by God to truth, to honesty, and justice. But though children are at liberty to disobey unjust commands, yet they are not always at liberty to do, or undertake, even things that are truly good and religious, without the consent, or against the commands of their parents: that is, where the thing to be done or undertaken, is not as certainly commanded by God, as it is commanded to obey our parents, we are there rather to obey our parents, commanding us not to do such things, than to do it, though it be truly good in itself: and such obedience to parents would not be obeying man rather than God, because such thing is not expressly commanded them by God. It is also certain, that the laws of our country are to take place before the private commands of our parents. We are not bound to obey our parents, when they command any thing contrary to the laws of the land, no more than when they command things contrary to the laws of God. But even in these cases we are to disobey our parents with great modesty and tenderness; not with upbraidings and reproaches, with high and scornful refusals, but by declining and avoiding such commands with all the gentle arts and methods of submission possible—Let it be observed here, that the Scriptures make no difference between the obedience, fear, or honor, due to parents; the mother is still included, still expressed with the father. As to the promise and encouragement annexed to this command, it is certain that the land here mentioned was Canaan, and therefore that this promise was particularly made to the children of Israel; and it is also certain, that this promise of long life was also made to them upon fulfilling the rest of God's commands, as well as this. The encouragements, therefore, that children have from this commandment and its promise, are, that if long life be most convenient for them, all their cases and circumstances considered, they may expect it; but if it will not prove a blessing, (as truly of itself it never will), then God is not unfaithful in this promise, if he takes to himself betimes the best and most obedient children: for he only promised what would prove a blessing, when he promised long life; and the righteous are sometimes taken away from the evil to come.—*Bp. Fleetwood.*

13. *Thou shalt not kill.*—In this, and the four succeeding precepts, are contained our duties towards our neighbour, or

men in general, with regard to life, property, and reputation. The words are better rendered in an old translation used in the communion service of our church, 'Thou shalt do no murder;' for the life of a man may be taken away without committing murder, or being guilty of breaking this commandment; as when a man kills his neighbour unawares; his assailant in his own defence; his enemies in a just and necessary war. The lives of malefactors may also be taken away, for the preservation and security of the public. Now, from all these cases 'murder' is distinguished; and is indeed a crime so detestable, that human nature is shocked at the bare mention of it. It was therefore an action worthy of the divine nature to appoint, by a positive law, that murderers should be punished with death. 'Whoso sheddeth man's blood, by man shall his blood be shed.' Gen. ix. 6.—*Fawkes*. See, also, Abp. Wake.

15. *Thou shalt not steal.*]—This command takes a much wider scope than is, perhaps, generally apprehended; and may be applied to a variety of cases, in the mutual commerce of mankind, which either pass by softer names, where there is allowed to be some degree of injustice; or are thought of too little moment to interrupt the sordid worldling in his pursuit of gain, when custom, and the number of transgressors, so divide and spread the dishonor and infamy of the practice, that it does not fix itself on any individual as his peculiar reproach. The guilt indeed of each particular offender, is in itself the same as if it stood quite single, and had no associates, or partners in his iniquity; and his real infamy is also the same: but he feels neither of these, if he is not marked out as a conspicuous and distinguished character of injustice. The grosser cases of theft are either clandestine stealing, where no alarm is given, or robbery committed by violence, to the terror, or personal hurt of the party injured. Such criminals have renounced their humanity, and all the rights and privileges that naturally belong to it. They have broken the tie by which they stood related, both in point of common affection and interest, to the rest of mankind. They are engaged in an independent faction, or pernicious confederacy, against universal right and public order, and having marked themselves out as foes to the whole species, they are therefore most justly considered outcasts from human society. But, beside these, there are certain less infamous thefts, which can never be allowed a place in the intercourse and business of the world, without giving up one part of the human species as a prey to the other, and are therefore justly supposed to be forbidden by this commandment. They

are reducible to the heads of fraud, extortion, oppression, and corruption, or the perverting of justice.—*Dr. Foster.*

16. *Thou shalt not bear false witness against thy neighbour.*]—This, together with the three preceding precepts of the decalogue, complete one part of the scheme of moral duty; as there is contained in them (either more expressly, or by an easy and natural deduction) a prohibition of all the grosser instances of injustice, by which mankind are capable of annoying and hurting each other. As the four great branches of human property are most plainly and distinctly comprehended in them, so are they placed in as exact an order as can well be devised; and may serve, so far as they extend, for a rule by which to frame a regular treatise of morality. The sixth commandment was intended to secure the life of our neighbour, (and, in a fair method and train of consequential reasoning, his person too) from all unjust and cruel violence: the seventh guards the honor of his house: the eighth all the other external branches of his property: and the next, which is now to be considered, his good name and character, not only against unrighteous accusations, but against the infamy and innumerable mischiefs that may derive themselves from this source of evil. We are, in the first place, guilty to a very notorious and inexcusable degree, of bearing false witness, when we say things to the disparagement and prejudice of others, which we know to be untruths: this is, most properly, styled calumny. Next to this, is the raising or spreading of scandalous and injurious reports of any, without sufficient evidence, or upon slight and improbable grounds: such as the bad word of an enemy, or of prejudiced and interested persons, who are under a visible bias to misrepresent their character. Such again are loose, imperfect accounts, picked up by busy, officious tale-bearers, who are so eager to get and propagate a new story, that they are easily deceived, and must of necessity lose many material circumstances, and therefore ought never to be credited. Another thing, which may justly be reckoned a branch of the vice here prohibited, is detraction: for we are most evidently guilty of bearing a corrupt and false testimony against our neighbour, when we derogate from his general worth, or endeavour to lessen the particular merit of his good actions. And, lastly, we must undeniably involve ourselves in the same guilt, when we aggravate another's faults.—*Dr. Foster.*

17. *Thou shalt not covet, &c.*]—This precept is calculated to check the sinful emotions of envy and avarice; and, by striking at the root of evil, is wisely intended to prevent it from breaking forth in sinful actions.

It can scarcely escape the attention of the serious reader, that there is no mention made either in the promulgation of the sacred decalogue, or in any other part of the Mosaic dispensation, of the rewards and punishments of another world, to deter the Israelites from vice and sin, or to encourage them in virtue and religion. This divine sanction was reserved for the better and more gracious dispensation of Jesus Christ, who 'brought life and immortality to light through the gospel.' 2 Tim. i. 10.

The learned Bishop Warburton has proved very satisfactorily, in his *Divine Legation of Moses*, that a future state of rewards and punishments formed no part of the Jewish dispensation. Many pious and learned divines, however, have endeavoured to shew, from various texts and incidents in Scripture, that Abraham and the patriarchs must have indulged some hope and belief of immortality. All, or nearly all, that can be said on this subject, has been collected by the learned Dr. Jortin; and may be seen in his seventh volume of *Sermons*, p. 273 et seq.

But expositors of the Bible, in their zeal to shew its excellence, should remember that, in proportion as they exalt the revelation of Moses, they render the Christian dispensation less necessary. In vindicating a favorite tenet, it is probable that Bp. Warburton might have gone too far, particularly in interpreting some passages of the Psalms, and some texts of other inspired writers, who lived some centuries after the time of Moses; but the sentiments of Bp. Bull on this subject, which are chiefly derived from St. Augustin, seem just, and may be embraced by the biblical student as sound and orthodox. 'To the question whether there is any promise of eternal life, in the Old Testament,' says the bishop, 'Augustin, in my opinion, makes the best reply, by distinguishing what is meant by the Old Testament: for, he says, we must either understand by it the Covenant that was entered into on Mount Sinai, or else all that is contained in the writings of Moses, the hagiography, and the prophets. If the Old Testament be taken in the latter sense, it might be granted, perhaps, that there are in it some indications of a future state; particularly in the book of Psalms, and in the prophecies of Daniel and Ezekiel. Though, even in these books, you can scarcely, or rather you cannot, find any clear and express promise of eternal life. Whatever expressions there are on this subject, they do not relate to the Law; but are to be considered as preludes to the grace of the Gospel, or anticipations of it. For the promises of the Law relate to this world, and to this world only. If any one thinks differently, it is his business to produce a text, where the pro-

mise of eternal life appears; which is certainly impossible?—Harmon. Apostol. cap. x. § 8.

18. *And all the people saw, &c.*]—An Hebraism, for they perceived, or heard, the thunder and the noise of the trumpet, and saw the lightnings, and the mountain smoking.—*Dr. Wilmoughby.*

24. *In all places where I record my name.*]—Or cause my name to be recorded by you. That is, not in every place which you may choose; but in all such places as I shall appoint for the remembrance, or celebration of my name, whether it be in the wilderness, in the tabernacle, or in the temple.

CHAP. XXI. VER. 6. *Bore his ear through with an awl.*]—This ceremony was intended as a permanent mark of servitude, and calculated to impress the servant with the duty of listening to his master's orders with attention, and executing them with diligence. We learn from Juvenal and Petronius Arbiter, that this custom prevailed for a long time in Syria and Arabia; and it is said to exist still in the East Indies.—See *Rosenmüller.*

6. *Shall serve him for ever.*]—That is, till the year of jubilee, which happened at the end of every fifty years. Or, till his master's death, which set him free as a matter of course. See Levit. xxv. 40.

7. *She shall not go out.*]—That is, she shall not receive her liberty, or manumission, in the seventh year. See ver. 2, 3.

8. *Who hath betrothed her.*]—Others prefer the reading of the keri, 'who hath not betrothed her,' which is followed by the Vulgate, Onkelos, and the Arabic version.

13. *I will appoint thee a place whither he shall flee.*]—See note on Numb. xxxv. 11.

14. *Come presumptuously upon his neighbour, to slay him with guile.*]—'If a man premeditatedly and deceitfully murdereth his neighbour.'—*Dr. Geddes.*

15, 17. These verses are connected in sense, and by the nature of the subject. They should therefore immediately follow each other, as they do in the Septuagint, without the intervention of ver. 16.

16. *And selleth him.*]—'And secreteth him, that he may sell him.'—*Dr. Geddes.*

20, 22. By the expression, 'he shall be punished,' when no specific mode is mentioned, we are to understand, in general, a pecuniary fine, proportioned to the circumstances of the transgressor.

21. *He is his money.*]—His death was a loss to his master, who, therefore, might well be judged not to have any intention

of killing him; and was sufficiently punished by losing the benefit of his service.—*Bp. Patrick.*

The Jewish rabbis say, that these laws relate to slaves purchased of other nations, and not to Hebrew servants, who were entitled to the privileges of redemption and manumission.

24. *Eye for eye, &c.*—These expressions are not to be taken literally. The great Legislator means only, that, in all cases, the punishment of the law was to be, as nearly as possible, commensurate with the offence.

33. *A pit.*—Such a cistern, or pit, as was used for a reservoir to contain water, is here meant.

CHAP. XXII. VER. 6. *If fire break out, &c.*—That is, if it spread farther than was intended. Such fire is here meant as was occasionally kindled to clear the ground for cultivation.

7. *Stuff.*—That is, ‘furniture.’

16. *Surely endow her to be.*—‘Pay her dowry, and make her,’ &c.—*Dr. Geddes.*

18. *Thou shalt not suffer a witch to live.*—The principal design of the institution of the Hebrew government was to put a stop to idolatry, and the great mischiefs, which were the common and natural effects of it. All manner of witchcraft, sorceries, divinations, or pretences to either of them, were an open profession and practice of idolatry: for they pretended to a knowledge and a power of doing things above human, by virtue of supernatural powers received from the idols, with whom they were supposed to have an immediate and intimate commerce. Now, the very profession of having received such supernatural powers from idols was an overt act of idolatry; that is, of high treason in the Hebrew government: and, whether such declaration was really true or false in itself, still the treason was the same; for it openly denied Jehovah to be the one true God, as it asserted the power of idols. It was compassing to depose Jehovah, as king of Israel, by asserting the authority of other Gods before him; which justifies the wisdom of this law against a practice of idolatry, which was so very apt to corrupt weak minds, eagerly fond of knowing things to come: and of such the greater part of every nation in the world is composed. See *Lowman’s Civil Government of the Hebrews.*

The original word (מְשִׁפָּה), which we translate ‘witch,’ comes from a verb (שָׁפַה), which means, to juggle and deceive, by pretending to reveal future events. See notes on Deut. xviii. 11; and on 1 Sam. xxviii. 7, 8.

25. *Usury.*—That is, ‘interest.’

27. *For that is his covering only, it is his raiment for his*

skin.]—‘It may be the only covering that he hath; the mantle *that covereth* his nakedness, and keeps him warm during the night.’ The hyke, or external garment, is here particularly meant.—*Dr. Geddes.*

27. *Wherein shall he sleep?*]—From this passage, we may form an idea of the coldness of the nights, and the chilling nature of the dews; as well as of the heat of the day, which rendered clothing cumbersome and unnecessary. See note on Gen. xxxi. 40.

28. *Thou shalt not revile the gods.*]—What is here translated ‘gods,’ is the general term, ‘Elohim,’ which should have been rendered by the word ‘princes, judges,’ or ‘magistrates.’

30. *Thine oxen.*]—*Dr. Geddes* supplies ‘*the firstling of thine oxen.*’

CHAP. XXIII. VER. 1. *Put not thine hand.*]—‘Nor join hands.’—*Dr. Geddes.*

2. *To decline.*]—That is, to depart from the strict line, or straight path, of rectitude.

3. *Neither shalt thou countenance a poor man in his cause.*]—That is, so as to procure a wrong judgment in his favor. The word which is here translated ‘countenance,’ signifies also ‘to embellish and adorn.’ Taken in this sense, the text means, ‘Thou shalt not gloss over, with plausible words, a poor man’s cause, so as to make it appear better than it is.’

6. *Thy poor in his cause.*]—Supply the word *brother*, after poor, and the sense will be sufficiently clear.

6. *Wrest the judgment of thy poor in his cause.*]—‘Pervert justice, in a poor man’s cause.’—*Dr. Geddes.*

The meaning is, that poverty should not be considered as any ground, or motive, for partiality and injustice.

8. *Words of the righteous.*]—‘Decisions of the just.’

9. *Heart.*]—The feelings and condition.

11. *That the poor of thy people may eat.*]—This regulation served many excellent purposes. It put them in mind, that the earth brought not forth of itself, but by the fructifying influences of the divine power; and consequently served to beget in them trust in God and his providence. Therefore God promised to command his blessing upon them in the sixth year, and to make the earth bring forth triple increase, Lev. ch. xxv. 20, 21. It was a curb to avarice, and habituated them to the exercise of humanity to their slaves and beasts, and of mercy and liberality to the poor.—*Dr. Willoughby.*

14. *Three times thou shalt keep a feast, &c.*]—These feasts were, 1. Of unleavened bread, or the passover, in remembrance of their coming out of Egypt, at that time of the year, when the barley was ripe in those countries. 2. Of harvest, or

Pentecost, when they commemorated their entrance into the land of promise; and 3. Of in-gathering. This is what was afterwards called 'The feast of tabernacles;' when the Hebrews lived in tabernacles seven days, in grateful remembrance of that divine protection, with which God led and supported them while travelling in the desert, and living forty years in tents. This feast began on the 15th of the seventh month. This in-gathering is to be understood, not only of corn, but of grapes, olives, and all sorts of fruits of the earth. See Deut. xvi. 13; and Calendar of the Jews, Proleg. p. 66.

19. *Thou shalt not seethe a kid in his mother's milk.*—Cudworth (on the Lord's Supper, p. 14.) gives a very curious relation of the superstition, on account of which, he conceives, the seething of a kid in its dam's milk was prohibited. 'It was a custom with the ancient heathens, when they had gathered in all their fruits, to take a kid, and boil it in the dam's milk; and then, in a magical way, to go about and sprinkle all their trees, and fields, and gardens, and orchards with it, thinking by these means, that they should make them fruitful, and bring forth more abundantly the following year. Wherefore God forbade his people, the Jews, at the time of their in-gathering, to use any such superstitious, or idolatrous rite.'

Dr. Geddes thinks that the words might be rendered thus: 'Ye shall not cook a kid while it is on its mother's milk,' i. e. during the period necessary for its own nutrition, and the ease of the dam: for it is well known, that the females of all creatures, after parturition, are oppressed with their milk. See also *Calmet*.

23. *For mine Angel shall go before thee.*—Some commentators imagine, with Tertullian, that by this angel (mentioned also v. 20.) Joshua only is meant. Many Christian commentators are of opinion, that it was Jesus, the Messiah; or that the column of smoke and of fire, which led them through the wilderness, is here referred to; but it will appear, perhaps, from chap. xxxiii. 14, that what is here called God's Angel, is there called his presence: 'My presence shall go,' &c. The Hebrews were too gross and ignorant a people, at that time, to have any adequate idea of the nature, omnipresence, and divine providence of God; and therefore he condescended to address them, through his prophet Moses, in a language adapted to their capacities. See *Rosenmüller* in loco; and notes Exod. iii. 2; John v. 4.

28. *I will send hornets before thee, which shall drive out the Hivite, &c.*—As we do not read any where, in the sequel of this history, that hornets, or wasps, or any other noxious

insects, were sent among the Canaanites to assist, as instruments, in expelling them from the country, it is reasonable to suppose, that they are used in this passage, and others referred to in the parallel texts, as symbols of some divine judgment, or national calamity, inflicted on them by God.

Under the image of hornets, says Rosenmüller, various kinds of evils seem to be understood, which might be very aptly expressed by these insects, since their sting causes exquisite pain; and, from their great numbers, they are capable of harassing and distressing man exceedingly.

The learned Bochart, however, and others, contend, that the words ought to be taken in their proper, literal sense; and though it is not said afterwards, that hornets were really sent, he thinks that this is no objection, because many things may have happened, which are not recorded.

Dr. Geddes objects to the translation, and derives the word from *עצ*, by which he understands ‘consternation, terror,’ or ‘dejection of mind.’ This interpretation is countenanced by Saadias, the author of the Arabic version.

31. *The sea of the Philistines.*]—That is, The Mediterranean. The desert means the Desert of Arabia, called ch. xv. 22. ‘The wilderness of Shur.’

31. *Unto the river.*]—That is, the Euphrates, called ‘the river,’ as the Nile sometimes is, by way of eminence.

CHAP. XXIV. VER. 3. *Judgments.*]—That is, ‘decrees.’

4. *Builded twelve pillars.*]—‘Erected twelve stones.’—Dr. Geddes.

10. *They saw the God of Israel.*]—‘To see God,’ in the Oriental phraseology, is to see any symbol, or phenomenon, which indicates his presence, providence, or protection. The Septuagint, therefore, paraphrases thus: ‘And they saw the place, where the God of Israel stood.’ The meaning of the whole passage, when stript of its poetical imagery, appears to be this: a select number of persons are called up by Moses to see, with their own eyes, a sensible mark of the divine presence. They are permitted to ascend the mountain high enough to be above the clouds, which surrounded its sides, and to discover a purer and brighter sky than could be seen from the plain below. This clear, sapphire sky is supposed to be the pavement of God’s own heavenly hall, and seeing this is called ‘seeing God.’ In like manner, the street of the New Jerusalem is said, by the author of the Apocalypse, chap. xxi. 21, to be ‘like transparent glass.’

The word *רָא* seems to express well the uncommonly fine appearance of the sky, which the elders must have seen from

the top of mount Horeb, one of the summits of Sinai. The Samaritan text, instead of, 'They saw the God of Israel,' has, 'They revered the God of Israel;' and one of Dr. Kennicott's Hebrew MSS. has the same reading.

Such is the comment of Dr. Geddes. When Moses is commanded to come near the Lord, ver. 2, Maimonides acknowledges, that this may be understood of his approach to the place, where the glory of God then appeared; and therefore it is strange, says Bp. Patrick, that he should expound 'the elders' seeing God,' as something equivalent to their apprehension of him by their understanding, instead of their beholding some glimpse of that visible majesty, which was on the top of the mount; for that, continues he, I doubt not, is the meaning, as appears from what follows. The exposition of the Chaldee, is, 'They saw the glory of the God of Israel.' That there was no visible representation of the divine nature, with respect to form, on this occasion, we are expressly told, Deut. iv. 15. 'Take ye therefore good heed unto yourselves; for ye saw no manner of SIMILITUDE on the day that the Lord spake unto you in Horeb, out of the midst of the fire.'

11. *He laid not his hand.*]—That is, he did not hurt them. See the same phrase, Gen. xxii. 12.

11. *Also they saw God, and did eat and drink.*]—Dr. Geddes's translation is as follows: 'And although those select Israelites saw God, yet he laid not his hand upon them. When they had eaten and drunken, the Lord said to Moses,' &c. This, says the Doctor, I take to be the conclusion of the sacrifice; and it should begin a new verse. The classing of it with what goes before, as if it meant, that though they had seen God, yet still they eat and drank, like other people, seems puerile.

14. *To do.*]—That is, 'in dispute.'

CHAP. XXV. VER. 2. *That they bring me an offering.*]—The tabernacle, though, equally with the temple, ordered and directed by God himself, to whose service it was consecrated, was not, like that, carried on at the expense of any single person. It took not its rise from the pious liberality of a royal founder, but from the mutual benevolence and joint contributions of his religiously affected people; of those who brought in such materials as were proper for its use and ornament, willingly, and 'with their hearts,' without which condition their oblation was not to be accepted. How very readily they contributed on this occasion, and in what a full stream their bounty flowed, we have a very convincing testimony a few chapters afterward, insomuch, that the overflowing and redundancy of it was restrained by an injunction of Moses, on

a complaint of the workmen of the too great abundance.—*Dr. Snape.*

3. *Brass.*]—Rather, 'copper;' for brass is a factitious metal, formed of copper fused with the lapis calaminaris.

4. *Fine linen.*]—Some commentators are of opinion, that שש, or שיש, means not linen, but cotton, which came from the east, where it was always manufactured in great perfection, and, being brought from a distance, was more valued than linen.

4. *Goats' hair.*]—Some translate 'goats' skins,' and others think that, by 'goats' hair,' is meant that very fine woolly material, of which shawls are now made. This, however, is said to be produced chiefly by the sheep, that feed on the Thibet mountains.

5. *Shittim wood.*]—This, in all probability, was the *Acacia mimosa Nilotica*, which grows in great abundance in the deserts of Arabia. The wood of this thorn is said to be extremely light, strong, smooth, and beautiful. It should be written 'setim,' or 'sethim wood.' Ainsworth judiciously observes, 'It is not likely that the Hebrew words for badgers' skins are properly translated; because, by the law of Moses, the badger was an unclean animal.' Besides, it is said that the badger, properly so called, is not a native of Syria, Arabia, or Palestine. The probability is, that the Hebrew word, instead of 'badger,' means a color, and that the skins were dyed blue. See *Rosenmüller*, and compare Num. iv. 6.

The Septuagint and Syriac versions favor this opinion, and give the idea of a blue color; the former rendering the word by 'hyacinthine,' and the latter by 'cerulean.'

7. *The ephod.*]—The ephod was a kind of square cloak, hanging down from the shoulders, and worn by the priests, or persons employed in performing the offices of religion.

10. *They shall make an ark, &c.*]—According to Bp. Cumberland, who took uncommon pains to ascertain the Jewish measures with accuracy, the cubit was about twenty-one of our inches. The ark therefore would be a chest or coffer, nearly of the following dimensions: four feet four inches long, two feet seven inches wide, and two feet seven inches deep.

We meet with imitations of this divinely instituted emblem among several heathen nations, both in ancient and modern times. Thus, *Tacitus* (de Mor. Germ. cap. 40) informs us, that the inhabitants of the north of Germany worshipped Herthum, or Mother Earth, and believed her to interpose in the affairs of men, and to visit nations: that to her, within a sacred grove, in a certain island of the ocean, a vehicle, covered with

a vestment, was consecrated, and allowed to be touched by the priest alone, who, when the goddess entered into this her secret place, observed it, and with profound veneration attended her vehicle, which was drawn by cows. While the goddess was on her progress, days of rejoicing were kept in every place where she vouchsafed to visit. They engaged in no war, they meddled not with arms, but locked them up.

Among the Mexicans, Vitziputzli, their supreme god, was represented in a human shape, sitting on a throne, supported by an azure globe, which they called heaven. Four poles, or sticks, came out from two sides of this globe, at the ends of which serpents' heads were carved, the whole making a litter, which the priests carried on their shoulders, whenever the idol was shewn in public.—*Picart's Ceremonies*, vol. iii. p. 146.

In Cooke's Voyage, published by Dr. Hawksworth, (vol. ii. p. 252,) we find that the inhabitants of Huaheine, one of the islands in the South Sea, had a kind of chest or ark, the lid of which was nicely sewed on, and thatched very neatly with palm-nut leaves. It was fixed upon two poles, and supported upon little arches of wood, very neatly carved. The use of the poles seemed to be to remove it from place to place, in the manner of our sedan chair. In one end of it was a square hole, in the middle of which was a ring touching the sides, and leaving the angles open, so as to form a round hole within, and a square one without.

The general resemblance between this repository, and the ark of the Lord among the Jews, is remarkable: but it is still more remarkable, that upon enquiring of the boy what it was called, he said, Ewharre no Eatau, 'the house of God.' He could, however, give no account of its signification or use.

11. *A crown.*]—Rather 'a rim,' or 'border.'

12. *Rings.*]—Rather, 'staples.'

15. *Shall be.*]—That is, 'shall remain in them.'

16. *Testimony.*]—Or, 'testimonials.'

18. *And thou shalt make two cherubims of gold.*]—What were the form and posture of those *cherubim*, as the word should be written, Moses has not told us, farther than that they stretched out their wings on high and covered the mercy-seat; and that they faced one another, with their faces turned towards the mercy-seat; whence we may reasonably conclude, that they were, at least, in a kind of bowing posture. This attitude, though not so clearly expressed by Moses, may be farther evinced, not only as it was the most decent and respectful, but as it seems to be alluded to by the Psalmist, who having declared, that God was seated between the cherubim, and

expressed his majesty, justice, and power, in the two or three verses following, adds, 'Prostrate yourselves before his footstool.'—*Fawkes*. See note on Ezek. i. 6.

24. *Crown*]—Equivalent, perhaps, to what we call 'moulding,' or 'beading.'

31. *Bowls*.]—Rather; 'cups,' or 'sockets.'

33. *Knop*.]—An old spelling for 'knob;' that is, a boss, or protuberance. Instead of the general term, 'flower,' in this verse the Septuagint has *κρίνον*, 'a lily.'

38. *Tongs*.]—We should now call them 'snuffers.'

39. *A talent of pure gold*.]—The value of a talent was three thousand shekels, which would amount to about five thousand two hundred and fifty pounds sterling. According to Arbuthnot, the talent, reduced to our troy-weight, was 113lb. 10oz. 1dwt. 10grs. 2-7ths. Its value would depend on the current price of gold.

39. *Vessels*.]—Or, 'utensils.'

CHAP. XXVI. VER. 1. *The tabernacle, &c.*]—This was the tabernacle of the testimony, or of the Lord; in which the Israelites, after building it, according to the pattern here described, performed in the wilderness the chief of their religious exercises, offered their sacrifices, and worshipped the Lord. It was an oblong square, thirty cubits in length, ten cubits in breadth, and ten cubits high. It was divided into two parts; one of twenty cubits long and ten wide, called the 'sanctum,' or 'holy place;' in which were placed the table of shew-bread, the golden candlestick with seven branches, and the golden altar of incense. The other part called the 'sanctum sanctorum,' or 'holy of holies,' measured ten cubits each way, and in it was placed the ark of the covenant. The word in the original signifies a tent, which was easily removed.

Spencer has endeavoured to prove, that the tabernacle of the covenant, in which Moses placed the ark, &c. as here described, and the ark and the cherubim, and all the rest of the furniture and vessels, were only in imitation of the worship, which the Egyptians and other idolatrous people paid to their gods: and that the Lord appointed them to his people out of compliance and condescension, with a design to put a stop to that strong inclination which they had for idolatry, by sanctifying those customs and correcting them; by cutting off all such practices from them as were impious, superstitious, or idolatrous, with which the Pagans had polluted them. See SPENCER de Leg. Heb. Ritual. Dissert. 1. l. 3. He founds this opinion on that famous passage of Amos, chap. v. ver. 25, 26. 'Have ye offered unto me sacrifices and offerings in the

wilderness forty years, O house of Israel? But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.' See also Acts vii. 42. 'Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the Prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness?' Here, says he, is the temple of Moloch and the star of the god, Remphan, which the Israelites carried with them in the desert, even under the very nose of Moses. Therefore, to obviate the violent prepossessions that they were under towards visible gods and their idolatrous worship, Moses himself gives them a tabernacle, or ark, sacrifices, and rites, like those of idolaters, but purged from idolatry and superstition.

The Hebrew word, which we translate 'tabernacle,' signifies properly 'an habitation;' for it was the place where the Shechinah, or divine glory resided. We render it 'tabernacle,' because it was a kind of tent, or moveable house, such as the ancient Hebrew shepherds dwelt in, and which they removed from place to place.—*Dr. Willoughby.*

1. *Cunning work.*]—That is, figure-work, executed with great skill; elegantly woven, or embroidered. Cunning, in the time of our translators, meant 'skilful.'

6. *Taches.*]—Clasps, buttons, or any thing used for the purpose of fastening, formed by Aphæresis from the French *attacher*, to fasten; or rather from the Hebrew *תקע*, which has the same meaning; and from which comes the english verb and substantive 'tack.' See *Minsheu*. These 'taches' were equivalent, perhaps, to our hooks-and-eyes.

29. *Rings.*]—This might have been translated more intelligibly by 'staples.' See v. 12 of this chapter.

36. *The door of the tent.*]—It is evident, from the former part of this description, ver. 12, 22, 23, that the ark and mercy-seat were in the west end of the tabernacle; that is, the door or entrance fronted the east: so that the Israelites, in worshipping Jehovah, turned their faces towards the west, that they might be thus figuratively taught to turn from the worship of that luminary, the great idol of the nations, and to adore the God who made him and them.—*Fawkes.*

CHAP. XXVII. VER. 2. *The horns of it.*]—The parts of the altar called 'horns,' were angular projections; but whether they were perpendicular, or oblique, is not certain. Spencer, Witsius, Le Clerc, and others, think that they were really in the form of horns.

4. *Net-work.*]—We should at present call this ‘lattice-work,’ which, in appearance, somewhat resembles net-work.

5. *It.*]—That is, perhaps, ‘the grate-work of the altar.’

10. *Pillars.*]—Rather, ‘poles.’ These were more portable, and proper to support the hangings.

19. *All the vessels.*]—‘But all the *other* utensils.’—*Dr. Geddes.*

20. *Pure oil olive.*]—That is, such as runs freely from the olives when bruised, and without heat. It is now called ‘cold-drawn.’

21. *Statute.*]—That is, an established law, or ordinance.

21. *On the behalf of.*]—Rather, ‘on the part of.’

CHAP. XXVIII. VER. 11. *Ouches.*]—These were evidently the mountings, or parts in which the onyx stones were set; and they were to be ornamented with that particular workmanship, which is now called chasing.

15. *Breast-plate of judgment.*]—This was called ‘the breast-plate of judgment,’ because the high-priest wore it on his breast, when he went into the holy place to ask counsel, or to learn the judgment of God. See ver. 29.

15. *Cunning work.*]—‘Skilful work;’ or, as *Dr. Geddes* renders it, ‘fancy-work.’

19. *A ligure.*]—The Hebrew word לִיגוּרָה here translated ‘a ligure,’ does not occur in any other part of the Holy Scriptures: its precise signification, therefore, is not known. Some give it the name of ‘jacinth,’ which they say is of different colors; but chiefly resembling amber, or a pale violet tint.—See *Braun, de Vest. Sacerdot.*

20. *A beryl.*]—A gem of a pale green color, now commonly known by the name of aqua marina, from its resemblance, in color, to the water of the sea.

20. *Inclosings.*]—Now called ‘mountings.’

30. *The Urim and the Thummim.*]—Conjectures concerning these words are various. The literal signification, according to the Hebrew, is ‘light’ and ‘perfection;’ or, the ‘shining and the perfect.’ In the opinion of *St. Jerome*, they signify ‘doctrine and judgment.’ According to the *Septuagint*, we are to interpret them ‘manifestation and truth,’ which is followed by the *Vulgate*, and is not inconsistent with *Ecclus. xlv. 10*. But *Josephus* (*Antiq. l. 3. cap. 7. edit. Hudsoni*) and others after him maintain, that *Urim* and *Thummim* were nothing more than the precious stones themselves of the high-priest’s breast-plate, which made known the will of God, by casting an extraordinary lustre, and manifested successful events to those who con-

sulted them. For when the stones gave no lustre, or not an extraordinary lustre, it was then concluded, that God did not approve of the matter in question. There is also great diversity of opinion concerning the manner in which God was consulted by Urim and Thummim. It is agreed, 1. That this mode of consultation was never used but in affairs of great consequence. 2. That the high-priest was the only officiating minister in this ceremony, and was clothed on the occasion, in all his pontifical habits; particularly, he was to have on his pectoral, or the breast-plate, to which the Urim and Thummim were affixed; and 3. That he was not allowed to undertake this solemn consultation for any private person; but only for the king, for the president of the Sanhedrim, for the general of the army of Israel, and for other public persons; and only for things relating to the public welfare of church and state, or the common interest of the twelve tribes.

There was a remarkable imitation of this sacred ornament among the Egyptians; for we learn from Diodorus and from Ælian, that 'their chief priest, who was also their supreme judge in civil matters, wore about his neck, suspended by a golden chain, an ornament of precious stones called 'truth,' and that a cause was not opened till the supreme judge had put on this ornament.' See, also, *Ælian*, Var. Hist. lib. xiv. cap. 34.

They who desire more information concerning this part of the Jewish ritual, may find it in *Spencer's Treatise de Urim et Thummim*; in the Scholia of *Rosenmüller*; and in *Calmet's Dictionary*, vol. ii. article Urim.

30. *The judgment.*]—'The rights.'—*Dr. Geddes*.

32. *An hole.*]—This was to admit the head.

34. *A golden bell and a pomegranate.*]—That is, these ornaments on the high-priest's robe were to be ranged alternately. Calmet and others think, that the bells were real; but it is more probable, that the figures only of bells were intended, as they were ordered to be 'made,' not 'put,' or 'placed' round the hem.

35. *That he die not.*]—For the priest to officiate in any other manner, than is here directed, was deemed an act of disobedience and impiety deserving of death; unless the verb 'to die' here means 'to be degraded.' See note on Prov. xv. 10.

38. *That Aaron may bear the iniquity, &c.*]—The meaning is, that Aaron, by dedicating himself, in a particular manner, to the service of the Lord, and by presenting himself in the sanctuary, with this emblematical badge of it, may make up

for the omission and defects, which the people in general might be guilty of in matters of religion.

43. *That they bear not iniquity, and die.*]—‘To bear iniquity,’ is a phrase, which means, to incur guilt, and to suffer the punishment inflicted on it.

CHAP. XXIX. VER. 2. *And cakes, &c.*]—‘Namely, cakes,’ &c.—*Dr. Geddes.*

9. *Bonnets.*]—The bonnet was a round cap, or little turban, in the form of an hemisphere, such as we see Ulysses pictured with. It is not pointed, but orbicular at the top, and comes no lower than two-thirds of the forehead. It is filleted so tight behind, that it will not easily come off. It is of byssus, and its linen covering is so contrived, that the sewing does not appear on the outside. The breeches, linen coat, girdle, and bonnet, were common to the priests with the high-priest. The coat, or tunica talaris, was all of blue; the ephod, the pectoral, and the golden plate were peculiar to the high-priest.—*St. Jerome.*

10. *Shall put their hands, &c.*]—The putting of their hands on the head of the sacrifice was to shew that they loaded him with their iniquities. It was a confession, that they deserved the death, which the victim was going to suffer; and he that did not repent, and thus confess his sins, was not cleansed by the sacrifice.—*Bp. Wilson.*

17. *Thou shalt cut, &c.*]—‘Thou shalt then cut the ram in quarters; and having washed his entrails and feet, thou shalt put them with his quarters and his head.’—*Dr. Geddes.*

20. *And put it upon the tip of the right ear, &c.*]—All this tended to make the priest understand, that he ought to apply his ear diligently to the study of the law; to employ his hands, with the same diligence in his sacred ministry; and his feet to walk in the way of God’s precepts: for the ear is the symbol of obedience, the hand of action, and the foot of the path, or conduct of life.—*Fawkes.*

22. *The rump.*]—Or the large tail, which one species of the eastern sheep have. This tail is very broad and large, terminating in a small appendix that turns back upon it. It is of a substance between fat and marrow, and is not eaten separately, but mixed with the lean meat in many of their dishes, and also often used instead of butter. A common sheep of this sort, without the head, feet, skin, and entrails, weighs about twelve or fourteen Aleppo rotoloes, or from sixty to seventy pounds, of which the tail is usually three rotoloes, or upwards; but such as are of the largest breed, and have been fattened, will sometimes weigh above thirty rotoloes, and the tail of these from ten

to fifty pounds. This shews us the reason why, in the Levitical sacrifices, the tail was always ordered to be consumed by fire.—*Dr. Russell's History of Aleppo*, p. 51. See *Goli* in Lexic. and *Rosenmüller*, who has collected, or rather abridged from the learned *Bochart*, various testimonies to the same purpose from *Aristotle*, *Ælian*, and others.

24. *Wave them for a wave-offering.*—The Rabbis tell us, that the difference between a wave and a heave-offering consisted in this; that the former was waved up and down, east, west, north, and south, to signify, that He to whom it was offered was Lord of the whole earth, the God who fills all space, and to whom all things of right belong: whereas the latter was only lifted up towards heaven, in token of its being devoted to God. But both these words are often used for an offering in general.—*Fawkes*.

30. *Shall put them on seven days.*—The number 'seven' is much regarded in the sacred writings. The blood of atonement was sprinkled seven times on the altar: the less altar was also sprinkled seven times; and seven days were appointed for its cleansing: seven days were ordered for consecrating priests, and for purifying the unclean: seven times Naaman washed in the Jordan: seven days Jericho was besieged; and, on that occasion, seven priests blew with seven trumpets: every seventh day was a sabbath; the seventh year was a year of rest; and seven times seven years brought on the Jubilee. See note on Gen. ii. 3.

37. *Atonement for.*—'Expiation upon.'—*Dr. Geddes*.

40. *A tenth deal of flour.*—That is, the tenth part of an ephah, which was equal to about half a peck English.

40. *An hin of beaten oil.*—That is, of pure, cold-drawn oil. See note on chap. xxvii. 20. The hin was one sixth of the ephah; so that the fourth part of a hin of wine was, according to Bp. Cumberland, about a quart and a gill of our measure.

40. *Drink-offering.*—'Libation.'—*Dr. Geddes*.

CHAP. XXX. VER. 1. *An altar to burn incense upon.*—The sweet incense, which was to be burnt every morning and evening on this altar, is minutely described towards the end of the chapter. It was intended to perfume the sanctuary, which must otherwise have been very offensive, from the great number of animals that were slain there, cut to pieces, washed, and burnt, in the numerous sacrifices.

8. *Lighteth.*—*Trimmeth*, xxvii. 21.—*Dr. Geddes*.

10. *Shall he make atonement upon it.*—The atonement mentioned so often in this verse, says Bp. Patrick, seems to relate to the altar itself; (see Levit. xvi. 18.) which was by these means

cleansed from the impurities, which it was supposed to have contracted by the sins of those who constantly officiated there.

12. *Then shall they give every man a ransom for his soul.*—This was an act of religious homage required of them, by which they acknowledged their redemption from Egyptian bondage, through the mercy and power of God; and by which they also might preserve their lives from plagues and disease, of which they would be in danger, if they did not pay it. ‘Soul,’ in the Old Testament, generally means ‘life, breath, person,’ or ‘any living creature.’ See the texts referred to in the Index on this word.

13. *After the shekel of the sanctuary.*—From the observation, that it was to be according to ‘the shekel of the sanctuary,’ some have concluded, that there were two kinds of shekels; one for common purposes, and another for sacred uses: but it is probable, that nothing more is here meant, than that the shekel was to be of full weight, and of proper fineness, according to a standard that was kept in the tabernacle, to ascertain both.

15. *The rich shall not give more, and the poor shall not give less, than half a shekel.*—The Jewish shekel was of the value of our half-crown nearly; and the half-shekel was consequently half as much. As our half-crown is either in one piece, or contains five sixpences to make it up in value; so they had their shekel either in one piece, or four pieces to make it up. Those four pieces in the Greek language were called ‘drachmas;’ in the Hebrew, ‘zugus;’ in Latin, ‘denarii.’ So the Greek renders the half shekel here two drachmas; and the two pence, which the good Samaritan gave, (Luke x. 35,) is the very same sum, viz. half a shekel; the Roman denarius, or penny, being seven-pence halfpenny, and two of them making half a shekel, or fifteen-pence. This sum was given as an acknowledgment to God, that our lives and persons are in his hands, and that to Him we ought to look for their preservation.—*Dr. Lightfoot.*

16. *To make an atonement for.*—‘For the ransom of.’—*Dr. Geddes.*

25. *Oil of holy ointment.*—That is, ‘holy anointing oil.’

25. *Apothecary.*—Rather, ‘perfumer.’

33. *Upon a stranger.*—‘To a profane use.’—*Dr. Geddes.*

34. *Stacte.*—This is supposed to be a better sort of myrrh, which exudes spontaneously from the tree in amber-colored drops; whereas the common is procured by incisions made on the bark.

34. *Onycha.*—That is, ‘the nail-fish,’ the shell of which is thought to be very aromatic, in consequence of its feeding on

the *spica nardi*, which grows in the Indies, and in the Red Sea. This is the account of Dioscorides. Dr. Geddes thinks the context and etymology require, that some vegetable substance should be understood; and, therefore, would substitute '*bdellium*,' instead of *onycha*.

Incense and perfumes, we read, were used in religious services from the earliest antiquity; and it is remarkable, that the Greek word *θυσια*, which signifies 'sacrifice,' is derived by Porphyry, from incense. At first, we may suppose, that men burnt only parts of trees, some particular shrubs, and seeds of flowers; and the sweeter the scent, the more grateful they supposed the fume of their incense was to the gods: but, in process of time, they collected a great variety of gums, spices, and aromatic substances from foreign countries, which they consumed by way of incense. Plutarch (*de Isid. et Osir.*) informs us, that the aromatic compound called *κνυφι*, which the Egyptians burnt every morning and evening on their altars, consisted of no less than sixteen different ingredients. See note on ch. xiii. 21.

CHAP. XXXI. VER. 6. *And in the hearts of all that are wise-hearted I have put wisdom.*—The meaning of the text, which contains a pleonasm, not at all unusual in the Hebrew Scriptures, seems to be this; 'In the mind of every man, who is already wise, I have put more wisdom.' Those talents, or endowments, whether natural, or acquired, which distinguish one man from another, are said, in all languages, to be given by God; but, in the eastern style, this language is bolder and more metaphorical.

3. *The spirit of God.*—Rather, 'a spirit of God,' which is an usual hebraism, signifying 'an excellent spirit;' or, as we should now say, 'a distinguished genius for the work which he was to perform.'

16. *To observe the Sabbath.*—By making it a day of rest.—*Dr. Geddes.*

18. *Written with the finger of God.*—These words are not to be understood literally, for they signify only that God dictated to Moses this compendium of laws; or that God commanded Moses to write them on two tables. Moses doubtless used this form of speech, not to persuade the people that these tables were really written by God; but to indicate the sanctity of the laws that were engraved on them, and to increase the reverence of the Israelites for them.—*Rosenmüller.*

It was usual, in the most ancient times, to engrave laws on tables of marble, wood, brass, and stone. The commandments are said to have been written by the finger of God, says Maimo-

nides, just as the heavens are said, Psa. viii. 3. to be 'the work of his fingers;' whereas, in a parallel place, Psa. xxxiii. 6. it is expressly said, 'By the word of the Lord were the heavens made.'—See *Bp. Patrick*.

CHAP. XXXII. VER. 1. *Up.*—We should now say, 'Come,' &c.

1. *Make us gods, which shall go before us.*—The Jews were disgusted with their religion, because it was too spiritual and refined for them. The worship of the world, at this period, was that of the sun, moon, and stars, brute beasts, stocks and stones, altars under every green tree, and upon every high hill. Their ceremonies were unmeaning, immodest, and inhuman. How prodigious a reformation was it then to introduce, instead of those mischievous absurdities, the adoration of one only invisible Being, the maker of all things! and the offering of sacrifices to Him in one only temple upon earth, with rites and observances few in comparison, and directly pointed against idolatry and superstition! But what was really the merit of their religion, was the ground of the clamor against it. Let us have deities that we can see and feel, to carry along with us, was the cry of the people; and whenever they forsook the Lord, it was for these more substantial objects of devotion. This may seem unaccountable enough, and yet among ourselves converts are frequently made to a communion, one of whose chief recommendations must be, that it strikes the senses with images and formalities, pomp and shew.—*Abp. Secker*.

The word, 'Elohim,' is often used in the singular number; and, as Aaron made only one calf, it should have been translated, 'make us a god.'

1. *We wot not what is become of him.*—Presuming that Moses had been devoured by wild beasts, or that he was dead by some other means; or, according to some interpreters, that God had taken him up into heaven.—*Dr. Willoughby*.

They thought, perhaps, that he was consumed in the mount, by the fire which shone from the face of God, as Jonathan paraphrases it. Gregory Nyssen's reflections on this demand of the people is very natural. They were school-boys, says he, who, in the absence of their master, were carried away by senseless and impetuous motions, into rudeness and disorder. For there were many among them who were infected with the Egyptian idolatry, as we learn from Josh. xxiv. 14; Ezek. xx. 7, 8; xxiii. 3, 8; and hankering after that way of worship by images, which they had learnt there, they took this opportunity to desire a visible representation of God among them, as the Egyptians had. St. Stephen, therefore, looks upon this as a

turning back in their hearts upon Egypt, Acts vii. 39, &c.—*Bp. Patrick.*

2. *Break.*]—Rather, ‘Pull, or take.’

4. *And he received them, &c.*]—Or, ‘he received them at their hand, and tied them up in a bag, and made a molten calf of them.’—*Howel.*

4. *Graving tool.*]—Perhaps he put the marks of the Egyptian Apis on it, which were a square spot on the forehead, an eagle on the back, &c.—*Bp. Wilson.*

4. *After he had made it a molten calf.*]—That is, after he had made the model of a calf in wood, for the purpose of overlaying it with gold. Parkhurst has shewn very satisfactorily, that the Hebrew verb מָצַח , means not only to ‘melt,’ but to ‘overspread.’ See note on ver. 20, and on Hos. xi. 2.

6. *And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play.*]—It is highly probable, that at this feast they sacrificed after the manner of the Egyptians, and indulged themselves in every species of wantonness and excess. Herodotus gives an account of a solemn feast, which the people of Egypt celebrated at Bubastis, in honor of the goddess Diana. ‘To her,’ he says, ‘they offer many sacrifices, and while the victim is burning, they dance and play a hundred tricks, and drink more wine than in the whole year besides. For they assemble to the number of about seven hundred thousand men and women, beside children.’ Aaron’s feast of the golden calf seems to have been in imitation of this.—See *Burder’s Oriental Customs*, vol. ii. p. 50.

12. *Repent of.*]—‘Relent from inflicting.’—*Dr. Geddes.*

18. *But the noise of them that sing do I hear.*]—‘But the voice of licentiousness I hear.’—*Id.*

20. *And burnt it, &c.*]—The body of this idolatrous image was certainly made of wood, which was gilt, or overlaid with gold, and might easily, therefore, be reduced to ashes. See *Rosenmüller* on ver. 4 of this chapter, and *Bp. Horsley’s* note on Hosea xi. 2.

25. *The people were naked.*]—The term ‘naked,’ may mean either that they were unarmed and defenceless, or ashamed, from the consciousness of their guilt. Some think that the people were nearly, or literally naked; for the Egyptians and other heathens, when performing some of their religious rites, we know, appeared in this indecent manner. See *Spencer De Leg. Heb.* p. 24.

Dr. Geddes, after Houbigant, and professor Dathe, thinks that we are to understand the people to have been in a dissipated, disorderly state; and the Greek word, in the Sep-

tuagint, favors this interpretation. The words also which we render, 'unto their shame among their enemies,' may, according to Houbigant, Michaëlis, and Dathe (who derive *יָדָוּ* from an Arabic verb, which means, 'to smite suddenly,') be rendered, 'So that they might be easily smitten by their enemies.'

29. *For Moses had said, Consecrate yourselves to-day to the Lord.*]—'And Moses said, To-day have ye initiated yourselves in the service of the Lord.'—*Dr. Geddes.*

29. *Upon his son.*]—Rather, 'against.'

29. *That he may bestow.*]—'So as to obtain.'—*Dr. Geddes.*

30. *Shall make an atonement.*]—'May obtain forgiveness.' *Id.*

32. *Blot me, I pray thee, out of thy book, &c.*]—Or, 'blot me out of the book of the living;' i. e. take away my life. *Clem. Epist. to Corinth.* 'Thy book which thou hast written,' is a figurative expression for the purpose of God with relation to future events. It is an allusion to the practice of numbering the people; that is, registering the names of the living, and blotting out the names of those who die, or who forfeit their civil rights.

CHAP. XXXIII. VER. 5. *Put off thy ornaments from thee.*]—The Septuagint gives us this as the translation of the passage; 'The people having heard this sad declaration, mourned after the manner of mourners. And the Lord said unto the children of Israel, Now, therefore, put off your robes of glory, and your ornaments, and I will shew you the things I will do unto you. And the children of Israel put off their ornaments and robes by the mount, by Horeb.'

That the same custom is now practised in the east, appears from the account, which Pitts gives of the ceremonies of the Mohammedan pilgrimage to Mecca. 'A few days after this, we came to a place called Rabbock, about four days' sail on this side of Mecca, where all the pilgrims enter into hirrawen, or ihram; i. e. they take off all their clothes, covering themselves with two hirrawens, or large white cotton wrappers; one they put about their middle, which reaches down to their ancles; the other they cover the upper part of the body with, except the head; and they wear no other thing on their bodies but these wrappers, only a pair of thin-soled shoes, like sandals, the upper leather of which covers only the toes, their insteps being all naked. In this manner, like humble penitents, they go from Rabbock until they come to Mecca, to approach the temple; many times enduring the scorching heat of the sun, until the very skin is burnt off their backs and arms, and their heads are swoln to a very great degree.'

'It was a sight, indeed, able to pierce one's heart, to behold

so many thousands in their garments of humility and mortification, with their naked heads, and cheeks watered with tears; and to hear their grievous sighs and sobs, begging earnestly for the remission of their sins, promising newness of life, using a form of penitential expressions; and thus continuing for the space of four or five hours.'—*Harmer*, vol. iv. 173.

2. *An angel.*]—See note on John v. 4.

7. *And Moses took the tabernacle, &c.*]—The tabernacle was not yet built. The Septuagint has, 'And Moses took his tent [*σκηνην αὐτου*] and pitched it, &c. and called it, the tent [or tabernacle] of witness [or testimony].' The name of this tent, and of the tabernacle, when it was built, was called by the Septuagint, 'the tabernacle of witness.' By the Vulgate, 'of the covenant.' By Castalio, 'of the oracle.' Our translation calls it, 'of the congregation,' even now, when it was carried away from them.

11. *The Lord spake unto Moses face to face.*]—Singular as this text is, we are assured, ver. 20, that Moses could not see the face of the Almighty, 'for there shall no man see me,' saith the Lord, 'and live.' This may afford us, therefore, a striking example of the highly figurative and hyperbolical language of the east. We may understand, that God revealed his will to Moses, not by visions, dreams, or any obscure, though awful resemblances; but in a clear, distinct, and familiar manner. For further illustration of this chapter, the reader is referred to *Herder's Spirit of Hebrew Poesy*.

16. *So shall we be separated.*]—'And that we be distinguished.'—*Dr. Geddes*.

20. *And he said, Thou canst not see my face.*]—This is well explained by one of the rabbis: 'Of that divine glory mentioned in the Scripture, there is one degree which the eyes of the prophets were able to explore; another which all the Israelites saw, as the cloud and consuming fire; the third is so bright, and so dazzling, that no mortal is able to comprehend it; but should any one venture to look on it, his whole frame would be dissolved. In such inconceivable splendor is the DIVINE MAJESTY revealed to the inhabitants of the celestial world, where he is said to 'dwell in the light, which no man can approach unto, light inaccessible,' 1 Tim. vi. 16. By the 'face of God,' therefore, we are to understand that 'light inaccessible,' before which the angels may stand, but which would be so insufferable to mortal eyes, that no man could see this 'face of God and live.' This is evidently the meaning of the following words.

20. *For there shall no man see me, and live.*—That is, that glory which thou wouldest have shewn to thee, is too bright for man to ‘behold’ and ‘live.’ Accordingly we find, when the Shekinah, or Divine Glory, filled the tabernacle, Moses was not able to enter into it, chap. xl. 35. That is, he could not, with safety to his life, enter into it, 2 Chron. vii. 1, 2. Hence it is, that St. Paul, who had seen the son of God encompassed with his heavenly glory, was struck blind by it, Acts xxii. 11. Compare Gen. xvi. 13; Judg. vi. 22, 23; and xiii. 22.—*Dr. Willoughby.*

23. *And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.*—All commentators agree, that these words are to be taken in a tropological sense. None appears more satisfactory, than that which is offered by Philo Judæus, who understands from this passage, that it is impossible for us to have any adequate conception of the nature and essence of God; and that it is sufficient for a wise man to observe the effects, which proceed from his wisdom and power. The better we become acquainted with the faculties of the human mind, the more sensible are we of our total ignorance, with respect to causation in every thing. By ‘the face of God,’ therefore, in this mysterious passage, we may understand, in the symbolical language of Scripture, the incomprehensible power of God, as involving the causes of all things; and, by his ‘back parts,’ or rather, ‘back,’ the wonderful effects of that power. The former denotes precession, as a cause; and the latter consequence, or effect.

CHAP. XXXIV. VER. 7. *And that will by no means clear the guilty.*—Dr. Geddes translates these words; ‘Acquitting even him who is not innocent,’ &c. Nothing can more strongly express the goodness of God to frail mortals, than this declaration; ‘which,’ continues the Doctor, ‘has been misunderstood and misinterpreted, I think, by all our translators.’ He justifies this translation by a supposed ellipsis of נָקִי in the Hebrew, and a change of the masoretic points. It is remarked by Abp. Secker, that נָקִי no where occurs as a noun; nor does נָקִי, or נָקִיָּה, ever signify a person who deserves to be punished and is not; but one who is free from guilt, or exempted from punishment.

Such, also, is the interpretation, nearly, of Lud. de Dieu, which Rosenmüller approves. Instead of ‘acquitting,’ &c. proposed by Dr. Geddes, the translation may be ‘not utterly destroying the guilty.’ The not punishing the iniquity of the fathers till the third and fourth generation, is supposed by some to be a further proof of God’s forbearance and compassion.

7. *Visiting the iniquity of the fathers upon the children.*—See note on chap. xx. ver. 5.

9. *For it is a stiff-necked people.*—The particle which is here rendered ‘for,’ might have been better translated ‘though.’

15. *Go a whoring after their gods.*—The relation between the Almighty and the Israelites having been expressed, in human language, by the intimate union which subsists between man and wife; and the epithet ‘jealous’ being applied to Him, as expressive of his displeasure, in case of disobedience, or infidelity, the crime of idolatry is very forcibly and aptly illustrated by the infamy and sin of prostitution. See note on ch. xx. 5.

21. *In earing-time and in harvest thou shalt rest.*—That is, ‘in ploughing-time and in harvest.’ If labor of any sort could be ordinarily permitted on this day, it must be that of cultivating the earth and gathering the fruits of it: the proper seasons for which, especially for the latter, may otherwise be lost. Accordingly, allowances of that kind have been formerly granted by law; but they were found so little needful, and so liable to abuse, that such laws have been repealed, and this of Moses resumed. Never, I believe, hath any general scarcity, seldom, if ever, any great distress, in any particular place, happened merely by observing this rule; but were the breach of it to be indulged whenever the persons concerned should think it necessary, many would plead the necessity every year; and, in a little while, throughout the year: so that their servants and cattle would be kept to incessant toil; and just that part of the world, which most needs instructing and civilising, that is, the lowest, would have by far the least opportunity for it.—*Abp. Secker.*

29. *The skin of his face shone.*—The rays of all that splendor, with which God had both dazzled and delighted the eyes of this great prophet, whilst in the mount, had spread a beaming glory on his face, which fulfilled what was said verse 10, viz. the ‘terrible thing that I will do with thee,’ and by its miraculous radiancy carried new credentials of his divine mission, instead of the thunder and lightning on a former occasion. The original may be translated, ‘was horned,’ instead of ‘shone;’ for the Hebrew word ‘keren,’ signifies both ‘a horn,’ and ‘a sun-beam.’ This double signification of the word has given occasion to the ignorant to paint the face of Moses with two horns shooting out of his forehead.—*Dr. Willoughby.*

29. *While he.*—Rather, ‘from his having,’ &c.

35. *Him.*—That is, ‘the Lord.’

CHAP. XXXV. VER. 18. *The pins of the tabernacle, and the pins of the court, and their cords.*—These were not particularly mentioned before. Josephus says, that to every board of the tabernacle, and to every pillar of the hangings of the court, there were ropes, or cords, fastened at the top of the board, or pillar, and that the other end of the rope was fastened to a *πασσαλος*, i. e. ‘a nail,’ or ‘pin,’ which, at a good distance off, was driven into the ground up to the head, a cubit deep. This was to keep the tabernacle from being blown down by the wind.—*Dr. Wall.*

It was one of those pins, or nails, which Sisera drove into Jael’s temples. See Judges iv. 21.

22. *Tablets.*—Commentators are not agreed as to the sense of this word in Hebrew. Bochart thinks it was a kind of girdle worn round the bosom. So, also, Arias Montanus. Dr. Geddes thinks it means ‘loquets,’ and that it was probably the same with the Roman ‘bulla,’ or the ‘baccatum monile’ of Virgil, which was a necklace formed of gems, or precious stones, resembling berries. Such trinkets are still worn by the Arabians. Others would render it ‘clasps,’ or ‘braces.’

The Hebrew word is in the singular number, and may signify ‘a tablet’ containing an inventory, perhaps, of the things which every individual offered.

24. *Work of the service.*—Or, ‘serviceable work.’

35. *Them hath he filled with wisdom of heart.*—Man began to study the cultivation of his outward state after he had lost his innocency; and neglected his soul when he took care of his body. This gave Pliny occasion to remark, that ‘the increase of art was the decay of virtue;’ but this was a mistake: for arts are like that sagacity by which they were invented. We may call it, as Philo does, ‘a middle sort of wisdom,’ that can minister indifferently to virtue or to vice. And although our arts, as well as our faculties, may be employed in the service of virtue or vice; yet they ought to be employed only in the service of God, who created man, and endowed him with this sagacity. When it is otherwise, the origin reproves the use; and those men are condemned by their consciences, who employ their arts, or their faculties, in the service of sin. If the accommodations and magnificence of life had been inconsistent with virtue and religion, God would not have given us so many things richly to enjoy, and called himself the author of those arts, by which they are enjoyed, as he hath done. For although natural sagacity and industrious application make men artists, yet God is said to endow those men with their skill and

wisdom. We ought, therefore, to acknowledge, that the invention and the skill of the artist, by which he is useful to mankind, are from the most high God.—*Dr. Jeffery.*

CHAP. XXXVI. VER. 1. *Then wrought.*]—Junius connects this verse with that which immediately precedes, and begins the chapter with the second verse. As the division of the Scriptures into chapters was a modern invention, this variation in Junius's version may be looked on as an expedient, that frees the sacred text from a great incoherency, to which, in our present reading, it is exposed; since it represents Bezaleel and Aholiab setting about the work, before they were called on by Moses for that purpose. Beside this, we should observe, that the word 'then' signifies in the original, 'and,' or 'now;' according to which interpretation, every difficulty will be removed. The Arabic reads the verse as a precept, thus: 'Let Bezaleel, and Aholiab, and all the wise men, make.' Junius renders it, 'Bezaleel therefore shall do the work, and Aholiab, &c.—See *Dr. Willoughby.*

CHAP. XXXVIII. VER. 8. *He made the laver of brass.*]—This was for the priests to wash themselves in, before they entered on the service of the sanctuary; particularly their feet and their hands, as expressive of their innocence and integrity.

8. *Looking-glasses.*]—Mirrors made of polished brass, tin, silver, and a mixture of metals. These were used by the Egyptians, and other oriental nations, in those days, for the same purpose as we use looking-glasses at present. St. Cyril informs us, that it was customary for the Egyptian women to carry these mirrors with them to places of public worship. The use of them seems to have been for dressing and adorning their heads, in order to appear with more decency in the divine presence.

The translation should have been, 'mirrors,' which were, for the most part, round. See *Calmet.*

9. *Court.*]—Understand, 'of the tabernacle.'

17. *Chapiters.*]—The reader is not to imagine, that this word denotes what in modern architecture is called 'capitals,' or 'chapters.' The capitals of the pillars, or rather posts of the tabernacle, seem to have been long pieces of wood, which ran along their top, says Dr. Geddes, in which the hooks were fixed to suspend the hangings on.

18. *The height in the breadth was five cubits, answerable to the hangings of the court.*]—The words, 'in the breadth,' in our translation, confuse the sense. What the English calls breadth, the Vulgate translates 'measure.' The sense is, that the hangings of the court-gate, which was twenty cubits wide, were of the same height as the hangings all round the court. Dr. Grabe

follows the Syriac, and the Targum of Jonathan (*καὶ τὸ εὖρος, καὶ τὸ ὕψος*): i. e. its height, and its breadth, was five cubits. But the breadth of the hanging of the gate was certainly twenty.—*Dr. Wall.*

21. *For the service of the Levites, by the hand of Ithamar.*—The particle ‘for’ is not in the Hebrew, but supplied by our translators. Dr. Geddes translates the passage thus: ‘This is the sum of the parts of the tabernacle of convention, which, by the order of Moses, were committed to the charge of the Levites, under the care of Ithamar.’

24. *Twenty and nine talents, and seven hundred and thirty shekels.*—According to the principles of calculation laid down by Bp. Cumberland, these will amount to more than a hundred and fifty thousand pounds sterling.

25. *And the silver of them that were numbered, &c.*—We are told in the next verse, that six hundred and three thousand five hundred and fifty men offered half a shekel each. The total sum, therefore, is three hundred and one thousand seven hundred and seventy-five shekels; which, at two shillings and four pence each, amount to thirty-five thousand two hundred and seven pounds sterling. It may, perhaps, seem difficult to imagine, how the Israelites should be possessed of so much wealth in the desert; but it should be remembered, that their ancestors were great men, and opulent before they came into Egypt; that they were farther enriched, first by the spoils of the Egyptians, and afterwards by those of the Amalekites. Besides, it is highly probable, that they traded with the neighbouring nations, who bordered on the wilderness, during their continuance in it.—*Fawkes.*

26. *Six hundred thousand and three thousand and five hundred and fifty men.*—In Exod. xii. 37, they are said to have been about six hundred thousand men, beside children. This may appear a very great increase; but Bonfrerius and other authors of note have shewn, that in two hundred and fifteen years, (for so many had elapsed since the descent into Egypt) there might have sprung from seventy persons, (the number of Israelites that went down into Egypt) in a natural way, no less than two millions nine hundred and fifty-two thousand four hundred and fifty young men. This numbering of the people is different from that which is mentioned Numb. i. 46. There was a year’s interval between them, and yet, what is very remarkable, the numbers in both are precisely the same. They were also numbered a third time in the plains of Moab, in order that the land of Canaan might be equally divided among them. See Numb. xxvi. 51; and note on Numb. i. 46.—*Dr. Willoughby.*

27. *Of the hundred talents of silver were cast the sockets of the sanctuary.*]—The tabernacle had forty-eight boards, each of which had under its foot (for they stood upright) two bases of silver for its two tenons to go into. Josephus says, the base had a mortice for the tenon to enter it deep; and that the base itself took fast hold of the ground by points like nails made at the bottom of it, by which it entered the ground. These bases weighed each a talent; that is, about a hundred weight, and there were ninety-six of them. There were four more, one under each of the four pillars, on which the veil hung. All writers in Greek and Latin call them, 'bases.' How the English translator came by the word 'sockets,' I know not.—*Dr. Wall.*

The English translator came by the word, 'socket,' from considering that the mortice, or hole, in which the end of the board stood was like 'a socket,' and formed the principal part of the base.

CHAP. XXXIX. VER. 3. *They did beat the gold into thin plates, and cut it into wires.*]—They had not the art then of drawing gold into wire, says Bp. Patrick, and after him Fawkes and others. But this is not certain, nor even probable. They did not want wires to embroider the ephod with; such narrow filaments as are here described, cut out of thin plates, being more suitable, and, at the same time, more ornamental.

23. *Habergeon.*]—A breast-plate, or coat of mail, which defended the throat and breast. The 'band' is what we should now call a binding.

33. *And they brought the tabernacle unto Moses.*]—That is, when they had finished the whole, according to the instructions given them by Moses, they brought every component part to him for his approbation.

CHAP. XL. VER. 15. *Their anointing shall surely be.*]—'By this anointing they shall be established in an everlasting priesthood.'—*Dr. Geddes.*

34. *Then a cloud covered the tent of the congregation.*]—This cloud had for some time rested on the tent of Moses; but, on the tabernacle being finished, it removed from its former situation, and fixed itself on the tabernacle, where it continued in the form of a cloud by day, and a glorious light by night, till the Israelites entered the land of Canaan, which had long before been promised to their fathers. St. John tells us, that the tabernacle was a type of our blessed Redeemer's dwelling in our nature. 'The Word was made flesh, and dwelt among us.' The Greek is *εσκηνωσε*, i. e. 'tabernacled.' The altar of burnt-offering in the court, pointed out the death

and sacrifice of our Lord, by the shedding of whose blood our sins are pardoned, and we are received into mercy and favor.

The altar of incense, within the holy place, denoted our Lord's powerful intercession for us, in his exalted state of glory. And the ark of the covenant, in the holy of holies, was an eminent emblem of him, from whose mouth we received a law, founded on better promises; by whose intercession we have access to the throne of grace with all boldness, and whose satisfaction to the divine justice is our true propitiatory, or mercy-seat.

If it be asked, why God chose to make use of types and figures, it may be answered, that the understanding of the Jews appears to have been too gross, and their capacity too mean, to receive a more spiritual dispensation. Besides, God might have this further design in setting before them the mystery of man's redemption, under such typical representations; namely, to excite their industry, and give a fuller scope to the exercise of their faith. For that the faith, hope, and other graces of the patriarchs, and devout Jews, were more effectually proved by the exhibition of things ambiguous and obscure, than if they had been altogether opened in the fullest and plainest propositions, is a matter that can hardly be contested. To rest assured that God would bring to pass what he had expressly and circumstantially foretold, shewed indeed a sincere and true faith in general; but to be persuaded that faint resemblances, and the remotest hints, were pregnant with certainty, and would in their proper time be gloriously completed, was a special advance of faith, which rendered their dependence and resignation as complete as possible. Accordingly, the apostle, having enumerated several ancient worthies, who, 'by faith,' extended their views, and looked on the dispensation, which they were under, as no more than a system of types and 'shadows of good things to come;' concludes their character in the following manner: 'And these all having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.' Heb. xi. 39, 40. So that the Jewish religion was, in some respects, adapted to the capacity and genius both of the learned and ignorant. Of the ignorant, as being made up of pomp and shew, sufficient to attract their attention; and of the learned, as abounding with shadows and emblems of higher matters, enough to exercise their deepest contemplations.—See *Fawkes*.

LEVITICUS.

INTRODUCTION.

THE third book, in the order of the Pentateuch, is called 'Leviticus,' because it contains the laws of the Jewish rites and religious sacrifices, of which the charge was committed to Aaron, the 'Levite,' and to his descendants, who were consecrated by divine appointment to the priesthood; being assisted in the performance of their sacred office by a second branch of Levi's family, which, by an appropriate title, was called the tribe of Levi. That Moses was the author of this book is proved, not only by the general arguments that demonstrate him to have written all the Pentateuch, but by particular passages in other books of Scripture, wherein it is expressly cited as his work. The laws of rites and ceremonies which it contains, were delivered from God to Moses in the first month of the second year after the departure from Egypt; that is, about A. M. 2514. They are communicated in a plain and perspicuous style; the precepts are fully and circumstantially given; and their minute particulars are often repeated, and insisted on as important, and expressive of something beyond the mere letter. That the Levitical law had a covert and mysterious signification, is, indeed, justly allowed by all judicious commentators. The whole service had a spiritual meaning; and its institutions, sacraments, and ceremonies, were unquestionably prefigurative of gospel appointments. Thus, its sacrifices and oblations, which, if performed in faith and obedience, were to conciliate forgiveness of sins, have been

justly considered as significant of the atonement to be made by Christ. The requisite qualities of these sacrifices were emblematical of Christ's immaculate character. The mode also prescribed as necessary in the form of these offerings, and the mystical rites ordained, were allusive institutions, calculated to enlighten the apprehensions of the Jews, and to prepare them for the reception of the gospel. See note on *Exod. xl. 34.*

These ideas, however, though just, must not be overstrained; since the fancy, if unreined, is apt to run into excess; and the interpretation of the ritual law has been, perhaps, too uncontrouled, particularly by its earlier expositors, who have sometimes built their explanations more on fanciful allusion, than on real analogy, and true connection. It may be remarked also, that some of these ceremonial laws seem to have been imposed as a punishment, on account of the frequent transgressions of a rebellious people; or rather as a curb, to restrain them from idolatry, as well as to discriminate them from all other nations; which purpose they effectually served in all their dispersions and captivities; interesting their minds in favor of a religion, the practice of which was interwoven with the whole conduct of their life.

The multiplied ceremonies, however, and complicated rites, which were established in consequence of these designs, were certainly so burdensome, that nothing but a conviction of their divine original could have influenced any people to receive them; especially as the wisdom of their spiritual import was not understood at first, but only gradually unfolded by the interpretations of the prophets. But the ceremonial law, though in fact 'a yoke too heavy to be borne,' and completely obeyed, was, nevertheless, well adapted to the time and circumstances under which it was delivered, and to the dull and perverse people, for whom it was designed. It was likewise perfect, with respect to its spiritual intention and final views, as a figurative and temporary dispensation. The transient

character of its ceremonies was not explained at first, lest they should be undervalued; but as soon as this religious system was established, its true nature began to appear. Their inspired teachers instructed the people, that sacrifices and oblations for sin were figurative atonements of little value in the eyes of God, if unaccompanied by that faith, and by those qualifications, which he required; and, also, that the outward purifications and observances commanded by the Mosaic law, were designed to illustrate the importance of internal righteousness.

The sacrifices, as well eucharistical as expiatory, of which the regulations are prescribed in this book, were by no means first instituted by Moses; but appear to have been adopted, probably by divine appointment, as the earliest mode of worship. They were established, however, under the Mosaic dispensation, upon their true principles, and commanded with circumstances, which gave them additional importance, and served to illustrate their real character and intention. They 'sanctified to the purifying of the flesh,' and washed away legal defilements; but were never intended to wipe off the stains of moral guilt, or to avert God's anger against sin, except as figurative of that perfect atonement, which was to cause the 'sacrifice and oblation to cease.' The relation also is animated with some signal predictions. Moses reveals to the people their future dispersion among the heathen nations; their distress, their decline, and desolation; and yet consoles them with the promise of mercy to be mingled with punishment, in their miraculous preservation. The book contains one remarkable prophecy. It is here foretold, that every sixth year should produce superfluous plenty to supply the deficiencies of the seventh, or sabbatical year, when the land was to remain 'unsown, and the vineyards unpruned.' This effectually came to pass: the observance of the law being invariably provided for, while it continued to be

reverenced. The same assurance was likewise given of a spontaneous supply, to remedy the inconveniences, which would otherwise have resulted from the neglect of cultivation of the land, which was enjoined for every forty-ninth and fiftieth year. To this was annexed a threat, that the land should be brought into desolation, and the people be scattered among the heathen, there to remain for as long a time as they should have neglected the laws of the sabbath and the jubilee; which was remarkably accomplished in the seventy years' captivity in Babylon.—*Dr. Gray.*

CHAPTER I.

VER. 1. *And the Lord.*—Some copies omit the copulative, 'and.'

2. *Speak unto the children of Israel.*—To the Levites as well as to the other tribes. When 'the children of Israel' are mentioned in Scripture, and the subject is of a temporal nature, the Levites are excluded; but if it be a spiritual case, they are always comprehended under that general name, as appears from Deut. xxvii. 12.—See *Dr. Willoughby.*

2. *Bring an offering.*—Meaning the voluntary, or free-will offering of individuals, when they approach the Divine Presence; because every one was obliged to bring other offerings, such as those commanded Exod. xxvii. 20, and the offering for sin, mentioned ch. iv. and v.; which necessary offerings could not be omitted, or commuted, for any other mode of offering.—See chap. xxvii. 26.

2. *Even of the herd, and of the flock.*—By 'the herd' is meant the cow kind; and by 'the flock,' sheep and goats, as ver. 10. The only living creatures which were allowed to be offered on the Jewish altar were these five: viz. out of the herd, the bullock only; out of the flock, the sheep and the goat; from among the fowls, the turtle-dove, or young pigeon. These living creatures were such as were common and easily procured; besides, they were tame and gentle, useful and innocent. No ravenous beasts were admitted, or birds of prey. What is more useful than a bullock? what is more profitable than a sheep, or a goat? and what is more simple

and harmless than a dove? And, if the observation of Philo be true, that the offerer was to resemble his oblation, then innocence and industry, usefulness and simplicity, are recommended, by this institution, to every worshipper of God.

3. *If his offering be a burnt-sacrifice.*]—This was wholly given to God, and every part of it burnt upon the altar, to indicate that both the inward and outward man, the external devotion of the body, and the internal devotion of the mind, are necessary to constitute that sacrifice, which was acceptable to God. Several passages of Scripture shew, that burnt-offerings were sometimes used for all purposes in divine worship. Dr. Cudworth justly observes, that when such sacrifices were not for the whole congregation, but for any particular person, they had always peace-offerings regularly annexed to them, that so the owners might, at the same time that they offered to God, feast on the sacrifice. There was a stated number of burnt-offerings for the whole congregation, which were continually offered up year by year. Two were daily offered, called the morning and evening sacrifice, beside the additional ones on every sabbath, new-moon, and festival. Those for private persons, which are to be offered on particular occasions and emergencies, are specified in the law; and beside these, there were many offered voluntarily. The whole of this doctrine of sacrifices served to shew, first, God's purity, who declares his abhorrence of sin, by requiring peculiar sacrifices to make atonement for it, not thinking fit, that it should be pardoned without some standing memorial of the holiness of his nature, and the sanctity of his laws. Secondly, it was a sensible sign and representation of the divine mercy, in accepting the life of the victim, instead of the offender's forfeited life, which was the intent of sprinkling the blood upon the altar.—*Bp. Kidder.*—See, also, *Rosenmüller.*

3. *At the door of the tabernacle.*]—Where the altar of burnt-offering was placed, Exod. xl. 6, 29. Here it is required to be offered, and no where else, on pain of the transgressor being cut off from God's people, chap. xvii. 4—7; because this was the altar consecrated to the true God; and to offer sacrifice on any other, had a tendency to create schism, and opened a door to pagan superstition or idolatry.

4. *He shall put his hand upon his head.*]—By this act, he relinquished all his right to the animal, and devoted it to the service of God. At the same time, the offerer confessed his sin, and prayed that the punishment due to himself might, in a piacular sense, be transferred to the victim. Compare ch.

xvi. 21, 22. The same ceremony prevailed among the Greeks and Romans.

4. *And it shall be accepted for him to make atonement for him.*—Rather, ‘that it may be an acceptable atonement for him.’

8. *The fat.*—Meaning the fat about the kidneys, and other parts of the animal, which we now call ‘suet.’

14. *And if the burnt-sacrifice be of fowls.*—Those who could not afford a sheep, or a goat, might offer a bird, or even bread. If that was too great a burden for any individual, he might worship God, by bringing only an offering of flour. All this shews, that it was not the gift, but the disposition of the giver, which the Almighty regarded. A turtle-dove was as graciously received as an ox. God indeed requires the heart; and if that be offered, the sinner has no reason to fear its being accepted, however insignificant the gift might be with which it is accompanied. Compare Ps. li. 17.

17. *With the wings.*—Rather, ‘by means of the wings;’ i. e. He shall pull each wing from the body; but without entirely separating them.

CHAP. II. VER. 1. *A meat offering.*—This offering was composed chiefly of the flour of wheat. The term ‘meat offering,’ therefore, appears to be improper, in consequence of the idea which we now generally annex to the word ‘meat.’ In the time of our translators, ‘meat’ was the general term for ‘food.’ We read that oil and frankincense were added to the flour, and the offering was always accompanied with the sacrifice of an animal.

2. *Shall burn the memorial.*—Rather, ‘shall burn it for a memorial.’ So Coverdale, Cranmer, and others.

4. *Unleavened cakes of fine flour.*—D’Arvieux relates, that the Arabs, about Mount Carmel, make a fire in a great stone pitcher, and when it is heated, mix meal and water, which they apply with the hollow of their hands to the outside of the pitcher, and this soft paste, spreading itself upon it, is baked in an instant, and the bread comes off as thin as our wafers. (Voy. dans la Pal. p. 192.) Stones and copper-plates were also used for the purposes of baking. (Pococke, vol. ii. p. 96.) Upon these oven-pitchers, probably, the wafers here mentioned were prepared.—Harmer, vol. i. p. 235.

9. *A memorial thereof.*—That is, a ‘part thereof.’ See ver. 2, and 16.

11. *Ye shall burn no leaven, nor any honey.*—This offering, it should seem, was not to contain any thing sweet, or sour.

Perhaps the reason why neither leaven nor honey was to be mixed with these bread-offerings, might be to commemorate the primitive way of life, when neither leavened, nor sweet bread was known, and when men eat only cakes baked upon the embers. These and other precepts might have been intended, also, to make their offerings to God distinct from some superstitious ceremonies, which at present are unknown to us. See *Spencer de Leg. Heb. lib. iii. cap. ii. § 2.*

13. *With all thine offerings thou shalt offer salt.*]—Salt among the ancients was the emblem of friendship and fidelity; and therefore was used in all their sacrifices and covenants. Bruce mentions a kind of salt so hard, that it is used as money, and passes from hand to hand, without being any more injured than a stone would be. See note on Gen. xix. 26. A covenant of salt seems to refer to the making of an agreement, in which salt was used as a token of confirmation. Baron De Tott, speaking of one, who was desirous of his acquaintance, says, 'Upon his departure, he promised in a short time to return. I had already attended him half-way down the staircase, when stopping, and turning briskly to one of my domestics, Bring me directly, said he, some bread and salt. What he requested was brought; then, taking a little salt between his fingers, and putting it with a mysterious air on a bit of bread, he eat it with a devout gravity, assuring me, that I might now rely on him.' (Part i. p. 214.)

Among other exploits, which are recorded of Jacoub ben Laih, he is said to have broken into a palace, and having collected a very large booty, which he was on the point of carrying away, he found his foot kicked something which made him stumble: putting it to his mouth, the better to distinguish it, his tongue soon informed him it was a lump of salt; upon this, according to the morality, or rather superstition of the country, where the people considered salt as a symbolic pledge of hospitality, he was so affected, that he left all his booty, retiring without taking away any thing with him. *D'Herbelot, Bibl. Orient. p. 466.*

This use of salt is also evident from Homer:

Then near the altar of the darting king,
Dispos'd in rank, their hecatomb they bring;
With water purify their hands, and take
The sacred offering of the *salted* cake.

IL. i. 584.

And again,

Above the coals the smoking fragments turns,
And sprinkles sacred *salt* from lifted urns.

IL. ix 281.

See, also, *Pliny*, Nat. Hist. lib. xxxi. cap. vii. § 41. and *Heyne's* Opuscula, vol. i. p. 368, et seq.

16. *The memorial.*]—Rather, 'as a memorial.' See v. 2.

CHAP. III. VER. 1. *A sacrifice of peace-offering.*]—The word rendered 'peace-offering' denotes happiness and prosperity in general. This sacrifice was eucharistical, and required to be offered with a cheerful mind, either for blessings received, particularly for the present enjoyment of health and prosperity, or for a continuation of them in future.

3. *All the fat that is upon the inwards.*]—The fat of the inwards not connected with the flesh, which we call suet, or tallow, was always burned on the altar, and served effectually to feed the fire. See ch. i. 8.

CHAP. IV. VER. 2. *If a soul shall sin through ignorance.*]—By sins of ignorance are generally understood all the frailties of human nature: for men in most cases may be said to 'sin through ignorance;' i. e. through mistake, or misapprehension of their true interest. Hence our blessed Saviour himself says of the Jews, his cruel persecutors, 'Father, forgive them, for they know not what they do.' But had sacrifices been required for all errors and sins of ignorance, there would have been no end of them. Therefore these sacrifices were appointed for involuntary transgressions of the ceremonial law.

2. *And shall do against any of them.*]—To render the sense complete, we must supply, 'He shall bring an offering for his sin,' or some such expression.—*Fawkes.*

The context would be sufficiently clear by supplying the copulative *ו*, 'and,' at the beginning of the third verse.

3. *A sin-offering.*]—Commentators are not agreed respecting the precise meaning of *חטאת*, which is rendered 'sin-offering,' and *עוון*, which is translated 'a trespass-offering.' The most probable opinion seems to be, that the latter was for sins of transgression, and the former for sins of omission; or for duties that were imperfectly discharged. It appears that only rams, or male lambs, were accepted as trespass-offerings, but these were not required for sin-offerings. The blood of the latter, also, was sprinkled on the horns of the altar; but that of the former was sprinkled all round. There was this further distinction, that sin-offerings regarded the whole congregation; but trespass-offerings were presented for individuals. The same Hebrew word which signifies 'sin,' means also 'sin-offering;' hence, our Saviour is said to have been 'made sin for us;' that is, a sin-offering. 2 Cor. v. 21.—See *Grotius* in loco.

3. *According to the sin of.*]—'So as to bring guilt upon.'—*Dr. Geddes.*

18. *All the blood.*]—Understand, ‘*All the rest of the blood.*’ So also, v. 25 and 30.

23. *Or if his sin.*]—This might have been rendered more intelligibly by, ‘*If his sin;*’ or, ‘*as soon as his sin,*’ &c.

26. *And it shall be forgiven him.*]—It should be well remembered, that none of these sacrifices had in themselves any value sufficient to clear the sinner, and to procure his forgiveness from God: they were only instituted and accepted, by the mercy of God, as a sign of the offender’s repentance, and intended as figurative representations of a more full and perfect expiation, to be hereafter made by Christ, the Messiah, for the sins of mankind. *Pyle.*

CHAP. V. VER. 1. *And if a soul sin, and hear the voice of swearing, &c.*]—This does not relate to the duty of informing against a common swearer, nor to a witness who has been adjured to speak the truth, as Michaëlis, Dathe, Schultz, and others, understand the text; but it either applies to him, who, having heard another person take an oath, neglects to give his testimony against it, if he knows it to be false, or who having heard the words of a public adjuration, for the purpose of discovering some fact, does not come forward, in consequence, with his testimony to what he knows on the subject. This last opinion is adopted, and well explained, by Delgado. The meaning is, says he, that when witnesses are wanted, the judges order a proclamation to be issued for all persons, who know any thing concerning the matter, to come, and declare it in court; and commonly a curse is adjoined to it, in case any one should neglect, or refuse to give evidence. Now, this man’s sin is, that he heard the proclamation and did not appear. ‘*The voice of swearing,*’ in our version, seems improper; but the *φωνὴν ὀρκισμού* of the Septuagint, which literally is ‘*the voice of adjuration,*’ or a proclamation for all persons to come and give evidence on oath, is perfectly right.

2. *If a soul touch any unclean thing.*]—For unclean things, see chap. xi. The Jews to this day adhere to the literal sense of this law; but that seems an absurdity: because it would infer, that the bones of the prophets and patriarchs, and even of Abraham himself, were impure; that the relics of Samuel were contagious, and that Elisha sinned, or fell under the breach of this law, when he raised the dead man to life. Therefore it is not to be taken literally, because what proves too much proves nothing. So that the prohibition here is principally directed against our vices; against all abuses of this kind, whether considered as acts of concupiscence, avarice, or the like. —*Origen*, in Levit. hom. 3.

Hesychius explains this text differently, and thinks that it forbids the partaking of other men's sins. Some commentators are of opinion, that the things mentioned in this and the next verse, were emblems of men 'dead in trespasses and sins:' those spiritual carcasses, against whom the apostle so strictly warns us, 1 Cor. v. 11. But this seems like giving a scope to fancy, and spiritualizing on very uncertain grounds.

2. *If it be hidden from him.*]—And consequently, he has omitted to expiate the sin by such a sacrifice, and in such a manner, as the law directs, he shall be unclean, and guilty of a breach of the law. See Levit. xi. 24, &c. and 43. But there it is said, that such persons as touched any unclean thing, were unclean only until the evening, and were cleansed by washing. See, also, Numb. xix. 7, 8, 21, 22. How then comes it to pass, that sacrifice and confession are required? To this it is answered, this place has reference only to him, who being unclean, either came into the sanctuary, or eat of the holy things through ignorance. For, since the law utterly cut off those who did it knowingly, it is evident, that the sacrifice was to be offered by him who did it ignorantly.—*Maimonides, R. Salom. Ainsworth.*

4. *And it be hid from him.*]—That is, says Matt. Poole, if he did not know, or consider, that what he swore to do would be impossible, or unlawful.

4. *He shall be guilty in one of these.*]—That is, of one of those things, which should be done, or which are commanded not to be done.

7. *If he be not able to bring a lamb, then, &c.*]—As we are more prone to offend in word than deed, and as it required the utmost caution, to prevent the Israelites from falling into such pollution as required this expiation, the mercy of God appears very conspicuous in accepting so cheap a compensation. His justice is not less conspicuous in not pardoning the crime without some atonement; for, as R. Levi observes, 'God may be represented as declaring in this precept, I will not have such things done; but if a man commit them through frailty, let him repent heartily, and keep a stricter guard over himself in future; let him offer sacrifices, which may serve to imprint the remembrance of his guilt on his mind, and likewise to prevent him from offending again.' See chap. i. 14.

7. *Two young pigeons—one for a sin-offering, and the other for a burnt-offering.*]—He was first to make his peace with God by a sin-offering, ver. 8, and then his burnt-offering of gift might be accepted. To which our Saviour alludes, Matt. v. 23, 24.—*Dr. Willoughby.*

Pigeons were so plentiful in Palestine, and in the neighbouring countries, that he must have been poor indeed, who could not afford a pair. We are told there was a single tower to the south of Jerusalem, in which there were supposed to be five thousand doves. See *Maundrell's Journey from Jerusalem to Aleppo*; or *Harmer*, vol. iii. p. 351, and vol. iv. p. 58, last edit.

15. *In the holy things of the Lord.*]—‘By withholding any thing sacred to the Lord.’—*Dr. Geddes*.

15. *With thy estimation by shekels of silver.*]—Beside this sacrifice, says Bp. Patrick, he was to make satisfaction in money, according as the priest should estimate the damage. Other commentators consider the final ך as a paragogical, or emphatical letter, which should not have been rendered by ‘thy.’ The Septuagint, and nearly all the ancient versions, have nothing equivalent to ‘thy.’ They seem to take the Hebrew word שקלים in the dual number, and suppose that the ram was not to be estimated at less than two shekels of silver; of which, perhaps, Moses and his successors were to be the judges. The shekel of the sanctuary was the standard shekel of the proper weight and fineness. See *Jewish Coins*, &c.

17. *And if a soul sin—, though he wist it not, yet is he guilty.*]—This sin must be supposed to have reference to holy things, and religious duties; and if this were committed knowingly, or presumptuously, he must die. Num. xv. 30. Some of the Jewish Rabbis, and Grotius, are of opinion that this sin has reference to such transgressions, as may be committed, when a man is in that state, which the Scriptures call ‘a doubtful mind.’ It is a violation of that salutary precept, given by Cicero and others, which forbids us to do any thing, the justice or propriety of which, we have reason to doubt.

CHAP. VI. VER. 2. *And commit a trespass against the Lord.*]—Every sin which men commit is against God, the supreme lawgiver and judge; but especially such things as are committed in secrecy; such as do not come under the cognisance of human laws; such as cannot escape detection, unless by the conviction of men’s consciences, and an awful regard to the majesty of God, who knows the secret thoughts of the heart. Now, the trespasses here mentioned are of this kind; and therefore they are emphatically said to be committed against the Lord.

2. *Lie.*]—Or, ‘act deceitfully.’

2. *Lie unto his neighbour, &c.*]—That is, deny upon oath any thing which was deposited with him. This the Jews term, ‘the oath about a thing deposited.’—*Dr. Willoughby*.

3. *In any of all these that a man doeth, sinning therein.]—*‘Concerning any thing of this sort, that mankind are liable to commit.’—*Dr. Geddes.*

5. *In the day of.]—*That is, ‘on the day in which he shall offer his trespass-offering.’

13. *It shall never go out.]—*This circumstance was imitated by many heathen nations, who thought it ominous for their sacred fire to go out; and therefore appointed persons to watch and keep it perpetually burning. The vestals at Rome were appointed to look after what was called the eternal fire; imagining that the extinction of it threatened the destruction of the city. The Greeks also kept up a perpetual fire at Delphi; and so did many other ancient nations. See *Bochart Hieroz.* p. 1, lib. 2, cap. 35; and *Oriental Customs*, No. 51. The Persians took great care to preserve a continual fire. Q. Curtius, giving an account of the march of Darius’s army, says, the fire which they called eternal, was carried before them on silver altars; the Magi came after it, singing hymns after the Persian manner; and three hundred and sixty-five youths clothed in scarlet followed, according to the number of days in the year.

14. *The sons of Aaron shall offer, &c.]—*That is, in rotation, one at a time. ‘The sons of Aaron,’ may here be taken in its literal sense; but, in after-times the expression meant the successors of Aaron in the holy office. See v. 20.

18. *Shall be holy.]—*That is, ‘must be holy;’ meaning that no one but the priest was permitted to touch it; and that he was to be free from every legal defilement. The form of expression is imperative.

CHAP. VII. VER. 6. *Shall eat.]—*Rather, ‘may eat.’ It was a permission, not a command.

8. *Shall have to himself the skin.]—*All the flesh of the burnt-offerings being consumed, as well as the fat upon the altar, there was nothing that could fall to the share of the priest but the skin. Some think it probable, that Adam himself offered the first sacrifice, and had the skin given him by God to make garments for himself and his wife; in consequence of which, the priests, ever after, had the skin of the whole burnt-offerings for their portion. The same custom prevailed, in after-times, among the Gentiles, whose priests, we are informed, slept on the skins of victims in their temples, for the superstitious purpose of divination by dreams. See *Æneid*, lib. vii. ver. 86, 95; and note on *Gen.* iii. 21.

10. *With oil, and dry.]—*Dr. Waterland would read, ‘with oil, or dry.’

18. *It shall not be accepted, neither shall it be imputed, &c.]*

—The sacrifice will not be acceptable to the Lord, nor profitable to him that offereth it.—*Dr. Geddes.*

19. *Shall eat.*]—Rather, ‘may eat.’—See v. 6.

21. *Abominable unclean thing.*]—Many of Dr. Kennicott’s copies, and two of De Rossi’s read *שׂרץ*, ‘reptile,’ instead of *שׂקץ*, ‘abominable.’ Houbigant and Michaelis prefer this reading.

21. *That soul shall be cut off from his people.*]—That is, shall be excluded from all the privileges of an Israelite. This appears to have been the Jewish sentence of excommunication; though sometimes it meant capital punishment.

35. *This is the portion of the anointing.*]—As the word translated ‘anointed’ is applicable both to kings and to the Messiah, and always denotes dignity and pre-eminence, it may here be rendered ‘prerogative.’ ‘In the day,’ may signify ‘from the day;’ i. e. from the day they draw near unto the Lord to minister in the priest’s office.—*Houbigant.*

CHAP. VIII. VER. 2. *Take Aaron, and his sons.*]—Having delivered the laws and rules about sacrifices, and the rites belonging to them, Moses now, as he was commanded, proceeds to the consecration of Aaron and his sons, who were to minister in the holy place before the Lord. In doing this, he observes the precepts which were given in the book of Exodus.

11. *His foot.*]—‘Its cover.’—*Dr. Geddes.*

31. *As I commanded.*]—Houbigant renders this, ‘for so it is commanded me;’ in which he follows the Septuagint and most other ancient versions. It is certain that we read of no such command before given to Aaron, and therefore this translation seems more proper than ours.—*Dr. Dodd.*

36. *By the hand.*]—‘Through the mediation.’—*Dr. Geddes.*

CHAP. IX. VER. 2. *Take thee a young calf.*]—Maimonides, and other learned Jews, are of opinion, that Aaron was ordered to make this peculiar sin-offering, in consequence of the crime which he had committed, in causing the golden calf to be made and worshipped. Others suppose that it was for his sins in general, and not for any specific offence.

7. *Make an atonement for thyself and for the people.*]—We ought not to overlook here the strong proof, which this injunction gives of the divine origin of the Jewish worship. In other religions, we find the priests, but especially the high-priest, claiming to themselves perfect holiness of character, and exacting from the people such veneration and distinction, as if they were something more than men. Here their sins must be expiated as well as those of the meanest of the people. We may farther observe from hence, that the imperfection in

Aaron's priesthood has no place in the gospel dispensation: our high-priest 'knew no sin, neither was guile found in his mouth.'—*Dr. Willoughby.*

We see, in this chapter, the imperfections of the law of Moses. The high-priest could not offer an acceptable sacrifice, until an atonement was made for him; whereas (to the praise of our Redeemer) we Christians have an high-priest without sin, who is at God's right hand, continually making intercession for all that come unto God by him.—*Bp. Wilson.*

Instead of 'for the people,' Houbigant translates, 'for thyself and for thy family,' in which he is supported by the Septuagint. See the passages in the Epistle to the Hebrews, referred to in the parallel texts.

24. *And there came a fire out from before the Lord, &c.]—*A ray of the resplendent light, which filled the holy place, flashed on the altar, and set fire to the sacrifice. It was this sacred fire, which the priests were ordered to keep always burning upon the altar. Accordingly, it is said to have lasted till the time when Solomon dedicated his temple, when the sacrifice was again consumed by fire from heaven, which was afterwards preserved till the destruction of the first temple. This public testimony of the divine approbation sufficiently established the authority of Aaron, and convinced the people, that God himself resided in the sanctuary.—*Fawkes.* See note on ch. x. 1.

24. *Which when all the people saw, they shouted, &c.]—*They shouted for joy in exalted notes of praise, prostrating themselves before the great Creator of heaven and earth with awful veneration.—*Ib.*

CHAP. X. VER. 1. *And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not.]—*Their offence was of a very complicated nature; for, being the sons of Aaron, they did that which their father by his office ought to have done, at such a solemn time as the consecration and dedication of the altar. They took 'either of them his censer;' whereas incense was to be offered only by one. They offered in the holy of holies, where the ordinary priests had no access, but the high-priest only. They offered 'strange fire.' They did not fetch it from the altar, as the priest was obliged to do, but from without, which at this time particularly argued great want of faith, when they had seen a little before, fire come down from heaven upon the altar. They did that which God 'commanded them not,' not even their father, who was only by Moses's order to offer

the sacrifice, and not to burn the incense; that part of the duty being reserved for Moses himself.—*Dr. Adam Lyttleton.*

They were probably struck dead by a flash of lightning, which is often called ‘the fire of the Lord,’ merely to denote its awful effects. Our expression, ‘devoured them,’ appears to be rather too strong. They were neither devoured, nor consumed, as appears from ver. 4; for Moses ordered their dead bodies to be carried from before the sanctuary out of the camp.—See *Rosenmüller.*

3. *And Aaron held his peace.*—That is, he submitted in silence to this awful judgment of God. He uttered no expression of grief, nor indulged any murmurings of discontent against the dispensations of Providence.

6. *Uncover not your heads, &c.*—By these precepts they were forbidden to make any lamentation, or to exhibit the usual expressions of sorrow for their fate.

9. *Do not drink wine nor strong drink, &c.*—This injunction, coming immediately after the account of the death of Nadab and Abihu, has favored the opinion of some commentators, who think that these two priests had drunk to excess, and that they were in a state of intoxication when led into the error, by which they provoked the Lord to destroy them. Be that as it may, this injunction, or restraint, was wisely provided by the Almighty, to preserve the priesthood from exposing themselves to the censure of the people, for irregularities either in their behaviour, or office, and from provoking him to punish them for offering contrary to his laws; and we find it copied by most other nations. The apostolic injunction, ‘be not drunk with wine,’ Eph. v. 18, is an enforcement of this injunction on all, but especially on the clergy. Therefore St. Paul writes to Timothy, ‘a bishop must not be given to wine,’ 1 Tim. iii. 3. neither a deacon, ver. 8.—See *Dr. Willoughby.*

The strong drink mentioned in this verse was a fermented liquor, made perhaps of dates, figs, honey, or the juice of fruit, &c. Pliny calls these liquors ‘vina factitia,’ which agrees very well with our made-wines. Palm wine is said to have been very common in those countries, and is of a very intoxicating quality.

19. *And Aaron said unto Moses, Behold, this day have they offered, &c.*—The substance of Aaron’s apology is this: that he and his sons had performed the substance of their duty, by offering the sin-offering and burnt-offering for the people, in all respects conformably to the divine direction, only himself and his sons had abstained from eating their share of the sin-offering, on account of the exemplary deaths of Nadab and Abihu,

which had so overwhelmed them with grief, that they judged themselves unfit for feasting at God's table. 'Such things,' says he, 'have befallen me; and if I had eaten the sin-offering to-day, should it have been accepted?' Would God have been pleased with me, if, under such heaviness and dejection, I had eaten of the sacrifice? My sorrow indisposed me for that service. It being the voice of nature, as well as of religion, that men should celebrate feasts on joyous occasions, and with a cheerful heart, Deut. xii. 7, and not eat 'holy things in their mourning,' xxvi. 14. Dr. Shuckford takes the import of Aaron's apology to be this: That the ministrations already performed had called down on him the judgments which had been inflicted, and for this reason he feared they had profaned the services of the day, and therefore he did not presume to go on with them, but had burnt the goat, instead of reserving it to be eaten, according to the orders, which he should have observed, if their officiating had been so conducted, as to give them reason to think that it would have been accepted in the sight of the Lord. But notwithstanding this excuse of Aaron, we may remark, how apt the human mind is to set its own imaginations on a footing with the commands of God. The goat of the sin-offering had been expressly commanded by God to be eaten in the holy place; therefore nothing but a positive command from God to the contrary ought to have set it aside; and yet Aaron would set it aside, because he thought, in his own wisdom, it was best so to do. This is the fatal source of all man's error, that he will either add to, or take from, what God has spoken unto him.—*Dr. Willoughby.*

CHAP. XI. VER. 2. *These are the beasts which ye shall eat, &c.*—This part of the Jewish ritual has induced some men, ignorant of the nature and end of its institution, to raise objections against the divine origin of the law. But if they reflected, that the purpose of separating one people from the contagion of universal idolatry, in order to facilitate a still greater good, was a design not unworthy of the Governor of the universe, they would see this part of the Jewish ritual in a different light. They would see the brightest marks of divine wisdom in an injunction, which took away the very grounds of all commerce with foreign nations; for those who can neither eat nor drink together, are never likely to become intimate. This will open to us the admirable method of Divine Providence in Peter's vision, Acts x. 10, &c. which, by a scenical representation, informed him, that the partition-wall was now broken down, and that the Gentiles were to be received into the church of Christ.—*Bp. Warburton.*

We may farther observe, that most of the creatures reckoned unclean, were such as were in high esteem, and regarded as sacred among idolatrous nations; whence Origen justly admires the wisdom of the Jewish ritual, and observes, that those animals, which are prohibited by Moses, are such as were used in divination, and reputed sacred by the Egyptians and other nations. Another reason for this minuteness, and for deeming these animals unclean, was, because they were unwholesome.—*Maimonides*, Mor. Nev. p. iii. c. 48. See, also, *Rosenmüller*.

But of all the reasons, the first is the best, and more suitable to the perfections of God, though they may probably have been all included in his original intentions.—*Dr. Willoughby*.

The Egyptian priests, according to Porphyry, abstained from every kind of fish; from such quadrupeds as had either hoofs that were not cloven, or that were so divided as to resemble claws; and from all birds of prey.

5. *Coney*.]—Some think that the Hebrew word צִדְדִּים means the bear-mouse; or the Jerboa of the Arabs.

7. *The swine, though he divide the hoof, yet he is unclean, &c.*]—Though the Egyptians abstained from different animals in different parts of the kingdom, they all agreed in their aversion to swine's flesh, which they deemed so impure, that if a man touched one of these animals, even accidentally, he was obliged to perform the necessary ablution, by plunging immediately into the river with his clothes on. Hog-herds were peculiarly excluded from all the Egyptian temples, and the aversion was carried so far, that no one would give his daughter in marriage to a person of that occupation, or form any alliance with his children; so that they were forced to intermarry among themselves. This law, therefore, which indulged an ancient custom of the Egyptians, was graciously continued to the Jews. Besides, it had a physical convenience, and prevented the leprosy, which is the natural consequence of eating swine's flesh in hot countries. It likewise prevented the Israelites from falling into the grossest kinds of idolatries practised by other nations.—Vid. *Herodot.* lib. ii. c. 47; *Julian*, Orat. v; *Univ. His.* vol. i.

Dr. James observes, that the hog is the only animal subject to the leprosy, and also to something very like what we call the king's-evil; for *scrofula* is evidently derived from *scrofa*, a sow. The measles is another contagious distemper, to which this animal is subject.

The Egyptians also abstained from swine's flesh, because, as some believe, the people were so fond of it, that they eat it to

excess, which in that country produced many contagious diseases; but particularly the scurvy and the leprosy. See *Grotius*.

In the laws of Menu, the prohibitions respecting the abstaining from birds and animals are nearly similar to those of Moses. It appears from Pliny, that it was part of the medical practice in his time, for persons subject to tumors and eruptions, to abstain from swine's flesh.—Vid. *Nat. Hist.* lib. xxx. cap. v.

13. *The ossifrage.*—A species of eagle, so called from the Latin *os*, a bone, and *frango*, to break, from its breaking the bones of its prey.

13. *The ospray.*—Bochart thinks this the melanætos, or black eagle, mentioned by Homer, as *καρτιστος τε και ωκιστος πελεγκων*, 'the strongest and swiftest of all birds.' *Iliad* xxi. 252.

14. *After his kind.*—This expression, which occurs so often, means that the whole species of the creature, to which it is applied, was forbidden.

16. *And the night-hawk.*—Bochart supposes, that the male ostrich is here meant, as the Hebrew word, which implies 'impious,' or 'unnatural,' agrees very well with the ostrich, who is so unnatural to her eggs and young. It was scarcely necessary to forbid the eating of this bird, as the flesh of it is extremely hard.

16. *And the cuckow.*—Some interpreters render it 'the dapper,' or 'sea-mew.'

17. *And the little owl.*—In the opinion of Bochart and Le Clerc, this was 'the bittern.' The Septuagint translates it *νυκτιχοραξ*, 'the night-crow,' or 'the night-raven.'

18. *The gier eagle.*—Gier is an old English word signifying vulture.

19. *And the stork.*—This bird has been celebrated by many authors for its singular affection, and love to its parents. The original word, which signifies 'tenderness,' well agrees therefore with the stork.

19. *And the bat.*—The Hebrew word signifies 'the bird of darkness.' Hence this expression of the prophet, 'In that day, a man shall cast his idols of silver, and his idols of gold, to the moles and to the bats.' *Isa.* chap. ii. 20. that is, he shall bury them in darkness and obscurity.—*Fawkes*.

20. *All fowls that creep.*—By 'fowls,' in our translation, we are to understand all insects and animals that are furnished with wings. See note on *Exod.* xvi. 13. By the expression of 'going upon all four,' in this verse, we are not to restrict the command to such insects and animals as have exactly four feet, because

such as 'creep,' have generally more; but we may extend it to all creatures of this description, that have more than two feet, except those mentioned in the two following verses.

22. *The locust after his kind, &c.*]—Michaëlis is of opinion, that the four names, given in this verse, denoted only one insect; but in different stages of its existence. The objection to this is, that 'after his kind' is added to each.

Locusts were commonly eaten by the Ethiopians, Lybians, Parthians, and other eastern nations bordering on the Jews, as we learn from Diodorus Siculus, Pliny, Aristotle, St. Jerome, and others. They were prepared in various ways. The food of John the Baptist in the wilderness was probably a species of cake, or bread, formed of dried locusts reduced to a coarse powder, and mixed with honey. They were sometimes dried and smoked. Dr. Shaw informs us, that when he was in Barbary, he eat locusts that were salted and fried; and that they had nearly the taste of cray-fish.—Travels, p. 188.

29. *The weasel.*]—Most commentators render this the 'mole;' and as the word signifies 'to dig,' or 'penetrate into the earth,' which is common to the mole, this seems to be the right translation.

35. *Ranges for pots.*]—The scarcity of fuel occasions particular management among the eastern people, of which Rauwolf gives the following account. 'They make in their tents and houses a hole about a foot and a half deep, in which they put their earthen pipkins, or pots, with the meat in them closed up, so that they are not more than three parts full. They then place stones round about them, so that one-fourth part is left open, through which they fling in their dried dung (and also sometimes small twigs and straws, when they can procure them), which burn immediately, and give so great a heat, that the pot grows as hot, as if it stood in the middle of a lighted coal-heap; so that they boil their meat with a little fire, quicker than we do ours with a great one on our hearths.' *Rosenmüller, and Golius, p. 21.*

As the Israelites must have had as much cause to be sparing of their fuel as most people, especially when they were journeying in the wilderness, the preceding quotation may be considered a better comment on this text, than is to be found in any of the writings of those who are called commentators. What idea our English translators of Leviticus designed to convey, by the expression, 'ranges of pots,' it is not easy to say; but something distinct from a pot was evidently designed; and though it might be thought strange that any thing of building should be used, by those who lived such a wandering kind of

life as the Israelites in the wilderness, for boiling their pots, yet we find by Rauwolf, that the Arabs make use of such an apparatus, at present, of which he has given us some description.—See *Harmer*, vol. i. p. 464, 5, 6.

47. *To make a difference between the unclean and the clean.*]—Dr. James, in his Medical Dictionary, has attempted to shew, that God had particular respect to the health of the Jews in thus prohibiting certain creatures to be eaten, as being unclean; which, according to this skilful and learned physician, is nearly synonymous with ‘unwholesome.’—See, also, *Campagna De Sensu Rerum*, lib. iv. c. viii. p. 288; and the long note of Hebenstreit in *Rosenmüller’s* Introduction to chap. xi.

CHAP. XII. VER. 2. *If a woman have conceived, &c.*]—The sacred writer here gives us the laws relating to the purification of child-bed women: a purification which nature dictates, and which, we find, in consequence, was not peculiar to the Jewish people. Pythagoras lays it down as a branch of purity, to abstain from the touch of a dead body, and from the chamber of a child-bed woman. Among the Greeks, their very touch rendered persons unfit for approaching the altars of their gods; and Censorinus tells us, that they held the fortieth day remarkable, as on other accounts, so, because their child-bearing women did not go to the temple till the fortieth day: the temper of their blood, in those hotter climates, made a longer separation necessary than in our colder regions. This law was not only founded on reasons of decency and modesty; but was also well calculated to inspire women with a reverence for holy places; and to prove the necessity of appearing before God with a pure heart.—*Dr. Dodd.*

5. *If she bear a maid-child.*]—It is remarkable, that double the time is appointed for the woman’s separation, who brought forth a female child; which law, some say, was adapted to the received opinion, that women are sooner purified after the birth of males than females: an opinion, which, however questioned, Grotius shews to be supported by no less authority than that of Aristotle and Hippocrates; but Scheuchzer proves, that experience confirms it not. It is most probable, that this law had reference to the first transgression of Eve, and was calculated to denote the inferiority of the female sex. See 1 Timothy ii. 14, compared with the history of the fall.—*Id.*

6. *She shall bring a lamb of the first year, &c.*]—These offerings were to be presented on the day after the days of separation were over; that is, on the forty-first for a male, and eighty-first for a female. It seems obvious that this law, as well as many others in the Hebrew ritual, was calculated for the

state of the Jewish commonwealth, during the peregrination in the wilderness, when the place of public worship was settled in the midst of their camp, and none of them lived at any great distance from it.—*Fawkes*.

CHAP. XIII. VER. 2. *When a man shall have in the skin of his flesh a rising, a scab, or bright spot.*—Moses here lays down rules for distinguishing between ‘the plague of leprosy,’ and diseases, which, in some particulars, resemble it. Some of the symptoms are of a very extraordinary nature, particularly its affecting houses and garments, which has induced several to imagine, that the leprosy mentioned by Moses was a miraculous judgment. But it is spoken of as an ordinary disease, at that time well known; and we may account for the singularity of this and other diseases, from natural causes. What we now call the leprosy, is very different from what was meant by that disease in former times. It now affects only the surface of the body, producing a kind of scurf, or scales on the skin: but it was very different among the ancients, as is abundantly evident from the description given by Galen, who concludes his account of it with observing, ‘That it produces in time such a degree of insensibility, that the wrist, feet, and even the largest tendons, may be pierced with a needle, without the patient’s feeling any pain. At last, the nose, fingers, toes, &c. fall off entire; and, by a death peculiar to each of them, anticipate that of the patient.’ This disease had its origin in Egypt, and was from thence propagated into Syria and other nations.—See *Plin. lib. xxvi. cap. 1*; *Cunæus, de Repub. Jud.*; and *Schilling, de Lepora*.

3. *Shall look on him, and.*—Rather, ‘The priest who inspected him, shall look,’ &c.

7. *For his cleansing.*—‘For the purpose of being declared clean.’—*Dr. Geddes*.

13. *If the leprosy have covered all his flesh.*—It may seem strange, that a man who is all over leprous should be pronounced clean, and that one who is but partly leprous, should be unclean. The sense seems to be this; if the whole body of any one was white, it was not a sign of leprosy; whereas, if only some parts of the skin were unusually white, and the rest of the natural color, the preternatural whiteness was supposed to arise from a leprosy, and so the person became unclean. Thus, by ‘the leprosy covering all the flesh,’ is only meant, if the body was all over white, as if the leprosy had covered the whole flesh. The reader will observe, in several places of this chapter, that the word ‘leprosy’ is used to signify merely the appearance of that disease.

It is evident, in my opinion, says Dr. Mead, (*Medica Sacra*, p. 14.) that two species of this disease are here described; one, in which the skin was ulcerated, so that the live flesh appeared underneath; the other, in which there was an efflorescent appearance on the surface of the skin, which also became rough, and in a manner scaly. From this distinction, the former disease was contagious, and the latter not. For scales like bran, dry and light, do not penetrate the skin; but it is purulent matter, discharged from ulcers, which infects the surface of the body.

22. *A plague.*]—That is, ‘a leprosy of the contagious kind.’

28. *It is a rising of the burning.*]—This should have been rendered, ‘It is a mark, or scar of burning;’ for when a burning is healed, it leaves only a mark, or scar, not a rising, or tumor.

45. *His clothes shall be rent.*]—This was not only to indicate his condition to others; but likewise to express his own grief on account of it. See *Ezra ix.* 3—5; *Job ii.* 12.

45. *His head bare.*]—The Hebrew word פָּרַע signifies ‘free,’ which some imagine implies, that he should forbear to cut, or shave, his hair; and, in this sense, it is rendered by the Arabic. (See *Parkhurst* on פָּרַע, No. viii.) This was a mark of sorrow, and another was that of ‘covering the upper lip,’ which was performed either with the hand, or by throwing the skirt of their garments over their heads. These ceremonies seem to be intended not only to preserve passengers from legal impurity, but likewise from catching the disease by infection.—*Dr. Willoughby.*

Instead of ‘a covering upon his upper lip,’ Dr. Geddes reads ‘a bandage about his chin.’

47. *The garments also that the plague of leprosy is in.*]—This leprosy of garments will seem to us very extraordinary; but we must consider, that the Israelites in the wilderness were but ill provided with changes of raiment; that their linen, for want of being changed and washed, would be apt to breed infectious vermin, which being settled in the stuff, would gnaw it like moths, and leave stains like those described ver. 49. Of these vermin the prophet *Isaiah* seems to speak, chap. li. ver. 8. ‘The moth shall eat them up like a garment, and the worm shall eat them like wool.’—*Fawkes.*

When *Michaëlis* was considering this subject, he was informed by a dealer in wool, that the wool of sheep which die of disease, if it has not been shorn from the animal while living, is unfit for manufacturing cloth, and liable to something like what *Moses* here describes. This infection of garments

will not appear extraordinary to any one who considers, how often the worst kind of scarlet fever is communicated by means of clothes. See *Rosenmüller*.

48. *Warp or woof.*]—Houbigant, Dathe, and others, think that ערב means a garment formed of various threads, and different textures; and that שתי means one made of the same material, or woven with thread of the same sort.

CHAP. XIV. VER. 4. *Two birds alive and clean, and cedar-wood, and scarlet, and hyssop.*]—The hyssop, bound with scarlet round a stick of cedar-wood, served for an instrument to sprinkle the blood and water. The juice, or resin of cedar, together with hyssop, were reckoned medicinal in cutaneous diseases. The former was thought to be of peculiar efficacy in curing the elephantiasis, a species of leprosy; and hyssop was used medicinally to dissolve spots, and recover the color of the skin; which might be the reason why these things were prescribed on the present occasion. By 'scarlet' is here meant 'scarlet wool,' which, perhaps, was also considered as possessing some sanative quality in such distempers.

Many reasons are given for the use of these particulars; but, as they are conjectural, it may be necessary only to mention the opinion of Abarbanel, who imagines that these four things signified, that the leper was cured of the four evils under which he labored. The living bird denoted that the dead flesh was restored to life; the cedar-wood, which is not easily corrupted, that he was cured of his putrefaction; the scarlet wool, that he was restored to his good complexion; and the hyssop, which is purgative, and in that country of a very odoriferous smell, might indicate that his disease was purged off, and that the smell of it was gone.

4. *Scarlet.*]—Purver, and after him, Dr. Geddes, reads, 'scarlet thread.'

7. *And shall let the living bird loose.*]—This was done to shew, symbolically, that the leper was restored to a free intercourse with his neighbours, as the bird was to the rest of its kind.

10. *Three tenth deals.*]—The measure, of which three decimal parts, or 'deals,' are here directed to be taken, was an ephah; which, according to Bp. Cumberland, and Arbuthnot, contained seven pints, nearly. Three-tenths of this, therefore, would be two pints and one-tenth: and as an omer, or gomer, was one-tenth of an ephah, this quantity would be equal to three omers. See *Jewish Coins, Weights, and Measures*, in *Proleg.* No. xviii.

10. *And one log of oil.*]—A log was the smallest measure in

use among the Jews; and, according to Bp. Cumberland, contained something more than half a pint of our measure.

17. *Upon the blood of the trespass-offering.*]—‘On the place where the blood of the guilt-offering had been put.’ So the Septuagint, the Syriac version, and two MSS. See also ver. 28.

27. *Finger.*]—That is, ‘the fore-finger.’

34. *And I put the plague of leprosy in a house.*]—It cannot be inferred from this expression, says Fawkes, that the event was supernatural, since every thing in the style of Scripture is ascribed to God; for what are all the events in the natural world, but effects of that constitution of nature, which God has appointed, and over which he constantly presides?

Though it is more difficult to account for the infection of houses, says Dr. Mead; yet on considering the different substances used in building the walls, such as stones, lime, bituminous earth, hair of animals, &c. mixed together, it is probable, that they may produce those streaks in sight lower than the wall (i. e. beneath the surface of it) which, as they in some measure resembled the effects of leprosy on the body, were named ‘the leprosy in a house.’

This seems to have been a nitrous, or vitriolic exsudation, as Dr. Geddes observes, after Hebenstreit in Rosenmüller, proceeding from stones of a certain quality, which breaking through the plaster, and spreading on it, became injurious to the health of the inhabitants.

CHAP. XV. VER. 2. *A running issue.*]—Now called ‘a gonorrhœa;’ and the celebrated German physician, Hebenstreit, is of opinion, that a virulent gonorrhœa is meant. See ver. 7, where some medical or surgical assistance seems implied. Others think, that a disease of mere weakness and debility only is intended.

9. *And what saddle soever he, &c.*]—That is, every thing on which he shall sit, or on which he shall be carried.—*Houbigant.*

The Hebrew word is the general term for ‘seat.’ See the Lexicons on כִּסֵּא.

CHAP. XVI. VER. 2. *I will appear in the cloud upon the mercy-seat.*]—This is generally understood of the smoke of the incense, which the high-priest burnt, when he entered into the most holy place; and this was the cloud which at that time covered the mercy-seat.

7. *He shall take the two goats, &c.*]—These goats made but one offering, as we learn from ver. 5. They were both presented before the Lord, and the lots mentioned ver. 8, were cast in the following manner. The priest putting one of the goats on his right hand, and the other on his left, stood by the altar, and

put into an urn two lots; on one of which was written, 'for Jehovah,' and on the other, 'for Azazel.' Then shaking the urn, and putting in both his hands, he took up a lot in each: that in his right hand he let fall on the goat which stood on his right, and that in the left he dropt on the other. In this manner, the fate of each was determined, according to what follows, ver. 10.

The word 'Azazel' is the Hebrew for 'scape-goat,' from *אז*, 'goat,' and *זל*, 'to go away.' In this interpretation, the Septuagint, Aquila, Symmachus, and the Vulgate, agree.—See *Jennings's Jewish Antiq.* vol. ii. p. 267.

13. *The testimony.*—Meaning the ark, which contained the two tables of the law, or sacred decalogue.

16. *He shall make an atonement for the holy place.*—It appears from this, that the sins which had been committed the year before by the priests and people, rendered the holy place an unworthy habitation for the divine presence.

17. *He.*—That is, Aaron.

18. *The altar that is before the Lord.*—This means the altar that stood before the tabernacle, which was the symbol of God's divine presence. Thus we perceive that the whole tabernacle was stained with the sins of a guilty people, and required to be purified by the high-priest.

20. *Made an end of reconciling.*—'Completed the purification of the sanctuary.'—*Dr. Geddes.*

21. *And Aaron shall lay both his hands, &c.*—The Jews are unanimous in this tradition, that the goat being led into the wilderness by the conductor in a scarlet ribbon, if God received the expiation, the ribbon turned as white as snow in the way; of which the conductor gave notice by blowing a horn, which was communicated to all the land immediately; but if it did not change its color, the year was spent in fasting.—*Bp. Wilson.*

22. *And the goat shall bear, &c.*—This seems to be a symbolical representation intended to shew, that sincere repentance would procure remission of sins; and, like the scape-goat, bear them into a land of forgetfulness, where they should be no more thought of, nor remembered. The goat, which we find from this verse was let loose in the wilderness, was in after-times led to the summit of a lofty precipice, at some distance from Jerusalem, and thrown down from it. The Jews say, that a piece of scarlet cloth being tied to the horns of the scape-goat, when the man had brought it to the top of the rock, he tore the cloth into two pieces, and suffering one to remain on the goat's horns, he fastened the other to the rock, that he might perceive if it changed color and became white; which they say it did, when

the goat was thrown down headlong. The prophet Isaiah is supposed to allude to this custom, chap. i. 18, where he says, 'though your sins be as scarlet, they shall be as white as snow.' The same Rabbinical writers, who relate this story, confess also, that for forty years before the destruction of their second temple, that is, from the time of our Saviour's death, this shred of cloth never changed its color.—See *Bp. Patrick*, and *Prideaux*, vol. ii. p. 3, fol. edit.

24. *Garments.*]—His ordinary garments must here, and in similar passages, be understood.

29. *Ye shall afflict your souls.*]—The Jews understand by this precept, in addition to their resting from all labor, a temporary abstinence from eating and drinking, from all pleasure, recreation, and enjoyment; and the duty of employing the whole day in confessing their sins, and in other offices of repentance.

32. *Whom he shall anoint, &c.*]—Or, 'who shall be anointed, and who shall be consecrated;' agreeably to the Vulgate.

34. *And he did as the Lord commanded Moses.*]—Rather, 'as the Lord commanded, so Moses did.'

CHAP. XVII. VER. 7. *They shall no more offer their sacrifices unto devils, &c.*]—The same Hebrew word, which is here translated 'devils,' signifies also 'goats;' and so Bate, in his version, Abp. Secker, and Law, render the word. The prohibition in the text seems to allude to the worship of Pan, and other idols, one of whose favorite symbols was a goat. The Egyptians were much addicted to this species of idolatry, and some of the Israelites, we find, continued to practise it in the wilderness. The rites and ceremonies attending it were, in addition to their folly, highly lascivious and obscene, which gives a peculiar significance to the expression of Moses, 'they have gone a whoring.'—*Bochart*, *Hieroz.* and *Maimonides*, *More Nevoch*.

11. *I have given it to you upon the altar to make an atonement for your souls.*]—'It is my will, that by it an atonement shall be made, at the altar, for your lives.'—*Dr. Geddes*.

11. *The soul.*]—Or, 'the life of man.'

CHAP. XVIII. VER. 5. *He shall live in them.*]—That the primary sense of these words refers to that temporal life and prosperity, which God promised the Jews, as the consequence of their obedience, there can be no question. But that they referred also to spiritual life appears from the manner in which they are used in the New Testament, Matt. xviii. 8, 9; Luke x. 28; Rom. x. 5, &c. For further information respecting this text, see *Div. Leg.* book vi. p. 326.

6. *None of you shall approach to any that is near of kin to him.*]—As it was the custom of the Egyptians and Canaanites, and other heathen nations; and that what is prohibited in the first instance may not appear absurd, viz. marriage with a father or mother, Theodoret informs us, that a custom prevailed, even in his time, among the Persians, of men marrying not only with sisters, but with mothers and their own daughters. Quæst. xxiv. And Diodorus says, that it was usual among the Egyptians to marry their own sisters. Moses expressly points to these practices in Egypt and Canaan, ver. 3. St. Jerome confirms the like practices among the Indians, Ethiopians, and Medes; and the authority of Euripides in *Andromeda* will not admit of any contradiction; who, alluding to the customs of other barbarous nations about marriages, expresses himself fully to the same purpose.—*Dr. Willoughby.*

9. *Born at home or born abroad.*]—That is, ‘born in wedlock, or out of wedlock.’

16. *Thou shalt not uncover, &c.*]—Unless in the case mentioned, Deut. xxv. 5.

21. *Thou shalt not let any of thy seed pass through the fire to Molech.*]—Molech, which literally signifies ‘king,’ was the idol of the Ammonites. The Rabbis assure us, that this idol was of brass, and placed on a throne of the same metal. His head, which resembled that of a calf, was adorned with a royal crown, and his arms were extended, as if to embrace any that approached him. When they intended to offer any children to him, they heated the statue with a great fire, which was made within it; and when it was burning hot, they placed the miserable victim within his arms, where it was quickly destroyed by the violence of the heat. That the cries of the children, thus barbarously tormented, might not be heard, they made a great noise with drums, and other instruments. Others say, that this idol was hollow, and that it contained seven separate cavities; the first was appointed for meal, or flour; the second for turtle-doves; the third for an ewe; the fourth for a ram; the fifth for a calf; the sixth for an ox; the seventh for a child; and that all these offerings were consumed together, by heating the statue in the inside. To this account Milton alludes in his description of Moloch:

First Moloch, horrid king, besmear'd with blood
Of human sacrifice, and parents' tears;
Tho' for the noise of drums and timbrels loud
Their children's cries unheard, that pass'd through fire
To his grim idol. PAR. Lost, i. 392.

See *Calmet's Dissert. Selden, de Diis Syris, Syntag. i. cap. vi*; and *Rosenmüller*.

CHAP. XIX. VER. 14. The expressions in this verse may be taken proverbially, and strongly express the guilt of injuring those, who, from ignorance, or infirmity, cannot guard against the attacks of the mischievous and wicked. See note on Deut. xxvii. 18.

17. *Thou shalt in any wise rebuke thy neighbour.*]—If our neighbour have injured us, it is our duty to rebuke him for his fault, instead of harbouring any secret enmity and malice, or indulging any wish of retaliation and revenge. By the word 'neighbour,' we are to understand every person with whom we have any intercourse; that is, a fellow-creature, agreeably to our blessed Lord's explication of this word in the well-known parable of the good Samaritan. The latter part of the verse would be better rendered, 'That ye may not share in his sin.'

27. *Ye shall not round the corners of your heads.*]—The precepts contained in this and the two subsequent verses are calculated to guard the Israelites against the superstitious practices, which were observed by the Egyptians, the Arabians, and perhaps other people, in mourning for their dead, in celebrating their idolatrous festivals, &c. Maimonides informs us, that the idolatrous priests used to shave themselves in this manner.

The awful sanction, which is so frequently added after these commands, 'I am the Lord,' is equivalent to, 'I am the God who created you; who redeemed you from bondage; who still protect you; who have wisdom to establish laws, and power to punish the transgression of them.' It was well calculated, therefore, to remind his people of their duty, and of his sovereign authority.

31. *Regard not them that have familiar spirits.*]—That is, pay no regard to their pretensions. Dr. Geddes translates it 'necromancers.' The Samaritan, and the Septuagint, (which has *εὐχασπίμοι*,) evidently give us the idea of 'ventriloquists.' This idea seems to be derived from **בִּלְבָּא**, 'a bottle, or bladder,' because the belly of the ventriloquist, in practising his art, was inflated. The Vulgate, and other versions, have 'magi.'

Upon this text, Fawkes has the following judicious remark: 'Most of those who pretended to a familiarity with dæmons, were mere impostors suborned by the idolatrous priests, who, in order to support the credit of established polytheism and idolatry, pretended to the gift of prophecy, or divination, and amused the credulous vulgar with dark and ambiguous predictions, that were capable of answering the event, whichever way

it fell out.'—See notes on Deut. xviii. 11; and on 1 Sam. xxviii. 8, 13, 14.

31. *Neither seek after wizards.*]—Fortune-tellers, jugglers, and men who pretend to foretel events.

32. *Thou shalt rise up before the hoary head.*]—Those who can contemplate the hoary head without some prepossession of respect and tenderness, want the essential requisite of nature for performing their duty to the aged as they ought.

But if they wish to seek for other motives, they will be found in abundance. It is to them that the young are to look for superior knowledge, and superior virtue. They have enjoyed the benefits of experience, as well as reflection, and are therefore qualified to be monitors and guides. The claims to deference arising from the distinctions of birth and fortune, when compared to these, are trifling and inconsiderable. If reverence be due from one human being to another, it can never be offered with more propriety, than as the price of knowledge, from the ignorant to the wise.

The aged may be considered, in this respect, as oracles that speak to the serious and the well-disposed, with such conviction as they can no where find, but in their own experience. They are a sort of living chronicles, that impress the memory and imagination with all the energy of truth. The information which we derive from books is often imperfect, doubtful, or fallacious; and who would not rather hear an interesting and important event related simply as it was, by one who was an eye-witness of it, than read the same in the page of the most eloquent historian? The aged, therefore, possess advantages which no others can possess; and we must often bow to 'the hoary head' for the useful admonitions of practical wisdom, or live in ignorance and folly. Sermons, vol. ii. p. 30.

35. *Meteyard.*]—That is, 'in measuring, or meting,' so far as respects length, in contradistinction to quantity.

CHAP. XX. VER. 4. *Any ways hide their eyes from the man, when he giveth of, &c.*]—That is, 'connive at such a man, when he giveth his seed unto Molech.'

20. *They shall die childless.*]—They shall have no children; or their spurious offspring shall not enjoy the usual privileges of legitimacy. In a civil point of view, they shall not be reckoned as children.

22. *Spue you not out.*]—As it did the former inhabitants, ch. xviii. 25.

24. *A land that floweth with milk and honey.*]—A proverbial expression for a rich and fertile country.

CHAP. XXI. VER. 1. *There shall none be defiled for the dead.*]

—The Egyptians, and other nations, considered it as a disqualification for exercising the office of a priest for seven days, if any one of that order touched a dead body, prepared it for the funeral, looked at it, or was present in any dwelling where a corpse lay. Among the laws given by Moses concerning the behaviour and personal qualifications of the priests, this regulation with respect to the defilements arising from dead bodies stands foremost. See Numb. xix. 11, 14, 16.

4. *But he shall not defile himself, being a chief man among his people.*]—Bp. Patrick would supply the words, ‘for any other,’ after himself. The priest, in discharging his holy functions, might well be considered as a chief man among his people, and by these defilements might be said to profane himself. So, also, *Michaëlis*.

5. *They shall not make baldness upon their head.*]—In mourning for the dead, they shall not observe the same signs of grief, that are practised by the people, of which the cutting off the hair of the head and beard was among the principal. Those effeminate rites, which might be indulged to a common man, would have appeared quite unseemly in a priest, whose province it was to regulate his passions, and shew an example of wisdom and moderation in all his conduct.

5. *Neither shall they shave off the corner of their beard.*]—Or, ‘they shall not shave the extremity of their beard;’ i. e. they shall not assume another common token of mourning, viz. the shaving of the beard to the very extremity, as was the common practice.

8. *Sanctify him.*]—‘Account him hallowed.’—*Dr. Geddes*.

9. *She profaneth her father, &c.*]—Her wickedness is complicated; for she not only dishonors herself, but likewise involves her father in her disgrace. Culprits of this kind, it is probable, were stoned to death before they were burned.

15. *Neither shall he profane his seed among his people.*]—To ‘profane his seed,’ appears to be the same as to disgrace his posterity, by intermarrying with low, vulgar people.

17. *That hath any blemish, &c.*]—The reason on which these laws, respecting the personal qualifications of the priests, were founded, was to preserve the priesthood from contempt, especially in the estimation of the vulgar, who too frequently make the corporeal defects of persons a matter of ridicule; and judge of mankind, not so much from their moral and intellectual endowments, as from their external appearance.—*Maimonides*, Mor. Nevoch. p. iii. c. 45.

20. *His stones broken.*]—Rather, ‘having a hernia, or rupture.’

CHAP. XXII. VER. 2. *Speak unto Aaron and to his sons, that they separate themselves from the holy things, &c.*—‘To separate,’ means, in the language of the Mosaic ritual, ‘to abstain:’ and separation is equivalent to abstinence from customary pleasures and enjoyments. The interpretation of this verse, therefore, is, that they should abstain from eating that part of the sacrifices, which belonged to the priests; but which was to be eaten only by such of them as were free from legal impurities. Neither were they to eat of the first-fruits, which were also their portion; but they might eat of the tythes, because these were allowed for their constant sustenance.—See *Bp. Patrick*.

3. *Having his uncleanness upon him.*—In other words, ‘when he is unclean.’

10. *No stranger.*—No person, who is not of the priest’s family, whether Jew, or Gentile, though a proselyte.

11. *Any soul.*—That is, ‘any person.’ We still use the word in this sense. Some among the Israelites were induced, from extreme poverty, to sell themselves, or children, chap. xxv. 39; and it appears that slaves were occasionally bought of strangers. See chap. xxv. 44, 45.

23. *That mayest, &c.*—Dr. Waterland renders differently, thus: ‘If thou offer it either for a free-will offering, or for a vow, it shall not be accepted.’

CHAP. XXIII. VER. 6. *The feast of unleavened bread.*—So called, because the Jews, in their feast of the passover, used unleavened bread for seven days, in memory that their ancestors had no time to make bread, and leaven their meal, at the time of their departure from Egypt. They began to cleanse their houses of every thing leavened on the thirteenth of Nisan. Every place was carefully examined, lest any thing leavened should be hid in corners, or cupboards; so that on the fourteenth of Nisan, about noon, there was to be none in the house. This practice is still observed very religiously by the Jews.

They used unleavened bread all the seven days, but they abstained from work only on the first and on the last day. They might offer sacrifices, or burnt-offerings, every day, and the number of animals commanded in Numbers xxviii. 19, beside an he-lamb, as directed ver. 12, of this chapter. On the second day, they offered sheaves of ripe barley, or the first-fruits of barley, for a wave-offering.—*Dr. Willoughby*.

10. *First-fruits of your harvest unto the priest.*—The harvest here meant is the barley harvest, which began about the time of the passover. (Exod. ix. 31.) The wheat harvest commenced about the time of Pentecost. Instead of a sheaf, Jose-

phus mentions, that they brought on this occasion ears of corn dried before the fire; because, perhaps, on the precise day, when this offering was to be made, the corn might not be generally ripe. These first-fruits were reaped by men appointed for the purpose, and presented to the priest, who waved them with grateful adoration towards the east, west, north, and south, in token of their being consecrated to the sovereign Lord of the universe.

18. *Of sweet savour.*]—That which was declared to be acceptable, was said to be ‘of sweet savour’ unto the Lord.

24. *Ye have a sabbath, a memorial of blowing of trumpets.*]—The feast of trumpets, properly so called, and kept on the first day of the seventh month, was a religious institution, in memory of the patriarch Isaac’s being delivered, and a ram being sacrificed that same day in his stead. Gen. xxii. 13. It was celebrated, therefore, originally by blowing rams’ horns, and by a day of supplication, that as God had delivered his servant Isaac, so he would deliver and defend his children, or posterity, from sudden and violent deaths. These horns were not literally rams’ horns; for it is scarcely possible to bore a ram’s horn, which is solid, so as to make a trumpet of it; but they were so called from the similitude of their form. See note on Josh. vi. 4.

Maimonides (More Nevoch.) considers this festival as being instituted to rouse the people from their lethargy and carelessness, and awake them to the duty of repentance. This was likewise a fit preparation for the great day of atonement, which was now near at hand. (See ver. 27.) In Jad Chazakah, he says, the sound of the trumpet seems to say, ‘awake, examine your ways, remember your Creator, and repent.’ The trumpets sounded from sun-rising till sun-set.

27. *A day of atonement.*]—This is the feast of expiation, kept on the tenth day of the seventh month, or Tizri. The Hebrews call it Chippur, or Kippur; i. e. pardon, or expiation, because the sins of the whole year were then expiated; and as for the ceremonies, &c. to be observed on this occasion, see ch. xvi. to which add, that it was a day of rest and of strict fasting. They used to confess themselves ten times on this day, reckoning from the eve before supper, in memory of the high-priest’s pronouncing the name of God ten times in this solemnity. Buxtorf informs us, that the confession was thus performed. Two Jews retire to a corner of the synagogue; he who confesses himself turns his face to the north, and bending his body very low, lays his back bare; he then enumerates his sins, and smites his breast, as often as he who hears the

confession strikes him with a leathern strap. When he has given him thirty-nine stripes, he repeats these words—‘ But the Lord was merciful, he forgave their misdeeds, and destroyed them not; yea, many a time turned he his wrath away, and would not suffer his whole displeasure to arise.’ Ps. lxxxviii.

38.—See *Lowman* on the Heb. Rit.

29. *That shall not be afflicted.*]—That is, ‘ who humbleth not himself.’

34. *The fifteenth day of this seventh month shall be the feast of tabernacles.*]—This festival was instituted in thankful remembrance of the Israelites having dwelt in booths, or tabernacles, forty years securely, under the divine protection. Moses has given us a fuller description of this feast than of any other, because it was not to be celebrated till after they were settled in the promised land. As to the particular trees, of which the booths were made, they cannot be ascertained with precision; nor are the Jews themselves agreed on the subject. All that is supposed to be meant was, that they should choose such trees as were remarkable for their verdure and fragrancy.

The first day of this festival was ushered in by a general procession, in which the men carried in their hands branches of trees, mentioned ver. 40, waving them about to the east, west, north, and south, singing some psalms, or hymns, proper for the solemnity, and crying ‘ Hosannah!’ which word properly signifies, ‘ save, we beseech thee.’ From this word, and the ceremony of carrying palm-branches round the altar, which was performed seven times with great solemnity, the last day of the feast was called ‘ Hosannah rabbah,’ or ‘ the day of the great Hosannah.’ The hundred and eighteenth psalm is likewise supposed to have been sung on this festival, if not composed on purpose for it; because there are not only several expressions in it that have a great affinity to this feast; but the composition itself has some analogy to its ceremonies; such as the praying more particularly for the coming of the Messiah, for the prosperity of the next year, &c. See ver. 15, 25, 26.

The ceremony of fetching water from the pool of Siloam is thought to be of much later date, and to have been introduced not long before our Saviour’s time; though some of the Jews attribute the institution of it to the prophets Haggai and Zechariah.—See Univ. Hist. vol. iii. p. 27; *Calmet*, *Lowman*, and *Spencer* De Leg. Heb.

CHAP. XXIV. VER. 2. *Pure oil olive beaten.*]—That is, such as is produced by pressure without heat; or cold-drawn, which is always the purest and best.

5. *Bake twelve cakes, &c.*]—These cakes, otherwise called

shew-bread, (See Exodus xxv. 30.) which literally signifies the 'bread of faces,' were served up hot on the sabbath-day, in the presence of the Lord, and the priests at the same time took away the stale ones, which had been exposed on the altar for a whole week, and could not lawfully be eaten but by the priests only, except in some extraordinary cases of necessity, 1 Sam. xxi. 3—6; Luke vi. 3, 4. The people offered the flour, and the Levites made the cakes (1 Chron. ix. 32, and xxiii. 29,) in this manner: to each baking, instead of water, they used three pounds of oil to knead the flour, and three pounds and four ounces of wine, with some salt, according to the command, Levit. ii. 13. Each of these cakes weighed 13 pounds and a half.

5. *Two tenth deals shall be in one cake.*]—That is, two omers, or two tenths of an ephah, consisting of about six quarts of English measure; so that they must have been very large. 'A tenth deal' was what we should now call 'a decimal part.' The integer understood, on these occasions, is always an Ephah.

14. *Lay their hands upon his head.*]—This appears to have been a form of bearing public testimony to the offender's guilt, and of rendering the punishment that was inflicted on it legal. See the parallel Texts.

15. *Whosoever curseth his God shall bear his sin.*]—Houbigant thinks from these words, that this blasphemer was an idolater, and that the name he blasphemed was the name of his own God; a crime which we learn from Porphyry was common among the Egyptians, when they were disappointed in the object of their prayers. This conjecture is rendered more probable by considering, that the words 'of the Lord' are not in the Hebrew, but supplied by our translators; and the Hebrew word **שם**, 'Hashem,' here rendered 'the name,' might have been the appellative of some Egyptian idol.

20. *Breach.*]—We should now render this by 'fracture.'

CHAP. XX. V. VER 8. *Thou shalt number seven sabbaths, &c.*]—Beside the sabbatical year, God now appoints another, which was to be celebrated every fiftieth year; and which had this advantage over the seventh, that it released all slaves, cancelled all debts, and restored to every man his lands, houses, wife, children, and possessions, however alienated. Every Hebrew servant, or slave, returned to his own tribe and family, having recovered his liberty and property, by whatever means he might have been deprived of them, during these fifty years. It must be observed, however, that this privilege extended only to the original Israelites, or to such as had been admitted members of their religion and commonwealth by circumcision. These might claim the benefit of it, though they had been sold

for slaves for any crimes, even by the sentence of the grand Sanhedrim; but as to the Gentiles, they were wholly excluded from it. This law made a wise provision for fixing the Jews in the land of Canaan, and keeping them united; since all their possessions were so entailed, that the right heir never could be excluded from his estate. It served also to preserve a perfect distinction of families and tribes; and their genealogies were of necessity carefully kept, that they might be able to prove their right to the inheritance of their ancestors. By these means, the tribe and family of the Messiah were fully ascertained when he was born, without which it could not have been proved, that he was of the tribe of Judah, and lineage of David, as the Jewish prophets had foretold he should be.

9. *The trumpet of the jubilee.*—The trumpets were sounded loud at the beginning of the jubilee, in every quarter of the land, to indicate that the whole year was to be celebrated with the greatest tokens of joy. This great festival was intended to remind the Jews of their Egyptian servitude, and to prevent their imposing the like on their brethren. Whatever joy the masters and landholders might outwardly express, we need not doubt, but that of the slaves and the poor was sincere, at the thoughts of their approaching deliverance. This was not indeed to take place until the tenth day of the month, otherwise called the day of expiation; but, during the nine preceding days, the slaves were wholly exempt from doing any work for their masters, and spent that interval in eating and drinking, or in diversions, and wore garlands on their heads, as the Romans did during their Saturnalia. As soon as the tenth day was come, the Sanhedrim caused the trumpet to sound all over the land; at which the slaves were that instant restored to liberty, and the rest to their possessions.

As Moses revived several of the ancient and primitive institutions of Noah and the patriarchs, so this appointment of restoring all slaves to their liberty, after a certain term of years, seems to be one of them. Considering that all mankind are free by nature, and that servitude is a state of subjection contrary to the natural rights of mankind, it is probable, that it was an original institution in the first laws of nations, that no person should absolutely lose his freedom, or become a slave for life.—See *Calmet*.

The precise meaning of the word יִּוֵּבֵל is not well ascertained. The Targum of Onkelos, and the Persic retain the Hebrew term, which the Vulgate only Latinizes, 'Quia jubilæus est;' but the Septuagint has, ver. 10, ἀφεσews σηµασια, and so equi-

valently both Arabic versions, and the כִּנּוּיָא of the Syriac comes to the same point. The idea seems to be drawn from the consequences that attended the jubilee, rather than from the etymon of the word, which denotes the 'trumpet,' or 'horn,' by which the jubilee was announced. I am inclined to think, with Masius and Michaëlis, that it derives its name from the 'trumpet,' and this from Jubal, a son of Lamech, who invented musical instruments. See Gen. iv. 21. It may be worth observing here, that the jubilee of the Jews gave rise to the papal jubilee, or year of 'plenary indulgence,' as it is termed, first instituted by Boniface VIII. and fixed at a period of one hundred years; but reduced to fifty by Clement VI, to thirty-three by Urban VI, and at last to twenty-five by Sixtus IV, in 1475.—*Dr. Geddes.*

15. *Years of the fruits.*]—Or, 'harvest years.'

25. *Then shall he.*]—Rather, 'he may.' It is a permission, not a command.

28. *Go out.*]—That is, it shall 'go out of his hand.' We still say a thing is 'in hand,' to denote occupation, or possession.

39. *Be waxen poor, and be sold, &c.*]—This law relates to those who sold themselves; and they could not take that step as long as they had a single garment left. Whenever an Israelite was reduced to this distress, the purchaser was not to treat him as a slave bought of another nation, over whom he had a perpetual and unlimited dominion; but he was to behave towards him as a servant hired only for a certain time.—*Dr. Willoughby.*

47. *By.*]—That is, 'near,' or 'in the neighbourhood of.'

CHAP. XXVI. VER. 1. *Any image of stone.*]—The original may signify 'a painted stone,' like one of the numerous obelisks in Egypt, which were covered with hieroglyphics, expressing some religious mysteries, and erected in honor of their gods; or as idolatrous symbols of the sun, moon, and stars.

4. *I will give you rain in due season.*]—They seldom had rain in any considerable quantity, in Canaan and Syria, except at two seasons of the year. One was in spring, before the harvest commenced; and the other at the latter end of autumn, or about their seed-time. If either failed, the year was consequently barren. This was one reason why the inhabitants of those countries were so often subject to the miseries of famine, and may shew the importance of the promise, which their gracious Creator made them, of 'giving them rain in due season.' It will serve also to explain what the holy prophet means, when he says, Jer. v. 24. 'Let us now fear the Lord our God,

that giveth rain, both the former and the latter, in his season.' It should be recollected, however, that what the Jews called the former rain fell in autumn, and the latter in spring.

5. *Your threshing shall reach unto the vintage.*]—That is, your harvest shall be so abundant, that before you can thresh out the corn, the vintage shall come. The prophet Amos, chap. ix. 13. will satisfactorily illustrate this text. 'The ploughman shall overtake the reaper, and the treader of grapes him that soweth seed.' See the note.

10. *And ye shall eat old store, &c.*]—The meaning of this verse is, that they should have a great deal of old corn left; so that they would be obliged to bring forth what they had stored up the year before, in order to make room for the new. Dr. Waterland and Houbigant would read, 'throw away the old.'

13. *I have broken the bands of your yoke, and made you go upright.*]—The yoke which is placed on the neck of the ox, is of considerable weight, and causes the animal to hang down his head. It serves also to fasten him to his fellow, and deprives him, in a great measure, both of liberty and power. These circumstances furnished the sacred writers with a very apt and beautiful emblem of slavery and bondage.

15. *Break.*]—Rather, 'make void.' So Dr. Geddes.

16. *The burning ague.*]—Instead of this, the Septuagint reads *Ικτερά*, 'the jaundice,' which is known to disorder the eyes, and to produce great depression of spirits. The ancient versions greatly vary.

16. *Your enemies shall eat it.*]—That is, 'its produce.'

19. *I will make your heaven as iron, and your earth as brass.*]—This is an awful denunciation of famine expressed in highly metaphorical terms. The meaning is, that the face of the heavens should be as incapable of emitting rain, as if it were covered with a plate of iron; and the consequence would be, that the earth, for want of moisture, would be as hard as brass.

21. *Seven times.*]—In this verse, and also verse 18, 26, the reader will observe, that a definite number is used, instead of an indefinite one. Vid. *Glassii Philologia Sacra*.

25. *The quarrel.*]—'The violation.'—Dr. Geddes.

26. *Ten women shall bake your bread in one oven.*]—That is, the quantity of bread shall be so small, that one oven will be sufficient to bake as much as many families can produce; whereas, in the ordinary times of plenty, every individual family had an oven for themselves.

29. *And ye shall eat the flesh of your sons.*]—This is certainly the very utmost calamity that can happen to any people. See

it described at large, and in most lively colors, Deut. xxviii. 53—57. This dreadful sentence was accordingly executed on that rebellious people, first, in the siege of Samaria, 2 Kings vi. 29; next in the siege of Jerusalem, before the Babylonish captivity, Lament. iv. 10; and, lastly, in the destruction of Jerusalem by the Romans; the horror of which is pathetically described by Josephus, lib. vii. cap. 8.—See *Bp. Patrick*.

30. *I will destroy your high-places.*]—The height and grandeur of mountains, the vast expanse of sea, earth, and sky, which they frequently disclose to the eye, and, above all, their supposed proximity to the residence of the gods, were among the considerations which probably induced the first rude idolaters to create their images and altars on hills, and to offer their worship there in preference to other places. Sometimes these high-places were only hillocks raised by the labor of man, resembling the many barrows, which are found in most of our counties. Le Clerc would translate, *הַמִּינִים* ‘temples of the sun;’ and Montanus ‘images of the sun.’ Others think that pillars resembling the Ægyptian obelisks are meant. Vid. *Plin. Hist. Nat.* xxxvi. 14; and *Jablonski, Pant. Ægypt. in Proleg.*

31. *I will not smell the savour of your sweet odours.*]—That is, I will not accept your sacrifices; or, I will not notice them.

38. *The land of your enemies shall eat you up.*]—You shall be lost, or swallowed up, in the indiscriminate multitude of other nations, so as never more to return to the land of your fathers. This prophetic denunciation was remarkably fulfilled, when the ten tribes were led into captivity, from which they never returned, and after which they could never be distinguished.

41. *And they then accept of the punishment of their iniquity.*]—Houbigant translates this, ‘and they shall then atone for their iniquity;’ in which he is supported by the Chaldee, the Vulgate, and other ancient versions. See the same phrase, ver. 43.

CHAP. XXVII. This book seems to have a proper conclusion in the last verse of the twenty-sixth chapter; and it is not improbable that the present was subjoined to it afterwards, which gives it the appearance of a double conclusion. Compare the last verse of this chapter with the last of the foregoing. It has been thought that some of the people, moved by the promises and threats in the last chapter, expressed a resolution of dedicating themselves and their goods more immediately to

God; and that this gave occasion not only to the following rules for the regulation of such vows, but also to their being inserted, as it seems, thus out of place.—*Calmet*.

2, 3. *When a man shall make a singular vow, the persons shall be for the Lord by thy estimation. And thy estimation shall be: Of the male, &c.*—Dr. Geddes paraphrases thus: ‘If any one will distinguish himself by vowing to the Lord the value of his own person, let this be the valuation: If it be a male,’ &c.

A vow is a promise made to God, of doing some good thing hereafter; of which practice we have many examples in Scripture. Thus, Jacob vowed to God the tenth of his estate, and promised to offer it at Beth-el, to the honor of God, Gen. xxviii. 22. Accordingly, Moses, by divine commission, enacts several laws in this chapter, to regulate the performance of vows. A man might devote himself, or his children, to the Lord, as we find in the case of Jephthah, Judges xi. 30, 31; and Samuel, 1 Sam. i. 28, &c. If a man, or woman, supposing them single, or unmarried, vowed themselves to the Lord, they were obliged to adhere strictly to his service, according to the condition of their vow; if not, they were to redeem themselves in the manner set forth in the following verses. But the vows and promises of children, except ratified either by the express or tacit consent of their parents, were void; the vows of married women also were null and void. Numb. xxx. 1, 2, &c.—*Dr. Willoughby*.

2. *The persons shall be for the Lord by thy estimation.*—The meaning would have been plainer, says Bp. Patrick, if these words had been translated agreeably to the order of the Hebrew, ‘according to thy estimation, the persons shall be for the Lord.’ For this immediately indicates, that the service of the persons themselves thus devoted was not to be employed in the tabernacle, but a value, or price, was to be set upon them by the priest for their redemption, which was to be ‘for the Lord;’ that is, devoted to holy uses.

16. *An homer of barley-seed shall be valued at fifty shekels of silver.*—That is, the quantity of land, which a homer of barley (equal to about ten bushels English) would sow, was to be rated at fifty shekels. Houbigant thinks that the seed produced by the land, and not the seed to be sown, is here referred to as the mode of valuation. The ‘homer’ must not be confounded with the ‘omer,’ or ‘gomer,’ which was only the tenth part of an ephah. See Exod. xvi. 36; and Jewish Coins, Weights, and Measures, in Proleg.

17. *Thy estimation.*—Instead of the word ‘estimation’ in

this chapter, we may, with Dr. Waterland, substitute occasionally, 'valuation,' 'value,' or 'rate.'

29. *None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death.*—The true meaning of this passage, which has given rise to a great variety of disputes, appears to be this: 'Every thing which is devoted of men, shall not be redeemed, but shall surely die;' that is, 'every person who is given in perpetuity, shall not be redeemed, but shall die in that devoted state.' Though our version has, 'it shall surely be put to death,' it is in the original only, 'dying he shall die;' which must not be understood of being sacrificed, or put to any violent, uncommon death; for it only means, that he shall not be redeemed, but shall continue till death in a devoted state. Thus, when God said to Adam, 'in the day that thou eatest thereof thou shalt surely die;' or, as it is in the Hebrew, 'dying thou shalt die;' it is not, 'thou shalt be put to death,' but 'thou shalt die, or become mortal and subject to death.' From which, and several other passages of Scripture, it appears, that the expression signifies simply to die. (See note on Prov. xv. 10.)

We have an example of the manner how persons were devoted, or given to the Lord, in the prophet Samuel; whose mother vowed a vow unto the Lord, and said, 'O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life,' 1 Sam. i. 11. Accordingly, when the child was weaned, she brought him, that he might appear before the Lord, and 'there abide for ever,' or for life; which shews both how a person was devoted, and yet not sacrificed, or made a victim to God. Thus, all the difficulty of these words is removed, by interpreting them in a sense perfectly natural, and consistent with the whole tenor of Scripture.

Grotius, Le Clerc, and Rosenmüller, understand this law as relating only to captives taken in war, enemies, and deserters. Houbigant, Doddridge, and others, apply it to the Canaanites, who were devoted to destruction.

NUMBERS.

INTRODUCTION.

THIS Book is called the Book of Numbers, because it contains an account of the numbering, or mustering of the people; or rather, indeed, of two numberings; the first in the beginning of the second year after the departure of the Israelites from Egypt; the second in the plains of Moab, towards the conclusion of their journey in the wilderness. See ch. xxvi.

This book comprehends a period of about thirty-eight years, reckoning from the first day of the second month after the deliverance from Egypt, during which time the Israelites continued to wander in the wilderness. Most of the transactions, however, happened in the first and last of these years. The date of those events, which are recorded in the middle of the book, cannot be precisely ascertained.

The history presents us with an account of the consecration of the tabernacle, and of the offering of the princes at its dedication. It describes the journeys and encampments of Israel under the miraculous guidance of the cloud; the punishment at Taberah; and the signal vengeance with which, on several occasions, God resented the distrustful murmurs of the people, and that rebellious spirit, which so often broke out in sedition against his appointed ministers, particularly in the affair of Korah, which is described with great animation. The promptitude and severity with which God en-

forced a respect for his laws, even to the exemplary condemnation of the man who profaned the sabbath, were necessary, when even a sense of the immediate presence of the Almighty, and a consideration of the miracles daily performed, could not influence to obedience. Amidst the terrors, however, of the divine judgments, which the book unfolds, we may perceive the continuance of God's mercies in providing assistance for Moses by the appointment of the seventy elders; in drawing water from the rock; and in the setting up of the brazen serpent. The benevolent zeal of Moses to intercede, on all occasions, for the people, even when punished for ungrateful insurrections against himself, deserves likewise to be considered. The history is animated with much variety of events; and beside the particulars above alluded to, it contains the account of the resignation and death of Aaron; of the conquest of Sihon and Og; of the conduct of Balaam towards Balak; of the merited fate of Balaam; of the insidious project to seduce the Israelites, its success and effects; and of the appointment of Joshua.

We perceive, in every relation, the consistency of the divine intentions, and the propriety of the laws which God established. When we contemplate, for instance, the arts and contrivance practised by idolatrous nations, we cannot wonder at the rigorous commands delivered for the extirpation of the inhabitants of Canaan; or that the Almighty should desire to purge a land from pollution, which was to be consecrated to his service. The book contains likewise a repetition of many principal laws given for the direction of the Israelites, with the addition of several precepts, civil and religious. It describes some regulations established for the ordering of the tribes, and for the division of the land, which the Israelites were about to possess. It furnishes us also with a list of the tribes; and with that of Levi in particular, which is reserved for a distinct roll, because the Levites constituted an order in the priesthood.

The most singular prophecies which are contained in this book, and bear testimony to its inspiration, are those blessings which Balaam was constrained to utter concerning the future prosperity of the Israelites, and the destruction of their several enemies; especially in that distinct and extatic description of the 'Star which should come out of Jacob,' and of the 'Sceptre that should rise out of Israel.' The denunciation likewise against Moses and Aaron for their disbelief, as well as threats against the people for their murmurs, and the declaration, that none but Caleb and Joshua should enter the land, were strikingly fulfilled.—*Dr. Gray.*

CHAPTER I.

VER. 1. *And the Lord spake unto Moses, &c.*]—It was now about thirteen months since the Israelites had left Egypt, almost twelve of which they had resided near mount Sinai, receiving all the foregoing laws and injunctions, relating to their conduct in civil and religious concerns. Before they left this station, an order is given by God to Moses and Aaron, that a general muster should be made, and an exact account taken of all the Hebrew men, from the age of twenty and upward, the Levites excepted. A careful distinction also was to be observed in the tribes, families, and households, that every one might know, and deliver to his posterity, a clear account from what tribe he descended, and to what family he belonged. By these means, God farther provided for ascertaining the genealogy of the Messiah, who was to be born of this nation. He shewed the Israelites, also, how he had continued to make good the promise to Abraham of multiplying his seed, and at the same time he made them sensible of what strength they had, in case of any attack from their enemies.—See *Pyle.*

Beside these general reasons, the particular design of mustering the people at this time, was for the better disposition of their camp about the tabernacle, which was now set up, and for their more regular march, when they removed from mount Sinai, which they were shortly to do.—*Fawkes.*

3. *By their armies.*]—This might refer to the five grand divisions in which they departed from Egypt. See note on

Exod. xiii. 18. Instead of 'armies,' Dr. Waterland reads 'companies.'

16. *These were the renowned.*]—'These were called from the multitude.' Such is the translation of Houbigant, which is agreeable to the Hebrew. That there were persons of distinction among the Israelites, we learn from chap. vii. 2.

18. *By their polls.*]—'One by one.'—Dr. Geddes.

On the Hebrew NUMERALS, and different Modes of NOTATION.

46. *Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.*]—There is nothing more embarrassing to a commentator on the Holy Scriptures, than the subject of the large and discordant numbers, which occasionally occur. As the present chapter contains the enumeration of the different tribes of Israel, it may be proper to make some observations here, which will apply to other texts, and may be referred to in future. The immense total here given of 603550, (see also Exod. xxxviii. 26.) containing only the number of men 'from twenty years old and upward,' exclusively of the Levites, who amounted to 22000, when added to the women and children, and to the 'mixed multitude,' which, we read, accompanied the Israelites, must have produced such an immense population, it has been said, as could scarcely have existed in that confined part of Egypt, called the land of Goshen, much less in the deserts for forty years, without the intervention of a continued miracle, which is not pretended; or in the country of Canaan, a great part of which was at that time uncultivated, (Jos. xvii. 18; 1 Sam. xxiii.) and from which the Gibeonites, the Jebusites, the Canaanites of Gezer, of Bethshan, Sidon, and other natives, we know, were not yet expelled. Still less reconcileable is it with the declaration of Moses, Deut. vii. 7, that they were 'the fewest of all people.'

It is more difficult to conceive how Pharaoh could think of vanquishing such an host with 'six hundred chosen chariots,' and such others as could be provided, in the calamitous state of Egypt; how the Israelites should 'be sore afraid, and flee before him,' or dread to encounter a single tribe of barbarians, called 'the Philistines.' The whole number of people, that departed from Egypt, including every description of persons, has been calculated, in a rough way, to amount to some millions. The author of 'The Companion to the Holy Bible' says six millions. This has furnished not only ground of cavil to unbelievers, but matter of extreme difficulty to the

friends of revealed religion, who have, for the most part, implicitly acquiesced in the account as it now stands in the Holy Scriptures, without considering whether the various translators of the Hebrew Bible carefully examined and understood the notation in the original; or more particularly, whether that had not been altered, mistaken, and unavoidably corrupted, by the Jewish Rabbis, and other copyists, through a long series of years, after the Hebrew had ceased to be a living language.

Let us endeavour to trace some of the principal facts relating to this interesting, but very difficult and complex subject. It is extremely probable, that the numbers in the Bible were originally written in words at length; and that, in the formation of the largest sums, the simple operation of addition was used, as in the mode of computation by the ancient Abacus: but it should be remembered, that all our Bibles were translated, and are corrected, from copies made between the year of our Lord 1000 and 1457. 'About this latter date, the Hebrew MSS.' says Dr. Kennicott, 'were reduced by Masoretic regimen to an almost absolute uniformity in their various depravations.' In the first simple notation, the words expressing different numbers were connected by the particle ׀, 'vau,' or 'and,' which, in all languages, means addition. Thus, in giving an account of the ages of the antediluvians, Moses says, taking Methuselah for an instance, that all his days were 'nine *and* sixty years *and* nine hundred years.' There is the same notation observed in recording the ages of all the persons mentioned in the fifth chapter of Genesis, and in other parts of that book. See, also, Dan. ix. 25; and *Grotius's* note on it. Hence, we may observe, that the small numbers are mentioned first, contrary to what Buxtorf says, (*Thesaur. Gram. ad init. p. 7.*) '*maiore semper præcedente*,' i. e. 'the larger number *always* preceding,' which relates to much later times; and that the 'vau' is equivalent to the 'plus' sign in algebra: but where this important copulative is omitted, it should seem that the numbers are factors to each other, like the ancient Greek numerals Α, 50, Η, 500, &c. on the Parian Chronicle, or in Herodian's small Tract, (*Vid. Scapulae Lexicon, ad calcem*) and that multiplication is intended. Thus, because there is no 'vau' between the nine and the hundred, in the age of Methuselah, it is read 900 years; and not 9+100, or 109 years, which it would be if the 'vau' were inserted. So, also, it is said (1 Kings iv. 32.) of Solomon's Songs, that they were, 'a thousand and five;' but the Septuagint, translating from a copy in which the 'vau' was omitted, reads 'five thousand.' Unfortunately, the 'vau' was anciently a very small character, not unlike some forms

of the MS. 'gimel,' 'zain,' 'yod,' and 'nun,' (see the plate prefixed to Parkhurst's Grammar), and in copying a manuscript, it might have been easily dropt, or supplied, by mistake, without the least intention to alter, or deprave the text.

It should be remembered, that the Hebrews had no compound numerals from 100 to 1000, resembling the Greek *τριακοσιοι, τεσσαρακοσιοι*, &c. or the Latin 'trecenti,' 'quadringenti,' &c. but, in their language, every multiple of a hundred is expressed by two separate words, as in English, thus; three hundred, four hundred, &c. and the insertion, or omission, of the 'vau,' determines whether 103 and 104 be meant, or 300 and 400. This consideration alone will shew how very much the numbers in the Bible might have been affected by the use of a single letter. The reader will certainly be led to inquire if this function of the 'vau,' as a numeral, is always attended to in our translation? if numbers between which it stands are always added, and if others, where it is omitted, are always multiplied? It must be answered, No. Two instances, out of many that may be produced, will be sufficient. It is said, 2 Kings xix. 35. that 'the angel of the Lord smote in the camp of the Assyrians 185000 men. The Hebrew notation here is, 'an hundred, eighty *and* five thousand;' without any 'vau' between the hundred and eighty; but in the parallel text, Isaiah xxxvii. 36, the notation is 'an hundred *and* eighty *and* five thousand; where the 'vau' indicates addition, and makes the sum $100 + 80 + 5000$, or 5180, a much more probable number than the former. In Daniel, (ch. xii. 12.) we read, 'blessed is he that waiteth, and cometh to the thousand, three hundred and five and thirty days;' and though this is rightly taken as addition; yet, in Hebrew, there is no 'vau,' or 'and,' except between the thirty and five.

It deserves notice, that, though in noting the ages of the Patriarchs before the flood, the mode of numeration is to begin with the units, and proceed to the tens, and lastly to the hundreds, yet not only here and elsewhere, but also in the books of Exodus and Numbers, which were likewise written by Moses, the notation is inverted; and the larger numbers are written first. See Exodus xxxviii. 26; and Numbers, i. 23, 25, et seq. It appears, also, that numbers were sometimes recorded promiscuously, without any regard to their rank in what we now call the Numeration Table. Where we meet with tens before units, and hundreds, sometimes before, and sometimes after thousands, we may regard such notation as resembling the ancient Abacus; in which the numbers were put down without order, as we find them in a common account,

consisting of various sums.—See Ezek. xlv. 12; and compare this text with *Theocritus*, Idyl. xiv. 44; and xvii. 82.

Speaking of the men of Beth-shemesh, (a small town belonging to the tribe of Judah,) who were destroyed for looking into the ark, it is said, 1 Sam. vi. 19, that, 'he smote of the people, fifty thousand and threescore and ten men.' This is our translation; but the Hebrew is, 'seventy men, fifty, a thousand men.' Now, if the 'vau' has been omitted between the fifty and the thousand, the number will then be $70 + 50 + 1000$, or 1120 men. Some of the ancient versions have 5070, and Josephus has only 70. This great difference renders it probable, that the 'aleph' in the Hebrew text ought to be taken, not as a numeral, but as signifying a chieftain. See the next paragraph. The reader will judge of the probability attached to these numbers, and to the change, or alteration, which might have been made in the original text. In the same manner, if the 'vau' were introduced, as the sign of addition, between some of the respective numbers of the eleven tribes, in this first chapter, the sums would be greatly altered; but this is by no means recommended as an expedient to ascertain the real numbers, or to correct the sacred text with accuracy: it is only proposed, on the present occasion, as an illustration, to shew the important functions of the 'vau,' as a numeral.

Other conjectures may deserve consideration. The 'aleph,' being the first letter in the Hebrew alphabet, is used for the great leading number, 'a thousand;' it means, also, 'a chieftain,' or 'leader,' probably at first of 1000 men. We find it in this sense, 1 Sam. xviii. 13. It signifies, also, the company, or regiment, as we should now say, itself; (see *Parkhurst's Lexicon*, or *Bochart*, Phaleg. p. 667.) and it is remarkable, that throughout this chapter, it is always in the singular number, אֶלֶף, not אֲלֵפִים, as usual, though not invariable, on other occasions. Is it not possible that, in transcription, the word 'aleph' might have been mistaken for a numeral, when it was intended to signify the 'tribe,' or the 'chieftain,' who, we read, was to preside over it, and who, as a qualification, was to be the 'head of the house of his fathers?' Num. i. 4. The consideration, that all ancient MSS. were written without any break, or space, between the words, favors this supposition.

That there are many and great mistakes throughout the Hebrew Scriptures, with respect to numbers, will scarcely be denied; and that there are some which pervade the numbers mentioned in this chapter, we may be induced to believe, not only from their magnitude, but from the comparative smallness

of the number of first-born, which was only 22273. (See Num. iii. 43.) When it is considered, that the Israelites were polygamists, and that it was the first-born of the mother who was numbered; (Exod. xii. 12.) that a man might have three or four wives; that these people gloried in being prolific; that the number of men was 603550; and that 22273 does not allow one first-born male to 27 of those men, who were '20 years old and upward,' without including such as were somewhat younger, we must suppose, that there has been some derangement, or alteration of the numbers; though the sums in Exodus, and in other parts of this book, seem to have been regulated, in some measure, by the total here given.

Farther, when Joshua (iv. 12, 13.) mentions the tribes of Reuben, Gad, and the half tribe of Manasseh, he makes them amount only to about 40000 men, and this is corroborated by 1 Chron. v. 18; whereas, if we take the estimate from Num. xxvi, they will be found to be 110580. Commentators endeavour to reconcile the enormous difference by supposing, that only a detachment of them crossed the Jordan: but this is scarcely consistent with their previous covenant with Moses, which was, that they were 'to go *all* of them *armed* over Jordan, and *every man* prepared for battle.' See Num. xxxii. 21, 29. The supposition that the numbers are greatly enlarged will be strengthened by considering, that throughout the book of Joshua, which contains the history of the principal battles of the Israelites, we nowhere read of more than 40000 men being brought into the field; and, that, in the song of Deborah, which, from its poetry, admitted of amplification, when she deplored the degeneracy of the Israelites, and the disgraceful circumstance of their being disarmed throughout the land by their enemies, instead of talking of hundreds of thousands, she only says, 'was there a shield or spear seen among 40000 in Israel?' Judg. v. 8. This would not have been any great national calamity, if all the rest had been completely armed.

It has been remarked, that all the sums, as they stand in this chapter, (except one) end in even hundreds, or with two ciphers. This is next to an impossibility, and commentators have said, that Moses only gave round numbers; but if there was really a numbering of the people, (which will not be denied) it was as easy to express the right number as the wrong. It should be remembered, also, that accuracy was in a great measure required, in order to the just administration of certain laws respecting the Levites, the first-born, 'the offering to the Lord,' &c. Exod. xxx. 14; but to talk of this, and to omit, in the summation of a series of numbers, all that were under 100,

will be deemed preposterous. Such a notation does not at all agree with the exactness observed in Gen. v; nor with the numbers in Ezra ch. ii, and Neh. ch. vii, where the reader will not find sums ending with a cipher oftener than with any other figure. See note on ver. 1. It has been ingeniously conjectured, that the people are here numbered according to the complements of their military companies, and that the surplus is omitted; but this would make the aggregate still larger. See *Rosenmüller* on ver. 21—43.

A more general cause of the alteration and confusion of the numbers in the Bible was the adoption of numerals, instead of writing sums in words at length. This practice, we know, was very ancient; and many of those numeral letters were so similar, that they might easily have been mistaken for each other.

Thus, the 𐤁 (2), may be easily taken for the 𐤁 (20), the 𐤂 (3), for 𐤂 (50), the 𐤃 (4) for 𐤃 (200), or for the 𐤄 (500), the 𐤅 (60) for the 𐤅 (600), the 𐤆 (8) for the 𐤆 (400), &c. See *Dr. Kennicott*, vol. ii. p. 209, 212, 215. Besides, as *Buxtorf* observes (*Thesaur. Gram.*) in the notation used by the Masoretes, "N, the aleph, with two small dashes over it, instead of an unit, stood for a thousand, and Y" N, which in the ordinary mode of numeration, is 71, they thus made 1070. Farther, by placing a dot, or a virgule, over any common numeral, they increased it in a tenfold proportion. Now, we know that a propensity to the marvellous is natural to man; and no one can open the Talmudic, or Rabbinical writings, without being convinced, that it was never indulged by any people to greater excess than by the Jews. Whenever the Rabbis were in the least doubt, therefore, or whenever they might suppose that there was a dot or a dash over a letter, which would multiply it by ten, they were likely to insert the larger number in preference to the less.

Besides, the ancient Hebrew MSS. were written in characters that very much resembled the old Samaritan; and there were some of these which were easily confounded, though, from inspecting our printed copies of the Bible, we should not now perceive any resemblance. Indeed, so very different are the characters of some of the MSS. now in existence from those in the printed copies, that *Dr. Kennicott* says, there is in the Bodleian library a MS. of the book of Job, which few Hebrew scholars can read, though written in the Hebrew character.

But it deserves particular notice, that there was a mode of notation used in Palestine, about the time of Christ, the knowledge of which had been lost for many ages. It was at last restored by the labors of the late learned Mr. Swinton, from

an attentive examination of the Palmyrene Inscriptions, and some old Sidonian coins. From the valuable communications which he made to the Royal Society, (see vols. 48 and 50.) we learn some important facts: 1. That the Palmyrene dialect was, in almost every respect, like the Syriac. 2. That there is a surprising affinity between the Chaldee letters and the Palmyrene. 3. That the Chaldee characters were used at Tadmor, and in all the neighbouring parts of Syria, during the first, second, and third, centuries, of the Christian Æra; and 4. That the Palmyrene Inscriptions may be considered as manuscripts in the Chaldee, or Hebrew character, from fifteen to seventeen hundred years old. But, in comparing the Palmyrene alphabet with the present Hebrew, it appears that the gimel is extremely different. The 'vau,' that important numeral, has, at least, four distinct forms; and so likewise has the 'yod.' One form of the 'samech' is precisely the same as the final 'mem.' The 'pe' is exactly one form of the vau. The 'resch' is, in general, either like the 'oin,' or the 'tzad.' One form of the 'oin' is very like one of the 'samech;' and the 'thau' and 'nun' are extremely similar. Now, though the sense may, in general language, serve to determine which letter is intended, yet what sagacity could discriminate them with any certainty, when used, above a thousand years after, merely as numerals?

The tables of numerals, which Mr. Swinton was enabled to form, are extremely curious, and intimately connected with the present subject. It appears that unity was expressed by the Pelasgic, or Attic character, 1, which for 'four' was repeated as many times. For 'five,' they used a character very much like our small printed (y), from which the Romans, by cutting off the tail, may be supposed to have borrowed their numeral, (v,) and by joining another to it inverted at the angular point, their x, or mark for ten. Their 'ten' was represented by this character, $\succ$, something like the Hebrew caph, or inverted $\complement$, in the Roman numerals, and 1 on the right hand made it 100, thus; $\succ 1$. The Palmyrene 'pe,' which resembles our written figure 3, stood for 20, though the same letter in Hebrew represents 80. The thousand was expressed by the two characters resembling inverted C's, and unity added, thus; $\succ \succ 1$. Two thousand was $\succ \succ //$. Ten thousand $\succ \succ \succ 1$, &c. For this character, the inverted $\complement$, in time, became a substitute; and, at last, when united with the I, it formed the D, or mark for 500. In an inscription containing Palmyrene numerals, published by Gruter, the 'five' was a prostrate $\succ$, which, when set upright, is precisely

the Roman character for 'five.' Indeed, it is easy to perceive, that this mode of notation resembles the Roman in many respects; but yet the latter has some peculiarities of its own. We know that a less numeral standing before a greater, is to be subtracted from it; and when put after, it is to be added to it. Thus, XC is 90, and CX 110; but how should we alter and pervert such numbers as these, CCI O CDXLIX, I O , LX, I O XCIV, $\overline{\text{X}}$ and $\overline{\text{M}}$, unless we had a clue to solve the difficulty? Now, it is extremely probable, that something like both these modes of notation, among other contrivances for abbreviation, was introduced into the copies of the Holy Scriptures; and, in those dark and dreary ages, when the transcripts were made, and Europe was immersed in ignorance and barbarism, it would have been almost miraculous, if the Jewish Rabbis, to whom, as well as to the rest of the world, the Hebrew had for many ages been a dead language, could have understood what no one else did; or, IN CONVERTING THOSE COMPLEX NUMERALS INTO WORDS AT LENGTH, could have avoided such mistakes, as seem to have been inevitable.

To render the subject of notation in general more intricate and perplexing, it was not unusual for the Greeks, when subject to the Romans, to mix Latin letters with their own, particularly on their coins, and in their inscriptions: but if they ever adopted their numerals, we know that the same character (X), which, with the Romans, expressed ten, with the Greeks represented a thousand.

The learned Vignoles, says Dr. Kennicott, vol. i. p. 531, has offered a conjecture, which well deserves to be considered. It is, that the numbers in the Hebrew Bible were at some former period expressed by marks analogous to our common figures, 1, 2, 3, &c. and that these marks for numbers, having perhaps been communicated by the Arabians, together with their vowel points, were used by some, if not all, the Jewish transcribers, before the doctors of Tiberias published their particular copy of the Hebrew Bible, in which all contractions were discontinued, and the numbers were consequently expressed by words at length. This conjecture, however new, is countenanced by some numbers, the mistakes in which are most easily accounted for, by admitting the addition, omission, or transposition, of a cipher. In the discrepancies that are found in the Hebrew, in the Samaritan text, and in the Septuagint version respecting the ages of the patriarchs, it is observable that by far the greater number consist of an even hundred. This will appear to be the case at least in fourteen different instances. See *Dr.*

Hales's New Analysis of Chronology, vol. i. p. 72. Farther, in 1 Sam. vi. 19, we read, that the Lord smote 50070 Philistines, for looking into the ark; but in the Syriac and Arabic versions, the sum is only 5070. In 1 Kings iv. 26, we read, that Solomon had 40,000 stalls for horses; but in 2 Chron. ix. 25, it is only 4000. And in 2 Chron. xiii. 3, 17, we read, that Abijah took the field with an army of 400,000 'chosen men' of Judah, and was opposed by Jeroboam at the head of 800,000 'chosen men' of Israel; and that there were slain of the men of Israel 500,000. The preceding author's conjecture seems here very probable, that a cipher has been improperly inserted in each of these three sums; the subtraction of which will reduce them to 40,000, 80,000, and 50,000, the very numbers contained in the old Latin translation of Josephus, and doubtless expressed originally in the Greek, which has been altered to corroborate the numbers given in Chronicles. It should have been remarked here, that the cipher with the Arabians was a mere point, (.) easily inserted where it was not, and easily omitted where it really was. The Greeks, in all probability, borrowed the use of their point, or short dash, from them; and its power, when put under any of their numerals, it is well known, is a multiplication by a thousand.

This might serve, perhaps, to account for the final ciphers in the numbers of the tribes, and also for the remarkable circumstance, that in all numbers above a thousand, in the books of the Old Testament, before the time of Ezra, there are but about six that end with one 0, and not half that number which end with any other figure. All the rest end with two or three 0's; and the instances, as they appear from the Concordances, are nearly three hundred.

An ingenious author has lately attempted to reconcile with some more probable accounts the enormous numbers mentioned in the Hindoo Chronology, by omitting two or three of the ciphers; and the experiment has succeeded better than could have been expected. The same mode of correction has been applied with success to two or three passages of Herodotus and Diodorus Siculus. See *A Companion to the Holy Bible*, p. 63, 64, 182, where the reader will find much curious information and conjectural criticism on the present subject.

If any one should be disposed to doubt the incorrectness of the numbers in the Bible, as they now stand, it may be only necessary for him to refer to the learned Dr. Kennicott's *Dissertations on the State of the Hebrew Text*, where this subject is frequently mentioned; or, particularly to the three copies of the catalogue of those who returned from the captivity,

in consequence of the decree of Cyrus. These three copies, taken from Ezra, Nehemiah, and Esdras, notwithstanding the many variations which are to be found in them at present, must have originally agreed, being evidently meant to record the very same names, with the very same numbers. The numbers, though varying much in several of the particular sums, are yet added up, in all the three printed catalogues, and form the same total, 42,360; 'and yet,' says Dr. Kennicott, 'the real sum total, at present, of the largest of the three sets of numbers is less than 42,360 by 8400.'

These general remarks on the different modes of notation used by the Jews, on the various causes which might have led to error and misrepresentation, without the least wilful intention to alter, or deprave the Holy Scriptures, may serve, at least, to remove the objections of serious, well-disposed persons, with respect to the very extraordinary magnitude of some numbers in the inspired writings, and their discrepancy with respect to others, that are used on the same occasions; at the same time, they afford a sufficient refutation of the petulant objections, which have been formed by some critics, against the authenticity of the Holy Scriptures on the supposed evidence of anachronisms. Similar causes have produced similar errors in ALL ancient books; and, in reprinting modern works, mistakes with respect to numbers are most frequent, and seem unavoidable.

When we consider the great antiquity of the Hebrew Scriptures, the different ages in which they were written, the times through which they passed, the great number of copies that have been made from them by Scribes of the Jewish nation in different ages, under persecutions and privations, by no means favorable to literary accuracy, we may consider it as a signal blessing of Divine Providence, that the HOLY BIBLE should have reached us in such purity and integrity as it now possesses; that there should be no various readings, that can affect any essential article of faith, or practice; nor any thing that can detract from the general credibility of its narratives: but that all the principal discrepancies arising from arbitrary and variable signs, not well understood, from partial obliterations of some copies, perhaps, and injudicious glosses added to others, or, lastly, from unavoidable ignorance and misapprehension, should relate only to NAMES of PERSONS and PLACES, and mere NUMBERS.

47. *But the Levites, &c.*—They were bound to keep a distinct register of their own; and, in being exempted from military service, they enjoyed the common privilege granted

to the ministers of religion, by all nations in every age of the world.

51. *The stranger.*]—Any other person.—*Dr. Geddes.*

53. *No wrath.*]—No manifestation of the divine displeasure.

CHAP. II. VER. 2. *Every man of the children of Israel shall pitch by his own standard.*]—The camp of Israel was pitched in a square of twelve miles each way. The tribe of Judah took up four miles. Their standard was of silk, of three colors, answering to the sardius, topaz, and carbuncle, in the high-priest's pectoral, and on it were written the names of Judah, Issachar, and Zebulun. In the midst of it was written this motto: 'Let God arise, and those that hate thee shall be scattered, and thine enemies shall flee before thy face.' Upon it was represented the figure of a lion's whelp.—*Jonathan.*

'There were figures,' says Aben Ezra, 'on each standard.' The ancient Rabbis say, that on the standard of Reuben, there was the figure of a man; the standard of Judah, had on it a lion, to which his father Jacob compared him; on the standard of Ephraim, there was the figure of a bullock, from the text which says, 'his glory is like the firstling of his bullock;' and on the standard of Dan, there was the figure of an eagle, which made it like the cherubim seen by the prophet Ezekiel.

Bochart is of opinion that no images whatever were displayed on these standards; and, knowing the proneness of the people to idolatry, it is not probable, that Moses would permit such an exhibition. Houbigant renders לַאֲשֵׁר by 'manipulus, caterva,' that is, 'band,' 'tribe,' or 'company.' This appears to be the right translation; and the text will then be, 'Every man of the children of Israel shall pitch by his own tribe, or company, under the ensign of his father's house.'

Others are of opinion, that the Hebrew word comes from a radical, which signifies 'to shine, or burn,' and in this place may mean something like those beacons, or lights, which are set on poles by the Mecca pilgrims, who generally travel by night, and which serve, by their different numbers and forms, as so many rallying points for the respective companies, that constitute a large caravan.—See *Parkhurst* on the word לַאֲשֵׁר, and *Harmer*, vol. ii. 371—5.

5. *Him shall.*]—Supply, 'on the one side.'

7. *Then the.*]—After 'then,' supply, 'on the other side.'

9. *These shall first set forth.*]—Being the largest body, they were most proper to march in the van.

12. *Him shall.*]—After 'him,' supply, 'on the one side.'

14. *Then the.*]—Supply after 'then,' 'on the other side.'

17. *Every man in his place by their standards.*]—The march

of the Israelites, as we are informed, chap. x, was as follows: the sons of Gershon and Merari first set forward after the standard of Judah, bearing parts of the tabernacle; then the Kohathites, with the ark, were in the midst of the camp. Le Clerc supposes, that the sons of Gershon and Merari, bearing the tabernacle, set forward with the standard of Judah; but afterwards made a halt till the Kohathites came up with the ark, and then all the Levites marched together, following the standard of Reuben in the midst of the camp, the tribe of Judah leading the van, and those of Dan bringing up the rear.

18. *The standard of the camp of Ephraim.*]—This was also of three colors, answering to the lyncurium, the agate, and the amethyst, in the high-priest's pectoral. On it were the names of Ephraim, Manasseh, and Benjamin. The symbol, according to the Jewish Rabbis, was the head of a youth, and the motto in the middle was, 'And the cloud of the Lord was upon them by day, when they marched out of their tents.'—*Dr. Willoughby.* See note on ver. 2.

25. *The standard of the camp of Dan.*]—This was formed of the three colors, which answered to the chrysolite, beryl, and jasper, in the high-priest's pectoral. On this standard were the names of Dan, Naphtali, and Asher. The symbol was a basilisk, and the motto was, 'And let him say in his tents, Return, O Lord, dwell with thy glory in the midst of myriads of thousands of Israel.'—*Jonathan Ben Uzziel.*

CHAP. III. VER. 1. *Also are the generations.*]—That is, 'These were the progeny of Aaron and Moses, &c.'

4. *And Nadab and Abihu, &c.*]—The English reader should be told, that the Hebrew copulative ו, vau, which our translators almost invariably render 'and,' means also 'but, notwithstanding, though, or, also, seeing that,' &c. *But* would have been better than *and* in the present text.

8. *The charge of the children of Israel.*]—'Every thing which the children of Israel shall charge them with.'—*Dr. Geddes.*

12. *Instead of all the first-born.*]—Every first-born male of the Israelites was devoted to the service of God, in grateful acknowledgment to him for sparing their first-born at the time when those of Egypt were destroyed; and the first-born of cattle, as well as the first ripe fruits, were to be offered unto the Lord. See Exod. xiii. 2, 12, 13; xxii. 29. God is here pleased to relinquish the claim, which he had before made of the first-born sons to be peculiarly devoted to him, and to appoint the tribe of Levi to be the dispensers of his religion in their stead. The reason why the Levites, rather than any of the other tribes, were chosen for the service of the taber-

nacle, is thought to be on account of their having distinguished themselves by their zeal for the true religion, against the principal worshippers of the golden calf, Exod. xxxii. 28. This opinion receives confirmation from the words of Moses, Deut. xxxiii. 9.

13. *I am the Lord.*]—This form of expression is equivalent to, ‘I the Lord so will it.’ Possessed of sovereign power, I expect implicit obedience.

25. *Shall be the tabernacle.*]—Rather, ‘the tent.’

32. *Chief.*]—Rather, over the ‘chiefs,’ in the plural number, as Montanus, Coverdale, and other old translators, render it.

39. *Twenty and two thousand.*]—The sum total of the preceding numbers, instead of being 22,000, will be found, on casting them up, to be 22,300. To account for this difference, Houbigant suspects that there is an error in the Hebrew of the 28th verse, the numeral שש, ‘six,’ being written before ‘hundred,’ instead of ששלש, ‘three.’ If this conjectural emendation be admitted, the numbers will then correspond. Dr. Kennicott is of opinion, that the error consists in the number of the Gershonites, where the ך, which stands for 200, might very easily be mistaken for the numeral ך, or 500, and this will equally reconcile the difference. See note on Num. i. 46; Dr. Kennicott on the Hebrew Text, vol. ii. p. 212; and Rosenmüller in loco.

42. *The first-born.*]—The word ‘male’ must be understood before ‘first-born,’ throughout.

47. *After the shekel of the sanctuary shalt thou take them.*]—There is some difficulty in determining which of the first-born should be redeemed by paying this sum, and which should be exchanged for the Levites; for every Israelite, no doubt, would rather have his first-born redeemed by a Levite, than pay five shekels; and yet some of them must have incurred this expense, because there were not Levites enough to answer for all. R. Solomon, and other Jewish Rabbis, inform us, that the matter was settled by lot as follows. Moses took two and twenty thousand slips of parchment, on each of which he wrote, ‘a son of Levi,’ and two hundred and seventy-three more, on which he wrote, ‘five shekels;’ then putting them all into an urn, and shaking them together, he ordered every one of the first-born to put in his hand and draw out a slip. If he drew out one marked with the first inscription, he said to him, ‘a Levite hath redeemed thee;’ but if he drew out one of the latter, he said, ‘pay thy price.’

CHAP. IV. VER. 3. *All that enter into the host.*]—The Vulgate read, ‘that stand and minister in the tabernacle:’ and as

the Hebrew word **מִצֵּד** may be rendered 'station,' as well as 'host,' we may with propriety understand, that Moses meant, 'all that enter into the sacerdotal station; all that take on themselves the sacred character of a priest, or a minister of God.' Besides, the priests were enjoined to encamp round about the tabernacle as a guard. Hence, their office is metaphorically called 'a good warfare,' 1 Tim. i. 18; and St. Paul, with some reference, perhaps, to this custom, calls Timothy 'a good soldier of Jesus Christ,' 2 Tim. ii. 3, 4.

We are told, chap. viii. 24, that the Levites were to serve from the age of twenty-five; and, in order to reconcile these two texts, the Septuagint Version reads, 'twenty-five years,' instead of 'thirty,' in the beginning of this verse. Le Clerc, however, is of opinion, that 'thirty years' is the right reading, and that chap. viii. 24, is erroneous. Maimonides says, that the Levites passed five years in learning the duties of their office, and were not admitted to discharge the more sacred functions of it till that period was elapsed. Besides, as Rosenmüller observes, we may suppose that the age here mentioned has respect to the particular office that is specified.

10. *Shall put it upon a bar.*—We should now translate it, upon 'a bier,' or 'bearer.' This was, probably, formed of two poles fastened together with cross pieces, and was carried by two men in the manner of our sedan chairs.

34. *Chief.*—'Men,' or 'persons,' understood. See ver. 46.

CHAP. V. VER. 6. *Any sin that men commit.*—That is, common, ordinary sins; such as are incident to human nature, and not attended with any atrocious guilt. From these it is impossible that man should be absolutely free. Or, perhaps, we are to understand this passage as applying to sins of ignorance. If it extends to thefts and frauds, then the import of the text is, that the person who has done the injury, shall not be obliged to restore, even so much as double, but shall only make restitution of 'the principal,' with the addition of one-fifth part of its value; because he was not found out, or convicted, but discovered and declared the fact of his own accord.—*St. August.* in loc.

The specific sin here forbidden, is in Hebrew named **לִצְוָה**, which we render 'a trespass;' but the Chaldee and Samaritan understand by it, 'a prevaricating, fraudulent lie;' or 'a false oath, by which a person was deprived of his property:' and in this sense it is taken, Josh. xxii. 20; Ezek. xvii. 20. So, also, Montanus. The Arabic version is, 'a violation of the covenant of God.' Instead of 'guilty,' we should translate it, 'be sen-

sible of his guilt;' as is evident from Lev. vi. 4.—See *Bp. Patrick*, and *Grotius*.

13. *With the manner.*]—Rather, 'in the fact.'

14. *The spirit of jealousy.*]—That is, 'the passion of jealousy.' The wife who was guilty, or suspected, of adultery, is here commanded by God to clear herself, and to prove her innocence by drinking the water of jealousy. This trial, or ordeal by water, was practised by a variety of nations, as we learn from *Diodorus Siculus*, *Polemon*, *Aristotle*, *Porphyry*, *Pliny*, and *Solinus*. The reason of its being adopted as part of the Mosaic institutes, was to prevent the Israelites from having recourse to it, in the same manner as the heathens; who had connected it with such ceremonies, as would lead immediately to idolatry. It was allowed the Israelites, but guarded with circumstances, which prevented it from being thus abused. This shews at once the condescension and the wisdom of the Divine Legislator.—See *Dr. Willoughby*.

We find no example in the Bible, says *Calmet*, of any woman being tried according to this law by the water of jealousy. The remedy of divorce was open to all, which was both shorter, and attended with much more facility.

16. *Bring her.*]—Rather, 'bring it;' namely, the offering.

17. *The priest shall take holy water in an earthen vessel.*]—In the *Asiatic Researches*, (vol. i. p. 391.) there is a curious account of the trials by ordeal, practised among the Hindus. They have no less than nine different methods of applying this test, one of which is strikingly conformable to the trial by the water of jealousy. Trial by the cosha is as follows: the accused is made to drink three draughts of the water in which the images of the Sun, of *Devi*, and other deities, have been washed for that purpose; and if, within fourteen days, he has any sickness, or indisposition, his crime is considered as proved.

From a gentleman who resided a considerable time in *Sierra Leone*, I have learned, says *Dr. Geddes*, that a similar practice prevails among the *Mandengoes* and *Bullamites*, and is considered as a religious rite. The water is impregnated with the bark of a tree called *macon*. The composer and administrator is generally a priest. The effects are fatal when the person who drinks it happens to be poor; but for the rich the potion is not so powerful. If the subject escapes immediate death, she is left in a debilitated state, and commonly dies in less than a year after.

18. *Bitter water.*]—Either made so by some infusion, or called so, metaphorically, from its effects on the guilty.

21. *Make thy thigh to rot.*]—‘Thigh’ is here a modest expression, as the Jewish Rabbis and many other commentators think, for the pudenda muliebria. See *Wagensiel*, in *Sotah*. 57. The marginal reading ‘to fall,’ is supported by the Hebrew and the Greek. For further information on this subject, the reader may consult *Bochart*, Hieroz. p. ii. lib. v. c. 15; and *Bp. Patrick* in loco. See, also, note on Gen. xxiv. 2; and the marginal readings on Gen. xlvi. 26; Exod. i. 5.

CHAP. VI. VER. 2. *To vow a vow of a Nazarite.*]—The Nazarites were of two sorts: such as were by their parents devoted to God in their infancy, or even sometimes before they were born; and such as devoted themselves. The former were Nazarites for life; the latter commonly bound themselves to observe the laws of the Nazarites only for a limited time. In the number of the perpetual Nazarites were Samson, Samuel, and John the Baptist. All that we can discover in their peculiar way of life, was, that they were to abstain from wine and intoxicating liquors, and were not to shave their heads, but to let their hair grow to its full length. It is true, neither Samuel, nor John the Baptist is expressly called a Nazarite, as Samson is. But, as one law of the Nazarites is mentioned, with which Samuel was obliged to comply, namely, that no razor should come upon his head; and another, to which the Baptist was subject, that he should drink neither wine nor strong drink; it is reasonably presumed, that they were both under an obligation to observe all the laws of the perpetual Nazarites. The Nazarites for life were not bound to the same strictness as the others; who must not touch any dead carcase, nor so much as enter the doors of a house, where a deceased person was. Samson made no scruple of taking honey out of the carcase of a lion; and Samuel hewed Agag in pieces, 1 Sam. xv. 33. As for the self-devoted Nazarites, who bound themselves by a vow to observe the law of the Nazarites for a certain time, suppose a month, (the Rabbis say it could not be for a less time, though it might be for a longer,) their laws were, that they should abstain from wine, and from intoxicating liquors, and even from eating grapes, during the time of their separation; and that they should let their hair grow, without cutting it till the days of their vow were fulfilled. They were then to have their hair shaved off at the door of the tabernacle, and burnt under the altar. It was probably from this custom of the Jewish Nazarites, that the Gentiles learnt the practice of consecrating their hair to their gods; of which Suetonius relates a curious instance in his Life of Nero, informing us, that he cut off his first beard, and put it into a golden box set with

jewels, and consecrated it to Jupiter Capitolinus. The institution of Nazaritism was, no doubt, partly religious, and it might also have been partly civil and prudential. That it was partly religious, is concluded from a passage of the prophet Amos, in which, among other extraordinary favors and blessings, which God had vouchsafed to the Israelites, he tells them, 'I raised up of your sons for prophets, and of your young men for Nazarites,' ch. ii. 11; that is, I inspired them with a more than ordinary spirit of devotion and piety, and induced them to take the Nazarites' vow; by which they were bound to the strictest sanctity; to give themselves to reading, meditation, and prayer; and, in token of their moral purity, carefully to avoid all legal pollution. As a proof, also, of their spiritual mortification, and of their minds being so taken up with divine contemplation, as to be negligent of external ornaments, they were to let their hair grow without trimming. Moreover, they were to abstain from wine and all intoxicating liquors during the days of their separation; just as the priests were forbidden to drink wine during their attendance on the ministry, 'lest they forget the law,' and lest their minds should be discomposed for the exercises of devotion. The interdiction laid on the Nazarites, was more strict and severe than that which was imposed on the priests. The former were forbidden the total use of the vine; they might neither taste 'any liquor made of grapes, whether wine or vinegar, nor eat moist grapes nor dried, neither any thing that came off the vine-tree, from the kernels even to the husk.' See ver. 3, 4, of this chapter. But beside the religious, there might also be a civil and prudential use of this institution. The sobriety and temperance, which the Nazarites were bound to observe, were very conducive to health. Accordingly, they were celebrated for their fair and ruddy complexion, being said to be both whiter than milk, and more ruddy in body than rubies, (Lam. iv. 7.) the sure signs of a sound and healthy constitution. It may be observed here, that when God intended to raise up Samson, by his strength of body, to scourge the enemies of Israel, he ordered, that from his infancy he should drink no wine, but live by the rule of the Nazarites, because that would greatly contribute to make him strong and healthy; intending, after nature had done her utmost to form this extraordinary instrument of his providence, to supply her defect by his own supernatural power.—*Jennings's Jewish Antiq.* vol. i. p. 415, et seq. and *Rosenmüller*.

4. *The kernels even to the husk.*—Rather, 'The grape-stones even to the pulp, after the juice had been expressed.'

9. *By him.*]—That is, ‘near him.’

9. *The head of his consecration.*]—An Hebraism for, ‘his head that was consecrated;’ or ‘devoted by a peculiar vow to the service of God.’

23—27. In these verses, you have the solemn blessings, appointed by God, for dismissing the people, after the daily sacrifice.—*Bp. Wilson.*

24. *The Lord bless thee, and keep thee.*]—The high-priest was accustomed annually to bless the people when assembled together. ‘During this ceremony, he not only pronounced the eternal benediction three times, and each different time in a different accent; but, in the elevation of his hands, he extended the three middle fingers of his right hand in so conspicuous a manner as to exhibit a manifest emblem of the three hypostases in the Holy Trinity, to whom the triple benediction, and repetition of the word JEHOVAH, in a varied tone of voice, evidently pointed. I am credibly informed, that at this day, on certain high festivals and solemnities, this form of blessing the people is still adhered to by the Jewish priests; but it is attempted to be explained by them, as if allusive to the three patriarchs, Abraham, Isaac, and Jacob; an explanation, of which it may be doubted whether it savour more of impiety, or absurdity.’—*Maurice’s Ind. Ant. vol. iv. p. 209.*

The repetition of the hallowed name JEHOVAH, as it is in the original, and that differently pointed in each verse, made the Jews conclude, that there was some religious mystery in it, which *we* understand, says Bp. Patrick, though they do not; for it may well be considered as having relation to the Holy Trinity. And it would not be difficult to shew how God the Father may be said ‘to bless and keep us;’ God the Son ‘to be gracious unto us;’ and God the Holy Ghost ‘to give us peace.’ See 2 Cor. xiii. 14. Here is a special charge, a special form, and a special benediction; which should make us very highly value the blessing of the priest. See Deut. xxi. 5; 1 Chron. xxiii. 13; Luke xxiv. 50.

25, 26. In this blessing, says Ainsworth, also, the mystery of the Trinity is expressed in repeating Jehovah three several times; answerable to which is St. Paul’s prayer, 2 Cor. xiii. 14.

‘Keep thee;’ that is, in grace and free from evil. ‘The Lord’ (viz. the Lord Christ, who is the light of the world) ‘make his face shine upon thee, and be gracious unto thee.’ ‘The Lord’ (meaning Jehovah the Holy Ghost) ‘lift up,’ &c. i. e. communicate all his graces to thee. This form is the foundation of St. Paul’s blessing, 2 Cor. xiii. 14.—*Bp. Wilson.*

Lest any should despise this blessing, because pronounced by

a poor mortal like themselves, it is added, 'I the Lord will bless them.' The blessing depends not on the priest, but on God's ordinance.

26. *The Lord lift up, &c.*]—This is sometimes equivalent to 'The Lord look favorably upon thee, and crown thee with prosperity!' Or, if the third person of the Holy Trinity be here meant, then Bp. Wilson's paraphrase, in the last note, is preferable.

CHAP. VII. VER. 8. *Under the hand of Ithamar.*]—He had the direction and charge of the Gershonites and the Merarites, as we read chap. iv. 28, 33.

10. *And the princes offered for dedicating of the altar.*]—Le Clerc infers from the great number of sacrifices here mentioned, that the wilderness was not entirely desert, but that, in many places, it abounded with pasture; since the Israelites had still so many cattle as to be able to supply the offerings here mentioned, and also to celebrate the passover, which required a very large number of kids and lambs. This is confirmed by a passage in Samuel, ch. xv. 9, where mention is made of the flocks of the Amalekites, and of those of Nabal in the wilderness of Paran.

89. *And he spake unto him.*]—Rather, 'for there he spake unto him.'

CHAP. VIII. VER. 9. *The whole assembly, &c.*]—In this, and all such places, says Dr. Geddes, by 'the whole assembly' כל עדת, we are to understand, in general, the delegates, or representatives of the people; their patriarchal chiefs, or the whole sanhedrim.

10. *Put their hands upon the Levites.*]—It appears from this, and many other passages of Scripture, that all appointments to holy offices were conferred by imposition of hands. The same ceremony was adopted by our blessed Lord and his apostles; and it is still used by the Christian church, in the office of confirmation, and in the ordination of priests and deacons.

14. *The Levites shall be mine.*]—That is, exempt from all military duty, as well as from all pecuniary impositions, and wholly devoted to the custody and service of the sanctuary.—*Grotius.*

16. *Instead of such as open every womb.*]—Houbigant, on the authority of the Samaritan Pentateuch, substitutes, 'instead of every first-born of the children of Israel, who openeth the womb.'

18. *And I have taken the Levites for all the first-born.*]—The rank of the priests and Levites, as ministers of religion, being men of the best understanding and knowledge in the

laws, and of great interest in the nation, as well as influence in the administration of justice, might have proved too great a share of power in one tribe, if, with these advantages, they had retained a considerable property in land, and a united, independent government in themselves, as one of the tribes of Israel, according to the model of the other tribes, or provinces. To cut off all possible abuse of such power and influence, they were dispersed among the twelve tribes of Israel; they had their subsistence from the other tribes, and were to live under the government of that tribe, in which they had their habitation, without any sort of power, or authority, civil, or military, of their own, as one of the tribes of Israel, otherwise than as members of that province, or circle, of the Hebrew empire in which they resided. By these means they were deprived of all power to hurt the liberty of the other tribes, or any ways endanger the constitution by ambitious views, or projects; for not only all the estates of the Levites, but their persons too, were given into the hands of the other tribes, as so many hostages, and as a security for their good behaviour. They were so separated one from another, that they could no way mutually assist each other in any ambitious design. They were so dispersed among the other tribes, that it was absolutely in the power of the people, in case of any national quarrel, or even on a suspicion of any ill design of the Levites, to put a stop to their whole livelihood, and seize on all their persons at once. Thus, whatever power and influence the constitution gave the Levites to do good, the same constitution carefully provided to put it out of their power, either to disturb the peace, or endanger the liberties of their country.—*Lowman's Civil Government of the Hebrews.*

22. *Before Aaron, and before his sons.*]—That is, ‘under the inspection of Aaron and his sons.’

26. *No service.*]—That is, ‘no other service.’

CHAP. IX. VER. 1. *In the first month of the second year.*]—Moses now returns to a former period. What is here related must have happened before the events mentioned in chap. i.

CHAP. X. VER. 2. *Two trumpets, &c.*]—The Egyptian trumpets, by which they assembled the people to the worship of Osiris, were wreathed in the form of a ram's horn. But in opposition to that form, the Israelites were commanded to make theirs straight, in the shape of those used at present. They were made of silver, that they might give a shriller sound; and were to be one whole piece, or, as the Hebrew word signifies, were to be solid, or beaten, that their sound might be the more distinct. As only two trumpets were made, it is probable, that

the alarm given by them was propagated by progressive acclamations throughout the camp; or else, how was it possible that three millions of souls could have obeyed the summons? None were permitted to sound these trumpets, on any occasion, but the priest; God appointing his own ministers to this office, that greater regard might be paid to the different soundings, as if he himself called on them to attend his summons.—*Patrick, Pyle, Le Clerc, Josephus, Antiq. lib. iii. c. 12.*

5. *When ye blow.*—Moses is here addressing the priests. See ver. 8.

There is probably a deficiency in the Hebrew text, which the Septuagint thus supplies. ‘When you blow a third alarm, the camps that are in the west shall march; and when you blow a fourth alarm, the camps that are in the north shall march.’

10. *That they may be to you for a memorial before your God: I am the Lord your God.*—‘It will bring you to the remembrance of your God. I, the Lord your God, so promise.’—*Dr. Geddes.*

12. *And the cloud rested in the wilderness of Paran.*—The wilderness of Paran is taken in Scripture sometimes in a larger, and sometimes in a more confined sense. In the latter, it signified only that part of the desert of Arabia, between Hazaroth on the west, and Mount Seir on the east; but in the former it seems to have comprehended all the desert lying between the wilderness of Shur westward towards Egypt, and Mount Seir in the land of Edom eastward; between the land of Canaan northward, and the Red Sea southward. In this sense it comprehended Kibroth-Hattaavah, and Hazaroth; and Moses seems to have used it so in this place, as also, Deut. i. 19.—See *Dr. Wells’s Sacred Geog. vol. ii. c. ii. sect. 4.*

29. *Hobab, the son of Raguel.*—Archbishop Secker remarks, that our translation here varies; having in this passage ‘Raguel,’ and Exod. ii. 18, ‘Reuel.’ It appears that the translator, in the one case, followed the Masoretic punctuation, and in the other the Greek and Vulgate.

31. *Leave us not, I pray thee, &c.*—When Moses begged of Hobab not to leave the Israelites, because they were to encamp in the wilderness, and might be to them ‘instead of eyes,’ he doubtless meant, that he might be a guide to them in the difficult journeys which they had to undertake. Every body, accordingly, at all acquainted with the nature of such deserts as Israel had to pass through, must be sensible of the great importance of having some of the natives of the country for guides. They know where water is to be found, and can lead to places

proper, on that account, for encampments. Without their help, travelling would be much more difficult in those deserts, and indeed often fatal.

The application then of Moses to Hobab, the Midianite, that is, to a principal Arab of the tribe of Midian, would have appeared perfectly just, had it not been for this thought; that the cloud of the divine presence went before the Israelites, and directed their marches: of what consequence then, a sceptic might ask, could Hobab's journeying with them be?

A man would take more upon himself than he ought to do, that should affirm the attendance of such an one as Hobab was of no use to the Israelites, in their removing from station to station; for it is very possible, that the guidance of the cloud might not be so minute as absolutely to render his offices of no value. But I will mention another thing, which will put the propriety of this request of Moses quite out of dispute. The sacred history expressly mentions several journeys undertaken by parties of the Israelites, while the main body lay still. In Num. xiii, we read of a party that was sent out to reconnoitre the land of Canaan; in chap. xx, of messengers sent from Kadesh to the king of Edom; in chap. xxxi, of an expedition against the idolatrous Midianites; of some little expeditions, in the close of ch. xxxii; and more journeys, of the like kind, were, without doubt, undertaken, which are not particularly recounted. Now Moses, foreseeing something of this, might well request the company of Hobab, not as a single Arab, but as a prince of one of their clans, that he might be able to apply to him, from time to time, for some of his people to be conductors to those, whom he might have occasion to send out to different places, while the body of the people, and the cloud of the Lord, remained stationary.—See *Harmer*, vol. ii. 286-7-8, and *Rosenmüller*.

CHAP. XI. VER. 1. *And the fire of the Lord burned among them, &c.*—Commentators have supposed, that the fire of JEHOVAH which burned among the Israelites in the wilderness, meant their being destroyed by lightning; or a miraculous breaking forth of fire from the cloud, which marked out the presence of God among them; but it may be as natural to explain it, of the destructive, fiery wind, which sometimes prevails in those eastern deserts.

It is said to appear in the deserts which border on the Tigris; in the great desert between Bussora and Aleppo; and on the borders of the Persian gulf; but Maillet mentions its being felt also in the desert between Egypt and Mecca, in parts of which the Israelites wandered forty years.

Speaking of the caravan of pilgrims that go annually from Egypt to Mecca, he says: 'During the whole summer a very fresh northerly wind prevails in this climate, which very much tempers the heat there. But if this happens to fail, and that from the south comes in its place, which, however, is rather uncommon, then the whole caravan is so sickly and exhausted, that three or four hundred persons generally lose their lives; even greater numbers, as many as fifteen hundred sometimes perish, of whom the greater part are stifled on the spot, by the fire and dust of which this fatal wind seems to be composed.'

Sir John Chardin describes the same wind as making a great hissing noise. He says that it appears red and fiery, and kills those it strikes by a kind of suffocation, especially when it happens in the day-time.

If a wind of this description killed a great number of the Israelites, would it be any wonder that it should have been called, agreeably to a common Hebrew idiom, 'the fire of the Lord?' and that the place, from such an event, should have been named 'Taberah,' or a 'burning?' and would not the account that this sort of fire was quenched, or, as it is translated in the margin, 'sunk,' better agree with such a wind than with lightning?—See *Harmer*, vol. iv. p. 14, 15, 16.

4. *Fell lusting.*]—That is, began to feel a great longing for fish, and other kinds of animal food.

5. *Fish.*]—Ancient and modern authors agree in stating that the Nile abounds with fish of various sorts.

5. *Cucumbers.*]—This is, most probably, the 'cucumis chate,' or 'queen of cucumbers.' 'It grows,' says Hasselquist, p. 258, 'in the fertile earth round Cairo, after the inundation of the Nile, and not in any other place in Egypt, nor in any other soil. It ripens with water-melons; it is almost of the same substance, but it is not nearly so cool. The grandees eat it as the most pleasant fruit they find, and that from which they have least danger to apprehend. It is the most excellent of this species yet known.' See also, *Prosper Alpinus*, de Plant. Ægypt. cap. xxxviii. p. 54.

5. *Melons.*]—There is little doubt of this being the water-melon, as in the Arabic it still retains the Hebrew name, *בטיח*, 'batich.' Hasselquist thus describes it, p. 355: 'It is cultivated on the banks of the Nile, in the rich, clayey earth, which subsides during the inundation, from the beginning of May until the overflowing of the Nile; i. e. to the end of July, or the beginning of August; and in the island of the Delta, especially at Burlos, from which the largest and best are brought. This serves the Egyptians for meat, drink, and physic. The pulp

of it is eaten with bread; the juice is collected in a hole made in the melon, and is a most refreshing, but sometimes dangerous, drink: and the same juice, mixed with rose-water and a little sugar, is the only medicine used by the common people in inflammatory fevers. This is very comfortable to the patient, for it cools and refreshes him.' See *Parkhurst*, on *בסה*, No. 2.

15. *Let me not see my wretchedness.*]—Two of Dr. Kennicott's manuscripts read, 'their' wretchedness. The Jerusalem Targum has the same, and adds, by way of explanation, 'who are thine own people.'

23. *Is the Lord's hand waxed short?*]—That is, 'Is the power of the Lord diminished?'

31. *Two cubits high upon the face of the earth.*]—The Hebrew is thus translated by St. Jerome: 'Volabantque in aere, duobus cubitis altitudine super terram.' 'They flew in the air at the height of two cubits from the ground.' So that they were easily caught, which is still the case, when they are exhausted with fatigue, after a long flight.

33. *Smote the people, &c.*]—Rosenmüller has shewn from Pliny and Didymus, (in *Geoponicis*, lib. xiv.) that quails fed on the seeds of hellebore and other poisonous plants. He supposes, therefore, that great numbers of the Israelites might have died in consequence of eating them at this season.

34. *Kibroth-hattaavah.*]—Niebuhr seems to think that this may be the present Gabel-el-mokateb; where he found sepulchral inscriptions in Egyptian hieroglyphics, of exquisite beauty. If there could be any proof adduced, that those inscriptions were the work of the Israelites, it would lead to many curious conclusions; among others, that Moses may have written his laws in Egyptian characters, which were afterwards transposed into Syrian letters.—*Dr. Geddes.*

CHAP. XII. VER. 1. *Because of the Ethiopian woman.*]—Perhaps they were jealous of his being too much under the influence of his wife, here meant by 'the Ethiopian woman,' and her family; for it was by Jethro's advice that Moses made the seventy judges, or elders. See *Exod.* xviii. 21, 22. And therefore the brother and sister not being consulted in the nomination of these elders, whom Moses alone nominated, might think themselves neglected, and grow angry. But not daring to charge Moses directly with this neglect of them, in so great an alteration in the government, made without their advice, they reflect on his wife, whom they scornfully call 'the Ethiopian woman,' or one of the Cushites; for the Ethiopians, ac-

according to Amos ix. 7, were accounted a vile, contemptible people.—*Dr. Willoughby.*

It is probable that this was not Zipporah, (Exod. ii. 21.) whom Moses married nearly forty years before; but a second wife, who is here called an ‘Ethiopian woman,’ or Cushite. See the marginal reading, and *Rosenmüller.*

3. *Now the man Moses was very meek, &c.*—This is mentioned as an aggravation of their fault, and as a circumstance which provoked the divine displeasure; namely, their behaving with such insolence to their great law-giver, who was distinguished for his mild and amiable disposition, and who was the farthest of all men living from abusing his power, slighting any person beneath him, or harbouring the least malice for personal affronts. Instances of his meek and quiet spirit, his patience and condescension, his readiness to forgive injuries, and of his returning good for evil, may be seen Exod. xiv. 13; xxxii. 12, 13, 31; Numb. xi. 2; xii. 13; xiv. 13, &c.; xxi. 7; and Deut. ix. 18, 26. This encomium seems to have been extorted from Moses, as a necessary vindication of himself from calumny and detraction; and surely it can be no offence to modesty, for any person to act thus in such a situation.

The Arabic and Syriac have ‘very humble;’ and it is remarkable, that some Jews render the word ‘afflicted,’ reading עני instead of עני; which might have been the true reading, as the difference in the ‘vau’ and ‘jod’ consisted only in this, that the one was longer than the other; and the hurry of the transcriber might have rendered that difference indistinguishable.

If we were to allow of any interpolation made in these books, says Dr. Wall, after the death of Moses, (as in the last chapter of Deuteronomy there seems to have been an addition), this verse, between a parenthesis, would look more likely to have been written by some other hand, than by Moses himself.

Eichhorn also thinks this verse a gloss upon the text inserted by another person. It certainly disturbs the connection, and seems at least unnecessary.

7. *In all mine house.*—Israel was considered by the Almighty as ‘his house;’ that is, his family, or chosen people.

8. *The similitude of the Lord.*—The Greeks interpret this, ‘the glory of the Lord.’ And this prerogative Moses had above all Israel; who saw no similitude of God, Deut. iv. 12, 15; and above all prophets, who saw no vision of God so clearly as he did: for even Moses himself could not see the face of God, Exod. xxxiii. 20. Though Amos says, he saw

‘the Lord standing upon the altar,’ ix. 1, and Isaiah ‘saw the Lord sitting upon a throne:’ but we must interpret these expressions as alluding to the representative vision of the divine glory, or Shechinah; because we Christians are expressly told, ‘that no man hath seen God at any time,’ John i. 18; ‘neither can see,’ 1 Tim. vi. 16.—See *Ainsworth* in loc.

This clause should have been connected with the foregoing, and rendered in the following manner: ‘Not in dark speeches, and in a figure, shall he behold the Lord.’ As it stands in our translation, it contradicts what Moses expressly declares, Deut. iv. 15, that he ‘saw no similitude.’—*Fawkes*.

Bishop Patrick would insert the negative ‘not’ before ‘behold.’

CHAP. XIII. VER. 16. *Jehoshua*.]—The name, Joshua, is a natural and easy abridgment of this. It is of the same import with ‘Jesus;’ and in the Septuagint version he is sometimes called by that name. See chap. xiv. 6.

23. *A branch with one cluster of grapes*.]—The grapes of Egypt are much smaller than those which grow in the Holy Land. Dandini, though an Italian, seems to have been surprised at the extraordinary size of the grapes of Mount Libanus. They use no props, he tells us, to support the vines, but let them creep along on the earth. The wine produced from them is delicate, and exceedingly pleasant. It is a very surprising thing to see the bigness of the grape, which is equal to a prune. On viewing them, he easily comprehended why the Hebrews had so great a desire to taste them, and why they pushed forwards with so much ardor to the conquest of the Land of Promise, after they had seen the grapes, which the spies of Joshua brought back from the neighbouring countries.

The distinguishing manner in which the grapes are here spoken of, and the pains which they took to bring a whole cluster to the camp, by hanging it on a staff borne by two men, demonstrate the particular value which the spies put on this kind of fruit, produced in the Holy Land, rather than their hastening to subdue the country; which does not very well agree with the account that is given of the temper Israel was in on the return of the spies.—*Harmer*, vol. iv. p. 8.

Schultzius, Reland, and others assure us, that a bunch of these grapes will frequently weigh from ten to twelve pounds. The mode of carrying the cluster mentioned in the text, though not necessary from its weight, was well adapted to prevent the grapes from being crushed, or injured.

It may be inferred, notwithstanding the extraordinary size of

the grapes in the vale of Eshcol, that 'the branch' constituted no inconsiderable part of the weight on the present occasion.

The reader will not be disposed to wonder at the size of this immense cluster of grapes, much less to indulge any sceptical doubts respecting the truth of the inspired narrative, when he is informed, that Mr. Speechley, gardener to the late Duke of Portland, produced, in this country, one bunch of grapes, which weighed nineteen pounds and a half. It was presented to the Marquis of Rockingham, and was served up at his table, as part of a dessert. Two men carried it suspended on a pole, in the same manner as the cluster was carried from the vale of Eshcol. A print of it is prefixed to Mr. Speechley's book on the Culture of the Vine, from which this account is taken.

24. *The place was called the brook Eshcol.*]—'The place was afterward called the vale of Eshchol;' that is, 'cluster-vale.'—*Dr. Geddes.*

29. *The Canaanites dwell by the sea, and by the coast of Jordan.*]—There were two hordes, or nations, of Canaanites; one eastward by Jordan, whom the Israelites destroyed; another westward by the sea, who were never quite extirpated. They were the same people, whom the Greeks afterwards called Phœnicians.—See *Dr. Wall.*

32. *Eateth up the inhabitants.*]—Le Clerc thinks this indicates that the country was unhealthy, and destructive to the people who lived in it.

33. *The sons of Anak.*]—Vossius is of opinion, that the Greek word, *αναξ*, 'a king,' is derived from the name of this gigantic chieftain.

CHAP. XIV. VER. 3. *And wherefore hath the Lord brought us.*]—'And wherefore should the Lord bring us,' &c.—*Dr. Geddes.*

4. *Let us make a captain, and let us return into Egypt.*]—This is but too lively a representation of Christians, says the pious Bp. Wilson, who are afraid of every difficulty, and would rather be slaves to sin, than take pains to conquer those difficulties, which lie in their way to heaven.

14. St. Paul makes use of this passage as an argument to persuade Christians to believe, and put their trust in God, lest they come short of heaven for want of faith, as these people did of the Land of Canaan, which was a type of heaven.—*Bp. Wilson.*

17. *Be great.*]—Rather, 'be magnified.'

18. *The Lord is long-suffering, and of great mercy.*]—For an illustration of God's goodness in general, see Abp. Tillotson's

note on Psalm cxlv. 9. Here are two eminent branches of it, he observes, instanced; viz. his patience and his mercy. The patience of God is his goodness to them that are guilty, in deferring, or in moderating the punishment which they deserve. The mercy of God is his goodness to them that are, or may be, miserable. It is mercy to prevent those evils and miseries to which we are liable. It is mercy to defer those evils, which we have deserved, or to mitigate them. It is mercy to support and comfort us when sorrows come upon us. It is mercy to deliver us from them. But the greatest mercy of all is, to remit the evil and misery, which we have deserved, by pardon and forgiveness; to remove and take away the obligation to punishment. So that the mercy of God may be reduced to these five heads: 1. Preventing mercy; 2. Forbearing mercy; 3. Comforting mercy; 4. Relieving mercy; and 5. Pardoning mercy.

18. *Clearing the guilty, &c.*]—The word ‘guilty’ is not in the original; and being directly opposite to the intention of Moses’s petition, the passage may be better rendered thus: ‘Who will not make quite desolate, though he visit the sins of the fathers upon the children.’ In this sense Maimonides understands the text. But see note on Exod. xxxiv. 7.

25. *Dwelted.*]—Rather, ‘were encamped.’ See ver. 45.

33. *Bear your whoredoms.*]—‘To bear whoredoms,’ or any other sins, is, in Scripture language, to suffer the punishment which is due to them. See the next verse.

34. *Ye shall know my breach of promise.*]—In Hebrew, ‘ye shall know my breach, or disappointment.’ The Septuagint renders it, ‘ye shall know the fury of my anger;’ the Vulgate, ‘my vengeance;’ the Chaldee, ‘ye shall know that ye have murmured against me;’ the Samaritan copy has, ‘my recompense, or retribution;’ the Arabic version reads, ‘the place of my trouble:’ and the same word is used in the sense of ‘punishment,’ Job xxxiii. 10.

‘My breach of promise,’ says Dr. Waterland, ‘is a harsh translation, merely conjectural, and not warranted by the Hebrew.’ Dr. Geddes reads, ‘and shall experience my aversion.’ Houbigant renders it, ‘and ye shall know that I have broken covenant with you.’

45. *Dwelted in that hill.*]—‘Were posted on that hill.’—Dr. Geddes.

45. *Even unto Hormah.*]—Hormah is generally taken for the name of a place; but as it signifies utter destruction, or very great slaughter, it may with propriety be considered as significative, and rendered thus: ‘And smote them, and discomfited them, even with a great slaughter, or destruction.’

Bp. Patrick also supposes, with much probability, that the name, Hormah, was given to the place, in consequence of this destruction of the Israelites. See chap. xxi. 3.

CHAP. XV. When the following laws were delivered is uncertain; but it should seem, from ver. 23, to have been towards the end of the peregrinations of the Israelites, and not long before their settlement in Canaan; consequently at a time when a great many of that mutinous generation, mentioned in the former chapter, were cut off by death.

According to the foregoing remark, these laws were directed only to the children of the murmurers, who had not forfeited the favor of God, and a right to the inheritance in the promised land, as their fathers had done, chap. xiv. 31. But Le Clerc is of opinion, that the laws here mentioned were delivered before the rebellion mentioned in the former chapter.

19. *Of the bread of the land.*—That is, ‘the produce of the land.’

20. *A cake of the first of your dough.*—This is an additional clause to the law of offering the first-fruits, Levit. xxiii. 10. As every corn-sower in the land of Canaan was obliged to present some part of his first-ripe corn every year to God, for the use of the priests; so it was now ordained, as a perpetual part of the same law, that out of the first bread that any man makes of his new corn, a part of the dough should be taken out, and presented to the priest in waiting, ready-baked, before he bakes any for his own use. This the priest was to present as an offering to God, by waving it towards heaven, (as the method of the wave, or heave-offering was, Exod. xxix. 27.) and then to have it as one of his own portions.

20. *The first of your dough.*—And also of your wheat, barley, vintage, figs, pomegranates, olives, and dates.—*Grotius.*

30. *The soul that doeth aught presumptuously, &c.*—In the Hebrew it is ‘with a high hand,’ or ‘with violence:’ that is, whoever shall, in any case, not only knowingly and deliberately, but presumptuously, contumaciously, and against all advice and admonition, run counter to the express command of God, then no atonement can be admitted; but the delinquent shall be cut off by death. The Rabbis contend, that the above law is confined to sins of idolatry, which may, with the greatest propriety, be termed a reproaching of Jehovah, and despising of his word; and therefore these sins were punished with greater severity than other crimes, as being high-treason against the Jewish state, subversive of the essential form of their government, a rejection of Jehovah for their God and king, and yielding allegiance to the idols of the nations. Besides, it is to be observed, that the guilt of presumptuous sin does not lie so

much in the crime itself, as in the manner of committing it, when it is accompanied with such daring circumstances of impiety as amount even to blasphemy, which is here called, 'reproaching the Lord,' and 'despising his word.'—See *Dr. Willoughby*.

Bp. Patrick very judiciously observes, that sinning 'with a high hand' does not relate to any particular kind of sin, as the Jews imagine, who think that Moses here speaks only of an idolater, or blasphemer; but it denotes a certain manner of sinning, whatever the sin may be, in despite of God's commands, and in contempt of his divine authority.

32. *They found a man that gathered sticks upon the sabbath-day.*]—The sabbath-breaker mentioned in this verse may be produced as an instance of the presumptuous sin just spoken of. His crime was not that of merely gathering a few sticks once, and on a particular sabbath; but it was violating the sanctity of the day 'with a high hand,' daringly and habitually, in contempt of the law of God, who commanded the seventh day to be kept holy.

CHAP. XVI. VER. 1. *Took men.*]—There is an ellipsis here of the objective case after the verb, which has been differently supplied. Some read, took 'counsel;' some, took 'courage;' others suppose that Korah is the nominative case to the verb, and read, 'Korah the son, &c. took Dathan and Abiram,' &c.; but this is a very forced construction. Houbigant understands the verb differently, and renders it, 'rebellionem fecerunt,' that is, 'rebelled.' Dr. Geddes's translation is, 'another insurrection was raised against Moses by Korah.' And others think that the Hebrew verb יָקַח, may mean 'behaved with insolence.' See *Rosenmüller*.

1. *Dathan and Abiram.*]—These rebels to the government in church and state as established by Moses, went on a pretence, that Moses had arbitrarily deprived the first-born in each family of their right of primogeniture, to exercise the function of a priest in his own house; and that, consequently, he was guilty of great partiality to his own relations, in limiting the priesthood to his brother, and his brother's descendants, which should, according to ancient custom, have been theirs, by right of primogeniture.—See *Dr. Willoughby*.

It is very probable that this rebellion of the sons of Reuben was grounded on their being sprung from the eldest son of Jacob; and of Korah, because he was the eldest son of Levi.—

Bp. Wilson.

14. *Wilt thou put out the eyes of these men?*]—That is, 'Wilt thou blind them, impose on them, and deceive them?'

15. *I have not taken one ass from them.*]—He makes his ap-

peal to God, that he was so far from acting arbitrarily, as they alleged, ver. 13, that he had not exacted the smallest thing from them, nor done any one of them the least injury. He ruled the Hebrews not like the kings of other nations, who exact tribute of their subjects, and were accustomed to 'take their men-servants, and their maid-servants, and their goodliest young men, and their asses, and put them to their work,' as it is, 1 Sam. viii. 16. On the contrary, Moses declares before God, that he assumed no authority but that of a prophet, which consisted chiefly in seeing those orders put in execution, which he received from God. In like manner, Samuel clearing himself from the imputation of having acted in an arbitrary, oppressive manner, says, 'whose ass have I taken?' 1 Sam. xii. 3. Whence it should seem that this was a proverbial expression, to signify acts of tyranny and oppression in general, such as were frequently committed by the kings of the earth.—*Dr. Willoughby.*

22. *The God of the spirits of all flesh.*—The same as, 'the God of the lives of all creatures.'

32. *Their houses, and all the men that appertained unto Korah.*—That is, 'their families, and all those who had joined Korah.'

38. *Sinners against their own souls.*—'Men who, by sinning, have lost their lives.' See the texts referred to in the Index under the word 'Soul.'

50. *And the plague was stayed.*—There cannot be any thing more astonishing than the events recorded in this chapter. In these it was impossible there could be any fallacy; and, at the same time, they are of so grand a nature, that nothing but the omnipotent arm of the Almighty could have produced them. It is impossible to conceive any greater, or more striking evidence, that the Lord, the Almighty One, who is over all, did indeed send Moses, than what is here given. To see the prophet, when all were risen against him, and every thing seemed tending to overturn his authority;—to see him then with full confidence calmly putting the authenticity of his divine mission on the issue that he does, is so amazing and convincing, that it not only commands, but forces our belief.—See *Dr. Willoughby*, and *Bryant* on the Plagues of Egypt, part iv.

CHAP. XVII. VER. 8. *The rod of Aaron for the house of Levi was budded, &c.*—This was to shew, symbolically, that the priesthood should continue in the family of Aaron, not only in his own days, but to future generations. So exact are all the works of God, though not always regarded.

If the truth of this miraculous decision had not been known

to all the people of Israel, and acknowledged to be the hand of God, it would have been impossible to have brought a whole nation to have given up the first-fruits of their increase, the tithes, offerings, &c. to the tribe of Levi.—*Bp. Wilson.*

CHAP. XVIII. VER. 1. *Shall bear the iniquity of the sanctuary.*—The meaning of this verse is, that Aaron and his sons were to take care that none of the people, particularly those who were legally defiled, should approach the tabernacle; and if the sanctuary should be profaned, through their neglect, who had the charge of it, punishment was to be inflicted on them. The severe laws imposed on the priests must have served to diminish the envy of the people, when they saw that the exercise of their sacred function required so much vigilance, and exposed them to so much danger.

5. *And ye shall keep the charge of the sanctuary.*—Rather, ‘but ye yourselves shall keep,’ &c.

8. *By reason of the anointing.*—This refers to the ceremony of anointing the priest with the holy oil, at the time of his ordination.

19. *It is a covenant of salt for ever.*—That is, a perpetual covenant. This mode of expression evidently arose from the peculiar nature of salt, which gives an agreeable relish to most things, and which preserves all kinds of animal food from corruption and decay. These qualities render it a significant emblem of friendship and fidelity. See note on Leviticus ii. 13.

20. *I am thy part and thine inheritance.*—*Bp. Kidder* thus enumerates the ample provision that was made for Aaron and the priests: 1. The tithes of the Levites’ tithe, which was very considerable. 2. The skins of the burnt-offerings, with some trivial exceptions. 3. The sin-offering, the trespass-offering, and the meat-offering. 4. The breast and shoulder of the peace-offerings; to which there were afterwards added, (Deut. xviii. 5.) the cheeks and the maw. 5. The shew-bread. 6. Things, or persons, devoted by a vow. 7. The restitution-money. 8. All the heave and wave-offerings. 9. The first-fruits. 10. The first-born. 11. The tribute mentioned Numb. xxxi. 28, with many other particulars.—See also *Le Clerc.*

21. *All the tenth in Israel.*—Rather, ‘all the tithes of Israel.’ ‘The tenth’ means the tenth part of the produce.

22. *Lest they bear sin and die.*—That is, ‘lest they incur guilt and die.’ See note on ver. 1.

27. *And as the fulness of the wine-press.*—‘And as the hand-sel of the wine-press.’—*Dr. Geddes.*

CHAP. XIX. VER. 2. *A red heifer.*—The same usage was

observed by the Egyptians, Greeks, and Romans, of which ample testimonies may be found in Bochart, Hieroz. lib. ii. chap. 33. But it must be remembered, that though the Egyptians sacrificed bulls, calves, and oxen, they held the cow in religious veneration, and consequently never sacrificed a heifer. —See *Spencer*, de Leg. Heb. p. 499.

This heifer was to be not only reddish, but completely red; and Maimonides says, ‘that if two white hairs were found too close together, the creature was considered as unfit for the service.’ Plutarch, (in *Iside*) speaking of the extreme precision of the Egyptians on a similar occasion, says, ‘they sacrifice red bullocks, and they select them with such scrupulous attention, that if the animal has a single black or white hair, it is rejected as profane.’ The Israelites and Egyptians, it appears, were equally exact as to the color of the animal; but they differed as to the sex: one choosing a male, and the other a female.

12. *But if he purify not himself the third day, then the seventh day he shall not be clean.*]—Instead of this, the Septuagint reads, both in the former and in the latter part of this verse, *τη ἡμέρα τη τρίτη, και τη ἡμέρα τη ἐβδομῇ* ‘on the third, and on the seventh day,’ which agrees with the original Hebrew; and so Montanus renders it. The meaning is, that the person who was polluted by touching a dead body was to purify himself with this water of separation, both on the third and on the seventh day, before he could be clean. See ver. 19, and compare Heb. ix. 13.

20. *The water of separation.*]—That is, water prepared and set apart for this special purpose.

CHAP. XX. VER. 5. *No place of seed.*]—That is, ‘no place for sowing seed.’

10. *Hear now, ye rebels; must we fetch you water out of this rock?*]—This seems to be the passage to which the Psalmist alludes, when he says of Moses, that ‘he spake unadvisedly with his lips,’ Psalm cvi. 33. Perhaps he was guilty of arrogating too much to himself and Aaron; for, without mentioning God, he says, ‘must we fetch you water out of this rock?’ as if they could do it by their own power. Notwithstanding the disagreement of commentators concerning the specific crime of Moses, it is evident from the Psalmist, that it included both a distrust of God’s power, and an address to the people inconsistent with the divine majesty, and with the meekness of his own character. That it included distrust is evident from Moses’s striking the rock, when he was ordered only to speak to it; and had a stream from the rock gushed out at his cm

mand, the miracle would have been heightened, from the greater improbability of the effect. The Israelites had already seen a rock giving water, when struck by the rod of Moses; but they had had no instance of any miracle being effected by his word; and a miracle attended with this extraordinary circumstance, would have made a stronger impression than one wrought in circumstances to which they were no strangers. By striking the rock, instead of speaking to it, Moses counteracted the order of the Deity; and to transgress his orders, who was both the God and the supreme magistrate of the Jews, was rebellion: as such, it deserved exile from the Promised Land, or capital punishment, to prevent others from perpetrating the same crime.—*Dr. Willoughby.*

The hasty and presumptuous expression, ‘Must we fetch you water out of this rock?’ attributing the miracle to themselves and not to God, provoked him, not to suffer them to enter into the Land of Promise: so jealous is God of his honor. Now, would the same jealous God have permitted our Saviour Jesus Christ to have said so many things of himself, importing his being God, and this without a just resentment, if he had not been indeed the son of God, and one with the Father?—See *Bp. Wilson.*

Striking with a rod, emblematically signifies afflictions; and water may represent the consolation which follows them. Thus the rock was a symbol of Christ. See 1 Cor. x. 4.—*Grotius.*

14. *The king of Edom.*—Edom is the name of Esau, the founder of the nation. From him it descended to his posterity, and was given to the country itself. The nearest passage to the land of Canaan was through the country of Edom, or Idumea. See the map.

14. *Thus saith thy brother Israel.*—In those times, all who were near of kin, or of the same profession, (1 Kings xiii. 30.) called each other ‘brethren.’ It should be remembered, also, that these nations were descended from two twin brothers, and that at present it is usual for sovereigns reciprocally to adopt this appellation of kindness.

16. *And sent an angel.*—Maimonides understands in this verse by ‘angel’ Moses himself, and the prophets are sometimes called ‘angels;’ that is, messengers sent from God. See Judges ii. 1. Le Clerc thinks that this refers to the angel mentioned, Exod. iii. 2. But Grotius observes there is no mention of an angel in the leading out of the Israelites from Egypt.

I am not sure, says Dr. Geddes, but Moses may be here designed; in that case, ‘messenger,’ or ‘legate,’ would be a bet-

ter word : but as it may denote the invisible agent, who, as the representative of God, attended the Israelites, and directed even Moses, it is right to retain the common appellation. Compare Exod. xiv. 19 ; xxiii. 20 ; xxxiii. 2 ; and see note on John v. 4.

22. *Came unto mount Hor.*—Dr. Shaw thinks it very probable, that this was not a single mountain, but the same chain of mountains, which the Arabs now call Accaba, and which were perhaps the eastern range of Ptolemy's black mountains. From the badness of the roads, and the very rugged passes that are to be surmounted, the Mahometan pilgrims here lose a great number of camels, and are as much fatigued as the Israelites were formerly. Travels, p. 323.

CHAP. XXI. VER. 1. *By the way of the spies.*—Dr. Kennicott considers the Hebrew word as the name of the place, and reads, 'by the way of Atharim.'

6. *The Lord sent fiery serpents among the people.*—Bochart thinks that these serpents were of the species called hydrus, or chersydrus, the bite of which is said to dry up the skin, and occasion violent heat. Others imagine that it was the basilisk, regulus, or cerastes. Grotius thinks it is that peculiar serpent called 'prester,' of which Lucan gives a particular description. Pharsal. lib. ix. It is in vain to conjecture what species of serpent this was ; but it is highly probable that they were said to be 'fiery,' from their bright, vivid color ; or from the violent inflammation which their bite occasioned.

9. *And Moses made a serpent of brass.*—Probably this was made of brass to imitate the color of the venomous serpent just mentioned. Besides, says Grotius, 'brass is naturally injurious to persons who are bitten by serpents : but God, when he wishes to shew his power in a distinguished manner, operates by contraries.' The miracle here recorded afforded a striking type, or rather comparison, between the cure that was thus effected, and the salvation procured for man by the sufferings of Christ on the cross. 'And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up ; that whosoever believeth in him should not perish, but have eternal life.' Compare Wisd. xvi. 6, 7 ; and see *Le Clerc*.

14. *The book of the wars of the Lord.*—Most interpreters take this book for some ancient records of those countries to which Moses refers. *Le Clerc*, by the 'wars of the Lord,' understands the wars of the Israelites, who fought under the banner and direction of Jehovah ; and, instead of 'book,' he translates it, with most of the Jewish doctors, 'the narration : ' so that, according to him, the verse may be rendered in this man-

ner. 'Wherefore, in the narration of the wars of the Lord, there is (or shall be) mention of what he did in the Red Sea, and in the brooks of Arnon.'—See, also, *Grotius*, and *Bp. Patrick*.

Instead of the Red Sea, Dr. Waterland and others read, 'Vahéb in Supha.' See the marginal reading, and note on Deut. i. 1.

17. *Then Israel sang this song, Spring up, O well; sing ye unto it.*]—Probably this was only the beginning of the song which they sang, or the title by which it was known. The marginal variation, 'answer ye unto it,' should have been admitted into the text; for it refers to the very ancient practice of singing alternately. See the notes on Exod. xv. 1; and 2 Sam. i. 18.

'The general meaning of this piece of poetry,' says Dr. Kennicott, 'seems to be this: that at some distance from the city of Ar, by which the Israelites were to pass, (Deut. ii. 18.) they came to a well of uncommon size and magnificence, which appears to have been 'sought out,' 'built up,' and 'adorned,' for the public, by the rulers of Moab. And it is no wonder, that on their arrival at such a well, they should look upon it as a blessing from heaven, and speak of it as a new miracle in their favor.'

20. *The top of Pisgah.*]—'Where appeareth the top of Pisgah, which is opposite to Jeshimon.'—*Dr. Geddes*.

27. *They that speak in proverbs.*]—This is equivalent to our idea of poets, whose language consists of tropes and figures. The piece of poetry here quoted, (v. 27—30.) is by some thought to be that of an Amorite bard, who related the conquest of Sihon over the Moabites. 'I cannot be of that opinion,' says Dr. Geddes. 'I believe it to be the work of a Hebrew poet; who, after the defeat of Sihon, and the overthrow of his capital city, excites his countrymen to rebuild and repair it, as the strongest city of that territory, which had formerly defeated the Moabites, and might still be made a formidable rival to Ar.'

28. *There is a fire gone out of Heshbon.*]—That is, the fire, or flames of war. 'Fire' is still a usual metaphor, by which this dreadful scourge of nations is designated.

CHAP. XXII. VER. 6. *Come now therefore, I pray thee, and curse me this people.*]—An opinion prevailed both in those days, and in after-ages, that some men had a power, by the help of their gods, to devote not only particular persons, but whole armies, to destruction. This they are said to have done, sometimes by words of imprecation; of which there was a set form among some people, which Æschines calls *διοριζομένην αραν*, 'the

determinate curse.' Sometimes they also offered sacrifices, and used certain rites and ceremonies, with solemn charms. We find a singular instance of this in the life of Crassus; where Plutarch tells us, that Atticus, a tribune of the people, made a fire at the gate, through which Crassus was to march to the war against the Parthians; into which he threw certain things to make a fume, and offered sacrifices to the most angry gods, with horrid imprecations upon him. These, he says, according to ancient tradition, had such a power, that no man who was loaded with them could avoid being undone. *Burder's Orient. Cust. No. 734.*

In these rude and barbarous ages, men seemed to confine the exercise of God's justice and power to this present life. They had no idea of the soul's immortality, or of retribution in another world; and prayers for evil, or curses, were supposed to prevail with the Almighty, as well as prayers for good, especially when offered by a prophet, or a priest, and uttered with certain forms and superstitious ceremonies. Vid. *Macrob. Sat. lib. iii. cap. 9.* We cannot help pitying the folly, and, we may now say, the impiety, of this wretched chieftain, or king, who was induced to send into a far country, at a considerable expense, for such a man as Balaam was, to curse a whole people.

6. *He whom thou blessest is blessed.*—Wonderful as the gift of prophecy was, it was not always confined to the chosen seed, nor yet always imparted to the best of men. Balaam was a remarkable instance both of a prophet, who was a heathen, and of a prophet, who was an immoral man. He came from Aram, or Mesopotamia, out of the mountains of the East; and the East was infamous for soothsayers and diviners, Isa. ii. 6. However, he was a worshipper of the true God; as we learn from ver. 8, and 18. But his worship was mixed and debased with superstition, as appears from his building seven altars, and sacrificing on each, chap. xxiii. 1, 2; and from his going to seek for 'enchantments,' whatever they were, ch. xxiv. 1. He appears also, ver. 10, to have had some pious thoughts: but his heart was unsound, mercenary, and corrupt. See 2 Pet. ii. 15; and Jude ver. 11. His inclinations were contrary to his duty; he was ordered to stay, but yet he wished to go; he was commanded to bless; but yet he longed to curse: and when he found that he was over-ruled, and could do no hurt to the people as a prophet, he still contrived to do it as a politician. See Rev. ii. 14. So that he was, indeed, a strange mixture of a man; but so is every man, more or less. If he is called a 'soothsayer,' in one part of Scripture, Josh. xiii. 22, in another part he is called 'a prophet,' 2 Pet. ii. 16; and his name must have

been in high credit and estimation, or the king of Moab and the elders of Midian would not have thought it worth while to send two honorable embassies to him, at a considerable distance, to engage him to come and curse the people of Israel.—*Bp. Newton.*

7. *With the rewards of divination in their hands.*]—This circumstance of carrying Balaam a present must not be construed into any design of corrupting him; for, according to the customs of the East, it is a mark of great disrespect to approach a person of rank without offering a suitable present.

19. *Tarry ye also here this night, that I may know, &c.*]—Hence it appears, that the will of God was revealed to Balaam in a vision of the night, as it was to Abimelech, Gen. xx. 3.

22. *And God's anger was kindled because he went.*]—It does not appear why God should be angry with Balaam for going, since he had received his order, or permission, to go, ver. 20. The text is probably mutilated, or imperfect. The Arabic version has a very satisfactory reason for God's anger, adding, after *went*, 'with a covetous design.' Such also was the impression of the apostle Peter, 2 Pet. ii. 15. 'Balaam, the son of Bosor, who loved the wages of unrighteousness.' It may be farther added, that Balaam was told to go conditionally, if the men came to *call* him, ver. 20; but it does not appear that they did come to call him; and therefore he may be supposed to have gone rashly, and of his own accord. See *Houbigant.*

28. *The Lord opened the mouth of the ass.*]—That an ass should speak, has furnished ground for the cavil, as well as ridicule of infidels; and, indeed, it has much puzzled and divided religious inquirers themselves. Philo has entirely omitted this circumstance; and Maimonides, together with a learned writer of our own nation, (Dr. Jortin) have conceived that this matter was transacted in a vision; but it seems rather more probable, from the whole tenor of the narration, that it was no visionary, but a real transaction. The words of St. Peter shew, that it is to be understood, as he himself understood it, literally, 2 Pet. ii. 15, 16. The ass was enabled to utter such and such sounds without understanding them; and, say what you will of the construction of the ass's mouth, of the formation of the tongue and jaws being unfit for speaking, yet an adequate cause is assigned for this wonderful effect; 'The Lord opened,' &c. and no one who believes in a God, can doubt of his having power to do this and much more. If the whole transaction was visionary, no reason can be given why it was said particularly, that 'the Lord opened,' &c. nor can it be reconciled with the ass's crushing Balaam's foot against the

wall. But it is thought strange that Balaam should express no surprise, or should not be shocked, on this extraordinary occasion. We reply, that he might possibly not regard, or attend to the wonder, through excess of rage and madness, as the word used by St. Peter signifies; and his threatening to kill the beast implies, that his passion was downright frenzy, and the behaviour of a man quite beside himself, who, though awake, had not the proper use of his faculties: perhaps he might have been greatly disturbed and astonished, as Josephus affirms he was; and yet Moses, in his short history, might have omitted this circumstance. The end and design of this miracle might have been to shew the mercenary prophet, that his passions had blinded and stupified him; that he had not even the sense and discernment of a brute; and that it would be a dangerous and a vain attempt for him to pretend to prevaricate, and not to say to Balak what God should put in his mouth. The miracle was by no means needless, or superfluous, if considered in another light. It was very proper to convince Balaam, that the mouth and tongue were under God's direction; and that the same divine power, which caused the dumb ass to speak, contrary to its nature, could make him, in like manner, utter blessings contrary to his inclination. This miracle then was a proper sign to Balaam, and had a proper effect; and we may the more easily believe it, when we find Balaam afterwards inspired with such knowledge of futurity. It was not more above the natural capacity of the ass to speak, than it was above the natural capacity of Balaam to foretel so many distant events. The prophecies render the miracle more credible; and we shall have less reason to doubt of the one, when we see the accomplishment of the other.—*Bp. Newton.*

Bp. Newton's objection to the mode of interpretation adopted by *Dr. Jortin*, and others, appears not to be well-founded; for surely the Lord could have caused the vision as well as the reality: and the circumstances would have been recorded as they occurred, or seemed to occur, in the one case, as well as in the other. Persons relate the strange incidents of dreams, particularly if they make vivid impressions, as realities, even at present.

A late celebrated writer judiciously observes that, 'As neither Moses, nor any Israelite, was present at this transaction; but as the account of it must have come from Balaam himself, it may have been reported, with much variation, for which the writer of this book is not answerable.'—See, also, *Rosenmüller.*

Maimonides thinks that the whole of this scene passed in a dream, or vision. See chap. xxiv. 4. *Grotius* refers to similar

prodigies recorded by Eusebius, Pliny, Livy, Polybius, and Plutarch: but the Holy Scriptures derive no credit from the palpable fictions of antiquity. If the narration is to be taken in a literal sense, let it be remembered, that our duty is deference and submission to the written word of God; and that we are as incapable of forming any judgment, with respect to the wonderful effects of his power, in producing one miracle as another. But if Balaam was an artful and avaricious impostor, as some imagine, then it is easy to account for the whole transaction. See note on ch. xxiv. 4, and *Rosenmüller*, Excursus i. vol. ii. p. 357.

41. *High-places of Baal.*]—For information respecting the name of this general idol of Pagan worship and superstition, see the note on ch. xxv. 3; and *Selden De Diis Syris*, Syntagm. ii. cap. 1. cum Addit. *Beyeri*.

CHAP. XXIII. VER. 9. *The people shall dwell alone.*]—This is said of the Israelites, who were to live a separate and distinct life from all other nations, subject to peculiar laws, and to a religion freed from the idolatrous practices of surrounding nations. This prophetic declaration of Holy Scripture has been strictly fulfilled throughout a period of more than three thousand years.

10. *The dust of Jacob.*]—That is, the posterity of Jacob, which was to be so numerous as to resemble the dust.

10. *Let me die the death, &c.*]—That is, ‘Let me die in a mature old age, after a life of health and peace, with my offspring flourishing about me; as was the lot of the righteous observers of the law.’ This vain wish Moses, probably, recorded, that the subsequent account of Balaam’s premature death in battle might make the stronger impression on the serious reader, to warn him against the impiety and folly of expecting the last reward of virtue, for a life spent in the gratification of every corrupt appetite.—See *Bp. Warburton*.

The prophet had, in all probability, some forebodings of his own life coming to an untimely end. The words may arise from the contemplation of the happiness and prosperity of Israel, and their future greatness and security in the Land of Promise, compared with the misery of the idolatrous nations given up to sin and superstition.—‘The people shall dwell alone,’ &c. and in the next chapter, ver. 20, ‘when he looked on Amalek,’ &c. These two places help to expound each other; for as the prophecy relating to Amalek was completed in the temporal destruction of that people; so, by parity of reason, the prophecy concerning Israel imported the temporal happiness of that nation. But to Israel a long increase of happiness is promised,

ver. 10; 'Who can count,' &c. If to this we add the remark of the learned Bishop Patrick, that the words, 'let my last end,' &c. may properly be rendered, as in Psalm cix. 13; Dan. xi. 4; 'let my posterity be like his,' it will give us further reason to acknowledge, that temporal prosperity was contained in this wish, as the peculiar lot and inheritance of the righteous.—*Bp. Sherlock.*

21. *He hath not beheld iniquity in Jacob, &c.*—Houbigant renders this, 'I shall not see iniquity,' &c. The Vulgate, 'there is no idol in Jacob, nor is there any image seen in Israel.' The Septuagint, 'there shall not be misery in Jacob, nor shall calamity be seen in Israel.' Dr. Waterland and Le Clerc give the same interpretation.

21. *The shout of a king.*—That is, such as kings often hear, by way of acclamation and applause.

22. *The strength of an unicorn.*—'The speed and agility of the roebuck, or gazel.'—*Bochart.* See, also, *Rosenmüller.*

23. *Surely there is no enchantment against Jacob, neither is there any divination against Israel.*—The meaning of this is, The Israelites have no need of omens, or divination. Their God tells them occasionally, and at proper times, what is to befall them. 'Israelitæ non dediti sunt auguriis, nec opus iis habent.'—*Rosenmüller.*

The Septuagint and Vulgate confirm this interpretation; though the original may mean, that no enchantment, or divination, can prevail against, or hurt Israel.

23. *According to this time.*—That is 'in due time,' or 'on all occasions.' The Septuagint translation is *κατα καιρον*.

CHAP. XXIV. VER. 1. *To seek for enchantments.*—Whatever these enchantments might mean, or by whatever mystical rites they might have been procured, we may with certainty infer, that Balaam was in the habit of having recourse to them.

3. *Balaam the son of Beor.*—St. Peter calls him the son of Bosor, 2 Pet. ii. 15.

3. *The man whose eyes are open.*—Rather, the man, whose eyes are opened; i. e. whose mind was now opened, through God's spirit, to foretel future events. The natural and striking metaphor, by which the perceptions of sight are transferred to the perceptions of mind, is common to all languages.

Thus, the Psalmist: 'The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.' Our intellectual faculties are thus poetically called 'the eyes' of the mind.

4. *Falling into a trance.*—There is nothing in the original to correspond with the words 'into a trance,' and the English

reader would do well to remember, that all the words printed in Italics in the text of our Bible, are supplied by the translators. The Septuagint has *εν ύπνω*, 'in sleep.' The Jerusalem Targum supposes, that he had fallen on his face as a suitable form of religious prostration; and Le Clerc thinks, that this relates to what had happened to him on his journey, chap. xxii. 31. According to this interpretation, Balaam's vision, we may suppose, was something like that of Abraham, recorded Gen. xv. 12.

Many different opinions have prevailed respecting this extraordinary man. It has been questioned whether he was a real prophet, or one of the ancient magicians, and pretended diviners. Origen says, in his Homily on the book of Numbers, that all his power consisted in magic and cursing; because the devil, by whose influence he acted, may curse and injure, but cannot bless. Theodoret thinks that Balaam did not consult the Lord; but that he was inspired against his will, and that God put words into his mouth, which he wished not to utter. Cyril of Alexandria says, he was a wicked wretch, a magician, an idolater, a false prophet, who spoke truth against his will, and contrary to his custom. But St. Jerome appears to have adopted the opinion of the Hebrews, which was, that Balaam knew the true God, that he erected altars to his honor, and was a real prophet, though corrupted by avarice. Moses says, that he consulted the Lord, and Balaam calls the Lord *his* God. St. Austin says, Balaam is one of those, who, at the day of judgment, will say to God, 'Lord, have I not prophesied in thy name;' which intimates that he believed him to be a true prophet, though a very bad man.

'Balaam,' says Josephus, 'not having been able to obtain permission from the Almighty to curse the Hebrews, planned a scheme by which their enemies, the Midianites, had nearly effected their ruin, by seducing them from their faith and obedience to God.'

'Moses, notwithstanding, makes the most honorable mention of this prophet, in the writings which he has left us, inserting not only his predictions, but also every particular relative to him, which could do honor to his memory; although he might, without the least fear of detection, have ascribed those predictions to himself, and thus have greatly enhanced his reputation with the world. These are my sentiments on the matter,' says the Jewish historian: 'but I leave others to determine as they think proper.'—Antiq. lib. iv. For further information, or rather for opposite conjectures and opinions, see *Calmet's Dict.* and *Poole's Synopsis*.

4. *But having his eyes open.*]—That is, says Bp. Patrick, his mind being possessed with a clear apprehension of things which God had revealed to him, though his senses were all locked up and could discern nothing. See note on ver. 3.

6. *Lign-aloes which the Lord hath planted.*]—There are two sorts of aloes, the one an odoriferous tree, which grows in India and Arabia, and the other a purgative plant. The former is called by Pliny *Ξυλαλοης*, i. e. the lign, or wood aloes, here mentioned, and often joined in Scripture with myrrh. It was frequently used in the east as a perfume.

Trees, 'which the Lord hath planted,' mean only trees, which grow spontaneously, without art or culture. The cedars of Lebanon are, for this reason, said to be 'planted by God,' Psalm civ. 16.

7. *He shall pour the water out of his buckets, &c.*]—This seems to be a metaphorical expression calculated to shew, by the diffusion of water, the great extent to which the Israelitish nation would spread itself. Increase of posterity is represented in Scripture by the flowing out of waters, Isaiah xlviii. 1; Prov. v. 15—18. In Jer. xlvii. 2, waters are metaphorically taken for many people, which elucidates the expression of 'many waters' used in this verse. Le Clerc would translate the Hebrew, 'fluet aqua ex ejus ramis,' 'water shall flow from his branches;' and Bp. Lowth understands the passage nearly in the same sense. In these metaphors, there is an allusion, perhaps, to the very ancient opinion, that water was the elementary principle, or prolific source, of all things. See note on Prov. xv. 10.

7. *His king shall be higher than Agag.*]—The Amalekites appear at this time to have been a powerful nation. Agag was perhaps the common title, or appellation, of their kings, as we know Pharaoh was for the kings of Egypt. The Samaritan Pentateuch, and the Septuagint version, instead of 'Agag,' read 'Gog.'

14. *I will advertise.*]—To advertise is here to give previous information.

17. *I shall see him, but not now.*]—Instead of the future tense, the present may be used, on this occasion, with more propriety. Instead also of 'him,' we may substitute, in order to render the sense clear, those important events which Balaam afterwards enumerates; for to those he evidently refers. 'Him' must relate to Israel; and 'Israel' is often taken collectively for the whole Jewish nation.—See *Grotius* and *Le Clerc*.

The prophecies of Balaam, the Mesopotamian, were pronounced in the parabolic style, as appears from the extreme neatness of the composition, the metrical and parallel sentences,

the sublimity of the language and sentiment, and the uncommon elegance of the verse. Hence it is easy to collect, that this kind of poetry, which appears perfectly analogous to all the rest of the Hebrew poetry that still remains, was neither originally the production of Moses, nor peculiar to the Jewish nation; but that it may be accounted among the first-fruits of human ingenuity, and was cultivated by the Hebrews, and other eastern nations, from the earliest ages, as the recorder of events, the preceptor of morals, the historian of the past, and the prophet of the future.

To other examples of fragments of ancient poetry, preserved in the books of Moses, add the following: Gen. xxi. 6, 7; xxiv. 23; xxviii. 16, 17. Observe, also, whether the answer of God, Numb. xii. 6—8, be not of the same kind.

Concerning the utility of poetry, therefore, the Hebrews have maintained the same opinion throughout all ages. This being always accounted the highest commendation of science and erudition; ‘to understand a proverb and the interpretation, the words of the wise and their dark sayings;’ under which titles two species of poetry seem to be particularly indicated, different indeed in many respects, yet agreeing in some. The one I call didactic, which expresses some moral precepts in elegant and pointed verses, often illustrated by a comparison either direct or implied, similar to the *γνῶμαι*, or adages of the wise men; the other was truly poetical, adorned with all the more splendid coloring of language, magnificently sublime in the sentiments, animated by the most pathetic expression, and diversified and embellished by figurative diction and poetical imagery; such are almost all the remaining productions of the prophets.—*Bp. Lowth.*

17. *There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel.*—The star and the sceptre are probably metaphors borrowed from the ancient hieroglyphics, which much influenced the language of the east; and they evidently denote some eminent and illustrious ruler, whom the prophet particularises in the following words: ‘and shall smite the corners of Moab;’ or, according to other versions, ‘the princes of Moab.’ This was executed by David; for ‘he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive:’ that is, he destroyed two-thirds, and saved one-third alive: ‘and the Moabites became David’s servants, and brought gifts.’ See 2 Sam. viii. 2. Many prophecies of Scripture have a double meaning, literal and mystical; they may therefore relate to two events, and receive a twofold com-

pletion. David was in several things a type and figure of the Messiah. A star did really appear at our Saviour's nativity, and in Scripture he is styled 'the day star;' 2 Pet. i. 19. 'the morning star,' Rev. ii. 28, and xxii. 16, 'the bright and morning star;' perhaps in allusion to this very prophecy. Bp. Warburton assigns a further reason. Speaking of the two sorts of metaphor in the ancient use of it, the popular and common, and the hidden and mysterious, he says, the prophetic writings are full of this latter sort: to instance only in the famous prediction of Balaam, 'There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel.' This prophecy may, possibly, in some sense, relate to David; but, without question, it belongs principally to Christ. Here the metaphor of 'a sceptre' was common and popular to denote a ruler, like David; but the 'star,' though, like the other, it signified, in the prophetic writings, a temporal prince, or ruler, yet it had a secret and hidden meaning likewise. A star, in the Egyptian hieroglyphics, denoted God; and, that hieroglyphic writings very much influenced the eastern languages is well known. Thus, God, in the prophet Amos, ch. v. 26, reproving the Israelites for their idolatry, on their first coming out of Egypt, says, 'ye have borne the tabernacle of your Moloch and Chiun, your images, the star of your god, which ye made to yourselves.' 'The star of your god' is a sublime figure to signify the image of your god: for a 'star' being employed in the hieroglyphics to signify God, it is used here, with great elegance, to signify the material image of a god: the words, 'the star of your God,' being only a repetition, usual in the Hebrew tongue, of the preceding, 'Chiun, your images;' and not, as some critics suppose, the same with 'your god-star.' Hence we conclude, that the metaphor here used by Balaam of a 'star,' was of that abstruse, mysterious kind, and so to be understood; and, consequently, that it related only to 'Christ,' the eternal Son of God. But though, for these reasons, the Messiah might be remotely intended, yet we cannot allow that he was intended solely; because David might be called a star by Balaam, as other rulers and governors are by Daniel, viii. 10. and by St. John, Rev. i. 20; and we must conclude, that the literal meaning of the prophecy respects the person and actions of David.—Bp. Newton.

17. *And destroy all the children of Sheth.*—If by Sheth was meant the son of Adam, then 'all the children of Sheth' are all mankind; the posterity of Cain, and Adam's other sons, having perished in the deluge. But it is very harsh to say that any king of Israel would destroy all mankind; and there-

fore the Syriac and Chaldee soften it by saying, that 'he shall subdue all the sons of Sheth, and rule over all the sons of men.' The word occurs only in this place, and in Isaiah xxii. 5, where it is used in the sense of breaking down, or destroying; and as particular places are mentioned, both before and after, so it is reasonable to conclude, that not all mankind in general, but some particular persons were intended by 'the children of Sheth.'

The Jerusalem Targum translates it, 'the sons of the East,' the Moabites lying east of Judea. Rabbi Nathan says, that Sheth is the name of a city in the borders of Moab. Grotius imagines Sheth to be the name of some famous king among the Moabites. Poole says, that Sheth seems to be the name of some place, or prince in Moab, eminent at that time, though now unknown. Vitringa, in his commentary on Isaiah, conceives that the Idumeans were intended: the word 'Sheth,' signifying a 'foundation,' or 'fortified place;' because they trusted greatly in their castles and fortifications. But the Idumeans are mentioned afterwards; and it is probable, that as two hemistichs relate to them, two also relate to the Moabites; and the reason of the appellation assigned by Vitringa, is as proper to the Moabites as to the Idumeans. It is common in the style of the Hebrews, especially in the poetic parts of Scripture, and we may observe it particularly in these prophecies of Balaam, for the same thing, in effect, to be repeated in other words, and the latter member of each period to be exegetical of the former, as in the passage before us: 'I shall see him, but not now; I shall behold him, but not nigh.' 'There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel.' Again, in the next verse; 'and Edom shall be a possession; Seir also shall be a possession for his enemies.' There is great reason, therefore, to think, that the same manner of speaking was continued here; and consequently that 'Sheth' must be the name of some eminent place, or person, among the Moabites.—*Id.*

18. *Edom shall be a possession, &c.*—This was also fulfilled by David: (see 2 Sam. viii. 14.) who mentions, in two of his Psalms, lx. 8; cviii. 9, his conquest of Moab and Edom; i. e. Seir, at the same time, both being joined together as in this prophecy.

21. *Thou puttest thy nest in a rock.*—An allusion to the eagle, who is led by instinct to build her nest on the highest cliffs and rocks, to preserve her young from man, and other animals.

24. *Chittim.*—By Chittim were meant any of those countries

which bordered on the Mediterranean sea, including both Greece and Italy.

CHAP. XXV. VER. 1. *The people began to commit whoredom with the daughters of Moab.*—These women exposed themselves to the lust of the Israelites, and enticed them to idolatry by the counsel of Balaam; who having learned that the prosperity of Israel depended on the observance of the divine laws, and that there was no way to bring a curse on them, but by seducing them from their duty, invented this stratagem to accomplish his wicked design. See note on ch. xxxi. 16.—*Fawkes.*

3. *And Israel joined himself unto Baal-peor.*—Maimonides and the Jews are of opinion, that this idol resembled the Priapus of the Greeks and Romans, whose rites were attended with prostitution and the grossest obscenities. The learned Selden, however, is of opinion, that as Peor was the name of a mountain in the country of the Moabites, there was a temple in honor of Baal erected on it, and from that circumstance he was called Baal-peor, because he was worshipped there in a distinguished manner; as Jupiter was called Olympius from the celebrated temple, which was built and dedicated to him, on Mount Olympus. By Baal some understand Saturn, some the sun, and others consider it as a general appellation for heathen gods and idols.

The following curious particulars illustrative of this heathen idol, are taken from Dr. Jamieson's learned Dictionary of the Scottish Language lately published. A festival called Beltane, or Beltein, is annually held on the first of May, O. S. It is chiefly celebrated by the cow-herds, who assemble by scores in the fields, to dress a dinner for themselves, of boiled milk and eggs. These dishes they eat with a sort of cakes baked for the occasion, and having small lumps in the form of nipples, raised all over the surface. The cake might, perhaps, be an offering to some deity in the days of Druidism.—*P. Logierait.* Perth. Statist. Acc. v. 84.

A town in Perthshire, on the borders of the Highlands, is called Tillie (or Tullie) beltane; i. e. the eminence, or rising ground, of the fire of Baal. In the neighbourhood is a druidical temple of eight upright stones, where it is supposed the fire was kindled. At some distance from this is another temple of the same kind, but smaller, and near it a well still held in great veneration. On Beltane morning, superstitious people go to this well, and drink of it; then they make a procession round it, as I am informed, nine times. After this, they in like manner go round the temple. So deeply-rooted is this heathenish superstition in the minds of many who reckon themselves good protest-

ants, that they will not neglect these rites, even when Beltane falls on the Sabbath.

But the most particular and distinct narration of the superstitious rites observed at this period, which I have met with, is in the Statistical Account of the Parish of Callander, Perthshire.

The people of this district have two customs, which are fast wearing out, not only here, but all over the Highlands, and therefore ought to be taken notice of, while they remain. Upon the first day of May, which is called Beltane or Bal-tein day, all the boys in a township, or hamlet, meet in the moors. They cut a table in the green sod, of a round figure, by casting a trench in the ground, of such circumference as to hold the whole company. They kindle a fire, and dress a repast of eggs and milk in the consistence of a custard. They knead a cake of oatmeal, which is toasted at the embers against a stone. After the custard is eaten up, they divide the cake into so many portions, as similar as possible to one another in size and shape, as there are persons in the company. They daub one of these portions all over with charcoal, until it is perfectly black. They put all the bits of cake into a bonnet. Every one, blindfold, draws out a portion. He, who holds the bonnet, is entitled to the last bit. Whoever draws the black bit is the devoted person, who is to be sacrificed to Baal, whose favor they mean to implore, in rendering the year productive of the sustenance of man and beast. There is little doubt of these inhuman sacrifices having been once offered in this country, as well as in the east, although they now pass from the act of sacrificing, and only compel the devoted person to leap three times through the flames; with which the ceremonies of this festival are closed.

Bal-tein signifies the fire of Baal. Baal, or Ball, is the only word in Gaelic for a globe. This festival was probably in honor of the sun, whose return, in his apparent annual course, they celebrated on account of his having such a visible influence, by his genial warmth, on the productions of the earth. That the Caledonians paid a superstitious respect to the sun, as was the practice among other nations, is evident, not only by the sacrifice at Beltein, but upon many other occasions.—Statist. Acc. xi. 621. *V. Widdershins.*

A curious monument of the worship of the heavenly bodies still remains in the parish of Cargil, Perthshire.

Near the village of Cargill may be seen some erect stones of considerable magnitude, having the figure of the moon and stars cut on them, and are probably the remains of pagan superstition.

Mr. Pennant gives a similar account, with the addition of the following circumstances. These rites begin with spilling some of the caudle on the ground, by way of libation: on that, every one takes a cake of oatmeal, upon which are raised nine square knobs, each dedicated to some particular being, the supposed preserver of their flocks and herds, or to some particular animal, the real destroyer of them; each person then turns his face to the fire, breaks off a knob, and flinging it over his shoulders, says, This I give to thee, preserve thou my horses; This to thee, preserve thou my sheep; and so on. After that, they use the same ceremony to the noxious animals: This I give to thee, O fox! spare thou my lambs; This to thee, O hooded crow! This to thee, O eagle!

Eggs always forming a part of the rural feast of Beltein, it is not improbable that this rite is as ancient as the heathenish institution of the festival. As it appears that the Gauls call the sun Bel, or Belus, in consequence of their communication with the Phœnicians, the symbol of the egg might also be borrowed from them. It is well known, that they represented the heavenly bodies as oviform; and worshipped an egg in the orgies of Bacchus, as an image of the world.—*Plut. in Sympos. Univers. Hist. vol. i. Cosmog. p. 34.*

The Egyptians also represented Cneph, the architect of the world, with an egg coming out of his mouth. In the hymns ascribed to Orpheus, Phanes, the first-born god, is said to be produced from an egg. On these principles, the story of the serpentine egg, to which the Druids ascribed such virtues, may be explained. As they were greatly attached to mystery, they most probably meant the egg as a symbol of fecundity, and in this respect might consecrate it to the worship of the sun, whom they acknowledged, in their external rites at least, as the universal parent.

To tine, or tein a fire, or candle, is an expression still used in some of our western counties, and signifies the same as, 'to light, or kindle it.' From this old verb, the common substantive, 'tinder,' is evidently derived.

4. *And the Lord said unto Moses, &c.*—Dr. Kennicott, by taking some words from the Samaritan text, and others from the Hebrew, translates this verse as follows, which clears it from its present obscurity. 'And the Lord said unto Moses, Speak unto all the heads of the people, and let them slay the men that were joined unto Baal-peor, and hang them up before the Lord, that the fierce anger of the Lord may be turned away from Israel.'—See, also, *Houbigant in loco.*

The particular direction in this verse, 'to hang them up against the sun,' may probably have reference to Baal, as being the idol of the sun.

9. *Those that died in the plague were twenty and four thousand.*]—It appears from St. Paul's account, 1 Cor. x. 8, that there were only three and twenty thousand who died of the plague. The other thousand, it is probable, were put to death by the judges. Part of them were slain by the hand of man, says Grotius, and part by the divine vengeance.

12. *Behold, I give unto him my covenant of peace.*]—The word 'peace' in Scripture often comprises all those blessings, which generally attend it, and likewise those virtues, which are opposed to such passions as cause war and desolation. In this place, it means that he and his family should be prosperous, and enjoy the peculiar blessing mentioned in the following verse.

CHAP. XXVI. VER. 10. *Together with Korah.*]—This is not in the Samaritan copy; according to which, Korah perished by fire, with the Levites; and the Psalmist, Ps. cvi. 17, only mentions Dathan and Abiram of the Reubenites, as having been swallowed up.

10. *And they became a sign.*]—That is, a lasting monument of God's vengeance against rebellious sinners; and an awful warning, or example, to others.

54. *To many thou shalt give.*]—Rather, 'to the more numerous tribes thou shalt give,' &c.

54. *To few thou shalt give.*]—'To the less numerous tribes thou shalt give,' &c.

54. *To every one shall his inheritance be given.*]—This equal division of property was, under God, the great bulwark and strength of the Hebrew commonwealth; for property is the natural foundation of power, and hence the natural foundation of every government is laid in the distribution of the lands, or territory, belonging to the several members of it. According to a tolerably exact computation of the extent of the Hebrew territory, the land of Canaan contained about fourteen millions, nine hundred and seventy-six thousand acres; which quantity of land, divided among six hundred thousand men, will allow of more than twenty-one acres and a half to each, with a remainder of one million nine hundred and seventy-six thousand acres for the princes of tribes, the heads of families, the Levitical cities, and other public uses: so that there was a provision sufficient to enable each person, with all the advantages of that fertile country and a fine climate, to live as well as men can do in ours on an estate of fifty, or sixty pounds a year.—*Lowman's Dissert.*

55. *Notwithstanding, the land shall be divided by lot.*]—This division by lot, seems to have respect only to the quarter, which each tribe was to possess, and not to the quantity, or extent of land. Thus, for instance, it was first determined by lot, which of the twelve tribes was to inherit in the south, which in the north, &c. then, in that quarter where their lot fell, a larger or smaller portion of land was assigned to them, according to the goodness of the soil, and in proportion as they were more or less numerous.—See *Le Clerc*, and *Ainsworth*.

CHAP. XXVII. VER. 3. *Died in his own sin, and had no sons.*]—Rosenmüller translates this verse as follows: ‘Our father died in the wilderness leaving no sons; nor was he among those who rebelled against the Lord with Korah, who died on account of his own sin.’ Professor Dathe understands by ‘his own sin,’ that sin which was common to all the Israelites, who in the space of forty years died in the wilderness, on account of their unbelief. Matthew Poole thinks that by ‘his own sin,’ we are to understand, his own personal sins; and adds, that death was believed by the Jews to be a punishment inflicted on them for their sins.

21. *The judgment of Urim.*]—It is remarkable that we find no account of judgment, or counsel, given by Urim and Thummim after the time of David. The prophets from that period appear to have been the living oracles of the divine will. See note on *Exod. xxviii. 30*.

CHAP. XXVIII. The stated sacrifices and service of the tabernacle having now, for many years, been very much interrupted, by reason of the frequent and tedious journeys of the Israelites, and this new generation not having heard the ordinances relating to them at their first institution; the people being, also, shortly to take up their residence in the Promised Land, where they were obliged to conform to the most punctual observance of them; God commands Moses to repeat them to the people, in the following order of daily, weekly, monthly, and anniversary sacrifices.—*Pyle*.

11. *In the beginnings of your months, &c.*]—The monthly sacrifices were regulated by the new moons. Many heathen nations were accustomed to observe the same periods for exercising their idolatrous worship, and for expressing the most extravagant rejoicings: but Moses used the return of the moon only as one of the natural and most convenient measures of time. In the serene climate of Arabia, its first faint crescent was, for the most part, visible to all; and it is probable, that there was some pious celebration of the regular return of this beautiful luminary, in honor of the true God, if it did not form

a part of the patriarchal religion, long before themany absurd, rites of idolatry were practised, or thought of.

According to Maimonides, the Jews, during every sacrifice, offered up a prayer for the divine blessing. They then repeated the ten commandments, and four distinct portions of Scripture. At the time of the additional sacrifice, in the morning of the Sabbath, mentioned ver. 9, they sang the song of Moses in Deut. xxxii, dividing it into six parts, so that in six weeks they went through the whole; and, at their evening sacrifices, they sang the celebrated song in Exodus xv. On these occasions, the priests blew with the trumpets longer and louder than usual.—See *Jurieu*, Hist. des Dogmes.

26. *After your weeks be out.*—That is, the seven weeks, which were to be numbered from the passover. See Levit. xxiii. 15.

CHAP. XXIX. VER. 1. *In the seventh month.*—That is, of the ecclesiastical year; but the first of the civil year. Compare Exod. xii. 2, and Levit. xxiii. 24.—See the Calendar of the Jews in Prolegom.

13. *Thirteen young bullocks, &c.*—All these troublesome services and expensive sacrifices made the religion of the Jews a very grievous yoke, under which the best men among them groaned, longing for the coming of the Messiah; when, as their own doctors say, ‘no sacrifices shall remain, but those of thanksgiving, praise, and prayer.’ It appears from the account, that there were every year sacrificed at the tabernacle and the temple, at the national charge, the following number of beasts; viz. 1101 lambs, 132 bullocks, 72 rams, 21 kids, and 2 goats; exclusively of a prodigious number of voluntary, vow, and trespass offerings.—*Pyle*.

18. *After the manner.*—That is, ‘after the manner’ already prescribed.

CHAP. XXX. VER. 2. *If a man vow a vow unto the Lord.*—Religious vows appear to have been common among all nations. With the Jews it is but justice to say, that such vows as are to be found in the Old Testament, are, for the most part, only solemn resolutions to yield obedience to the law of God. It is a maxim of wisdom and jurisprudence, that no vow, or oath, can bind a man to commit that which is unlawful. The sentiments of Philo on this subject are extremely just. He who perpetrates an unlawful act on account of his oath, says he, adds one crime to another; first, by taking a foolish oath, and secondly, by committing an act of injustice. Such a one, therefore, ought to abstain from every thing unlawful and unjust, and pray God to pardon his rash oath. The application of this rule

evidently proves the guilt of Herod's conduct, with respect to the venerable Baptist, as recorded Matt. xiv. 9.

No vows ought to be entered into, says Grotius, except such as relate to piety and works of charity; or such as have for their object the honor and glory of God.

2. *He shall not break his word.*]—In the Hebrew it is, 'he shall not profane his word.' The same phrase is used, Ps. lv. 20; lxxxix. 34.

12. *The bond of her soul.*]—Any obligation, which, if not fulfilled, would subject her to the punishment of death. See vv. 2, 4, 11.

CHAP. XXXI. VER. 3. *Avenge the Lord of Midian.*]—That is, 'take vengeance for the Lord on Midian.' The Lord told Moses, ver. 2, to avenge the children of Israel; but Moses bids them avenge the Lord. They were supposed to have the same interest; for they were both injured at the same time, and by the same means. The Moabites are not mentioned on this occasion, because the Midianites, perhaps, were the chief contrivers of the calamity and disgrace, which befel the Israelites, in consequence of the blandishments and temptations of their women. See chap. xxv. 17, 18, and ver. 16 of this chapter.

5. *So there were delivered.*]—We should now say, 'There were draughted, detached, or selected.'

6. *Eleazar the priest, to the war.*]—Not to fight, but to preside over the Levites, who accompanied the army, for the purpose of counselling and encouraging them, beside performing the necessary services of religion.

8. *Balaam also.*]—Probably he had been at last prevailed on by the Midianites to join with them, and to curse the Israelites.

16. *Through the counsel of Balaam.*]—The particulars of this counsel are thus related by Josephus. The prophet, addressing himself to Balak, says, 'Balak, and ye Midianites, who are present, (for I ought, even contrary to the will of God, to gratify you) know, that entire destruction can never befall the race of the Hebrews, either from war, pestilence, or from any failure of the fruits of the earth; neither will any other unexpected cause destroy them. It is the purpose of God's Providence to save them from every evil, and not to permit those calamities to come on them, by which all other men might perish. A few evils, however, may befall them for a short time, by which, seeming to be humbled, they shall afterwards flourish, in consequence of fearing a sinful intercourse with those people, who were the authors of their sufferings and transgressions.'

'If, however, you are desirous of obtaining a conquest over

them, for a short time, you may accomplish your wish by following the advice, which I will now give you. Select the most beautiful of your daughters, such as are calculated to vanquish and overpower the modesty of those who behold them, and having added to their native charms the advantages of dress, to increase their beauty, send them where they might be near the camp of the Hebrews, previously instructing them to comply with the intreaties of the young men, who may become their suitors. Afterwards, when they perceive them insnared with love and desire, let the young women pretend to leave them; and, on the Hebrews intreating them to remain, let them not consent, before they have persuaded them to abandon the laws of their country, and the worship which God has laid down for them, and to serve the Gods of the Midianites and Moabites. Thus will the anger of God be kindled against them? *Antiq. lib. iv. cap. 6.*

19. *Purify both yourselves and your captives.*]—The purification, which was enjoined after this slaughter, must be acknowledged to be very proper. It was customary, says the Scholiast on Sophocles, (in *Aias Masiv.*) among the ancients, for those who had slain a man, or had committed any other slaughter, to wash their hands in water by way of purification. Thus, Æneas requests his father to carry the household-gods of the family, as it was not lawful for himself to touch them, being so recently polluted with blood:

Our country gods, the relics, and the bands,
Hold you, my father, in your guiltless hands:
In me 'tis impious holy things to bear,
Red as I am with slaughter, new from war,
Till in some living stream I cleanse the guilt
Of dire debate, and blood in battle spilt.

DRYDEN, *ÆN.* 11. 717.

For the same reason, Homer makes Hector declare himself unfit to join in the offices of divine worship:

Ill fits it me, with human gore distain'd,
To the pure skies these horrid hands to raise,
Or offer heav'n's great sire polluted praise.—POPE, *Il.* vi.

CHAP. XXXII. VER. 1. *Now the children of Reuben, &c.*]—The country on the east side of the Jordan being now conquered, the tribes of Reuben, Gad, and the half-tribe of Manasseh, observing that it was fertile, and abounded with good pasturage, desired they might be permitted to settle there, as a

place very commodious for them, who had large flocks, and herds of cattle.

5. *Bring us not over Jordan.*]—Observe, in the language of the Pentateuch, the verbs ‘bring,’ ‘take,’ and ‘carry,’ are used as though they were synonymous. We now accurately distinguish between them; and in the present case, should have written ‘take,’ ‘carry,’ or ‘conduct’ us not over the Jordan.

15. *Shall destroy all this people.*]—‘Will bring distress upon all this people.’—*Dr. Geddes.*

22. *Your possession before the Lord.*]—Or, ‘by the Lord’s consent.’—*Id.*

23. *Your sin will find you out.*]—The meaning is, ‘the punishment due to your sin will, sooner or later, overtake you.’ Compare 1 Kings xxi. 20.

Of all the ways to be taken for the prevention of that great plague of mankind, Sin, there is none so rational and efficacious as to confute and baffle those motives by which men are induced to embrace it: and among all such motives, the heart of man seems to be chiefly overpowered and prevailed upon by two, viz. secrecy in committing sin, and impunity with respect to its consequences. Accordingly, Moses in this chapter having to deal with a company of men suspected of a base and fraudulent design, though couched under a very fair pretence, as most such designs are, endeavours to quash it in its very conception, by secretly applying himself to encounter those secret motives and arguments, which he knew were the most likely to encourage them in it. And this he does very briefly, but effectually, by assuring them, that how covertly and artificially soever they might carry on their dark project, yet their sin would infallibly find them out. Though the subject and occasion of these words are indeed particular; yet the design of them is manifestly of an universal import, as reaching the case of all transgressors, in their first entrance on any sinful act, or course: for men generally, if not always, proceed to the commission of sin, upon a secret confidence of concealment, or impunity.—*Dr. South.*

33. *And Moses gave unto them, &c.*]—The dominions of Sihon and Og, the two vanquished kings of the Amorites, extended from the river Arnon to Mount Hermon. Of these countries Moses gave to the tribe of Reuben the south-west part, which was bounded on the south by the river Arnon, on the west by Jordan, and on the north and east by the tribe of Gad. The tribe of Gad was bounded by the river Jordan on the west, by the half-tribe of Manasseh on the north, by the

kingdom of the Amorites on the east, and by the tribe of Reuben on the south. The part belonging to the half-tribe of Manasseh was bounded by the tribe of Gad on the south; by the sea of Galilee, together with part of the river Jordan from its source to that lake, or sea, on the west; by Mount Lebanon on the north-east; and by the mountains of Gilead on the east. As those two tribes and a half were the first that had their inheritance assigned them, so they were the first that were carried away captive out of their land for idolatry, 1 Chron. v. 25, 26. Their early apostacy from the true religion was probably owing to their being at so great a distance from the place of public worship.—*Fawkes.*

34. *The children of Gad builded Dibon, &c.*—We should probably read ‘rebuilted.’ These two verbs are sometimes confounded. See 1 Kings xii. 25; 2 Kings xiv. 22.

38. *Their names being changed.*—We learn, Isa. xlvi. 4, that Nebo was the name of some god, or object of idolatrous worship, as well as Baal. Agreeably therefore to the precept (Exod. xxiii. 13) that they were ‘not to mention the name of other gods,’ it was natural that these cities should be called differently from what they had been before.

CHAP. XXXIII. VER. 1. *These are the journeys.*—We are not to imagine, that all the stations and encampments of the Israelites, during forty years, are here particularly enumerated. Those places seem only to be mentioned, where they resided some considerable time; whence, as from a centre, they made occasional excursions, for the sake of feeding their flocks, and for other purposes. Compare the 13th, 14th, 15th, and 16th chapters of Exodus.

Take, as an instance, what is related ver. 35, that ‘from Ebronah they marched to Ezion-gaber.’ This seems by far too great a distance for one day’s march; and any attempt to trace those marches and stations, by the modern marches of the caravans, would be labor in vain.—*Dr. Geddes.*

In this catalogue of the forty-two encampments, Moses names several places, which had not been mentioned in the former chapters; and omits others that had been noticed before. At some places, the Israelites encamped, set up the tabernacle, and staid a good while: others they only passed by, as in chap. xxi. 18, &c. where we find mention made of Beer, (or the well) Mattanah, Nahahel, Bamoth, &c. which were places they passed by, and are not named here. Some places have different names, and in some texts Moses does not mention the same place that was named in the chapters before, but one that was near it. Thus, he does not name Kadeshbarnea,

from whence the spies were sent; but he names Rithmah, a place near it.—See *Dr. Shaw's Travels*; *Dr. Wall's Crit. Notes*, and the Map.

52. *All their pictures.*—These were, probably, hieroglyphics.

52. *And quite pluck down all their high-places.*—God in his providence designing to establish the true worship at Jerusalem, and to confine it to that place only, strictly forbids the worshipping even of the true God in the high-places. And though this was tolerated till the temple was built, yet afterwards it was forbidden; and such kings of Judah as countenanced it, were branded with impiety. The reason of this was, that Jesus Christ was to suffer there, and to put an end to all the legal sacrifices, which could not take away sin; and then the Jews, when that temple was destroyed, would have no longer a place for sacrifice, and consequently 'the sacrifice and oblation would cease.'

55. *Pricks in your eyes.*—As no part of the human body is more sensible of pain than the eye, the expression in this text very strongly marks the great calamity, which an intercourse with these idolaters would bring on the Israelites.

CHAP. XXXIV. VER. 6. *The great sea.*—That is, the Mediterranean, sometimes called by way of eminence, 'the sea.'

7. *Mount Hor.*—This was not the mount Hor, where Aaron died. That was in the south of Canaan; but this must have been north of it. It was probably the same as Hermon, or some part of Mount Lebanon. Vid. *Relandi Palæstin.* p. 119.

11. *The sea of Chinnereth.*—This is called in the New Testament, sometimes 'the sea of Tiberias,' sometimes 'the sea of Galilee,' and sometimes 'the lake of Gennesareth.'

CHAP. XXXV. VER. 4. *A thousand cubits round about.*—The Septuagint reads, *δισχιλίους πήχεις*, 'two thousand cubits,' which, from the next verse, appears to be right. The meaning seems to be, that the walls, or suburbs, were to be 2000 cubits in extent every way, the city being in the centre. Two thousand cubits would be about three-fourths of a mile.

11. *Then ye shall appoint your cities to be cities of refuge for you.*—The wisdom and humanity of this institution will appear from the character of the people, among whom the Israelites sojourned so long. The Arabs shew great sensibility to every thing that can be construed into an injury. If one man should happen to spit in the presence of another, the latter will not fail to avenge himself for this imaginary insult. In a caravan, I once saw an Arab highly offended at a person, who, in spitting, had accidentally bespattered his beard with some

small part of the spittle. It was with difficulty that he could be appeased, even though the offender humbly asked pardon, and kissed his beard in token of submission.

The thirst for vengeance discovers itself likewise in the peculiar manner in which murder is prosecuted here. In the high country of Yemen, the supreme court of Sana commonly prosecutes murders in the mode usual in other countries; but, in several districts of Arabia, the relations of the deceased have leave either to accept a composition in money, or to require the murderer to surrender himself, or even to wreak their vengeance upon his whole family. They think little of causing an assassin to be punished, or even of being put to death, by the hands of justice; for this would be to deliver a family from an unworthy member, who deserved no such favor at their hands.

For these reasons, the Arabs rather revenge themselves, as the law allows, on the family of the murderer, and seek an opportunity of slaying its head, or most considerable person, whom they regard as being properly the person guilty of the crime, since it must have been committed through his negligence, in not watching over the conduct of those under his inspection. In the mean time, the judges seize the murderer, and detain him till he has paid a fine of two hundred crowns. Had it not been for this fine, so absurd a law must have been long since repealed. From this time, the two families are in continual fears, till some individual of the murderer's family is slain. No reconciliation can take place between them, and the quarrel is still occasionally renewed. There have been instances of such family feuds lasting forty years. If, in the contest, a man of the murdered person's family happen to fall, there can be no peace until two others of the murderer's family have been slain. The day before our arrival at Mauschid, which is a small town, situated between Beit el Fakir and Mocha, two Arabs concerned in such a family enmity met, and fought in the fields, having only large sticks, or clubs, for arms, when the family of the first murderer gained a second victory. When this happens between two parties belonging to two considerable tribes, a formal war sometimes ensues; and, by such wars, many tribes have sunk into misery and oblivion.

This detestable custom is so expressly forbidden in the Koran, that I should not have been persuaded of its existence, had I not seen instances of it. Men, indeed, act every where in direct contradiction to the principles of their religion; and this species of revenge is not merely impious, but inhuman and absurd. An Arabian of distinction, who often visited us at

Loheya, always wore, even when he was in company, both his poniard and a small lance. The reason of this, he told us, was, that a man of his family had been murdered, and he was obliged to avenge the murder on a man of the inimical family, who was then actually in the city, and who carried just such another lance. He acknowledged to us, that the fear of meeting his enemy, and fighting with him, often disturbed his sleep.—*Niebuhr's Travels.*

The institution of the cities of refuge not only gave opportunity for the aggressor to escape, and the avenger to cool; but took from both the determination of the case: and, after a proper hearing, it placed the slayer in a state of security, yet in confinement, till the high-priest died. See *Calmet*, vol. iii. *Fragm. No. 10*; and *Rosenmüller*.

25. *He shall abide in it unto the death of the high-priest.*—The reason given for his banishment, till the death of the high-priest, is, that the general grief occasioned by so calamitous an event, would operate as a motive to suppress all private resentment in the bosom of the prosecutor. Some interpreters think the high-priest, in this respect, a type of Christ, by whose death mankind obtain a spiritual freedom and deliverance. But it must be confessed, says Bp. Patrick, there is not the least indication of this in the New Testament. Nothing seems more injudicious than for commentators on the Holy Scriptures to multiply types and symbols unnecessarily.

DEUTERONOMY.

INTRODUCTION.

THE name of this Book is derived from two Greek words, signifying a repetition of the laws and precepts, that were delivered in the former books. It contains a compendium of the Mosaic Institutes, though enlarged, on some occasions, with explanatory additions, accompanied with a most earnest exhortation to obedience, and with prophetic denunciations of divine judgments, in case of transgression, or neglect. It was written towards the close of the venerable Legislator's life, and addressed, with singular propriety, to a new generation, whose fathers had all perished, except two, in the course of the many years during which they sojourned in the wilderness. The whole composition, therefore, may be considered as the last address of an aged parent to a rebellious and undutiful race of children; and the earnestness of affection, which prevails in almost every part of it, renders it peculiarly interesting.

The book opens with a brief recapitulation of preceding events, and of the numerous occasions on which the Israelites had experienced the divine mercies and protection. The tribes are then earnestly exhorted to 'hearken unto the statutes, and unto the judgments of the Lord.' The covenant in Horeb is particularly noticed, and various portions of the law are repeated. In giving the sacred decalogue a second time, the reader will observe, that there are some trifling

variations in the form of expression. As these do not materially affect the general sense and import, we may learn, on all occasions, that it is our duty to study the spirit of the Holy Scripture, rather than to slavishly attach ourselves to the mere letter.

The few alterations which are to be found in the code itself, and which the change of time and circumstances rendered necessary, may be considered as supplementary, or merely as the result of careful revision. We may farther derive from these the important truth, that the Mosaic dispensation was not stamped with the mark of immortality; but was calculated to admit of variation and improvement, until that heavenly Messiah made his appearance, who was to establish everlasting righteousness. The period of time, which this book occupies, appears to have been about two months. Its conclusion presents us with a view of the last days of this venerable prophet, which were marked by increasing anxiety, and by an exertion of the most animated efforts for the welfare of his beloved people.

It has been justly remarked, that the prophecies of Moses became more numerous and distinct towards the close of his life. His denunciations with respect to the future state of the Israelites; the sufferings, the dispersions, and the devastations to which they were to be subject; the prophetic blessings, which he pronounced on the different tribes by name; the clear foresight, which he had of the rapid victories of their invaders, and of the extreme miseries, which they were to experience when besieged; his express predictions relating to the future condition of the Jews, which we see accomplished in the present day;—all these circumstances, when united, bear ample testimony to the truth and authenticity of this sacred book, and present to our minds a memorable instance of the divine justice.

It deserves to be remarked, also, that in the book of Deuteronomy, Moses has given us the most perfect models of

oratory and of poetry; for the former, the reader is referred to the xxviiith, and three following chapters; and for the latter, he may study that exquisitely beautiful and divine song, which begins chap. xxxii. Vid. *Carpzovii*, *Introd. ad Lib. Biblicos Vet. Test. cap. viii.*

CHAPTER I.

VER. 1. *On this side Jordan—over against the Red Sea.*—Houbigant thinks that the original *בְּעֶבֶר*, should be rendered, ‘on the bank of the Jordan;’ and observes that *סוּף*, without *יָם*, never means the Red Sea. It is here, therefore, the name of the same place mentioned, Num. xxi. 14.—See the marginal reading, and *Le Clerc*.

5. *To declare this law.*—Rather, ‘To explain the law,’ agreeably to the Samaritan text, the Septuagint, the Syriac, and other ancient versions. The law had been declared before.

7. *Go to the mount of the Amorites—in the plain, in the hills, and in the vale, and in the south.*—This passage may be rendered, ‘go unto Ar of the Amorites, and to all the places nigh thereunto, in Arebah, in Ar, in Shapelah, and in Negeb.’ Though ‘Ar’ signifies a ‘mount,’ it was also the proper name of a place; Numb. xxi. 28. ‘Arebah’ commonly signifies ‘a plain;’ but might it not also be a name given to certain districts? Though ‘Shapelah’ signifies a ‘vale,’ and ‘Negeb,’ the ‘south,’ might not these also be names of places? If so, the reader will receive a more distinct idea of the country, from their being rendered by proper appellatives.—See *Pilkington’s Rem.*

9. *I spake unto you.*—Moses, throughout this book, addresses the fathers of the present generation, as though they were still living. They may, indeed, be considered as the same people; and, by a very allowable figure of speech, the children are supposed to represent their ancestors. The reference in the latter part of this verse is to the advice of Jethro, Exod. xviii. 14—23; Deut. ii. 10, 11, 12. It is probable that Moses added these three verses after his address

to the people, when he committed this book to writing. So, also, ver. 20, 21, 22, 23, of this chapter.—See *Rosenmüller*.

28. *The cities are great, and walled up to heaven.*—That is, too high to be scaled. See note on Gen. xi. 4.

The monastery on mount Sinai, and the convent of St. Anthony in Egypt, are surrounded with very high walls, without any gates. There is an opening in the upper part, from which persons and things are taken up, and let down by means of a pulley, in a basket. This is considered as a sufficient defence against the Arabs, and other marauders. See *Harmer*, vol. 1. p. 328.

39. *Your children, which in that day had no knowledge between good and evil.*—Houbigant translates this in the present tense; and Dr. Geddes renders it, ‘your children who as yet know not good nor evil.’ Abp. Secker had previously remarked, that our common translation is here faulty, and against all the ancient versions. The Septuagint has *σήμερον*, and the Vulgate *hodie*, ‘to-day.’ Bate translates it: ‘who know not, as yet, good, or evil; and Purver: ‘who now know not either good or evil.’

44. *And chased you, as bees do.*—These insects, from their industry, their ardor, and the social union, which seems to prevail among them, have furnished poets of all countries, and of all ages, with similes and metaphors in abundance. When provoked, or disturbed, the whole swarm attacks and pursues whatever annoys them, with great courage and fury. David uses the same similitude, Ps. cxviii. 12. See, also, *Iliad*, lib. ii. v. 87.

46. *So ye abode in Kadesh many days, according, &c.*—The word *there*, at the conclusion of this verse, is added by the translators. Some suppose the meaning to be, that the Israelites abode at, or near Kadesh, as long as they did on mount Sinai, which was almost a year. Others think the sense is, that they remained at Kadesh, after their defeat, as long as they had done before. Houbigant is of this latter opinion, which seems to be the more probable of the two.

CHAP. II. VER. 4. *Through the coast.*—Rather, ‘By, or along the coast.’

12. *The Horims also dwelled in Seir.*—The history of the expulsion of the Emims by the Moabites, and of the Horites by the Edomites, is nowhere recorded; but it seems to be mentioned here incidentally, as an encouragement to the Israelites not to fear any enemies that might oppose their progress, in gaining possession of the Promised Land.

12. *As Israel did.*]—Rather, ‘As Israel resolves to do;’ because they were not yet in possession of the land. See *Rosenmüller*, and *Glassii Phil. Sacra*.

18. *Ar, the coast of Moab.*]—Rather, ‘the frontier-town of Moab.’ Coast is often used, in our translation, for the boundary of a country. It is now confined to limits formed by the sea.

25. *Upon the nations that are under the whole heaven.*]—This expression, though apparently hyperbolical, is restricted by the words immediately following, ‘to those who should hear the report of them.’

29. *As the children of Esau which dwell in Seir, &c.*]—There is some difficulty attending the interpretation of this verse, it being certain, that the Edomites and Moabites did not grant, but refused the Israelites a passage through their country. See Numb. xx. 14—21. Some commentators say, that the giving of them only meat and drink for money, is to be understood. Though they denied Israel a passage through their land, yet they suffered them to buy necessities, and to pasture their cattle, as they passed along their frontiers. So Calmet and Le Clerc understand it. See, also, Rosenmüller. But, as Houbigant justly observes, it is not ‘food’ only, but a ‘passage,’ which is required. He thinks that the words ‘who dwell in Seir,’ lead to the true interpretation of the place; and imagines, that by these ‘children of Esau,’ are not understood those who are called *Edom*, and who denied the Israelites a passage; but some other descendants of Esau, who inhabited the country about Seir, to the east, near the Amorites.

CHAP. III. VER. 11. *His bedstead was a bedstead of iron.*]—It was usual in warm climates to make bedsteads of iron, and other metals, not only for strength and duration, but to guard against various kinds of insects. When the Thebans took Platea, Thucydides informs us, that they made bedsteads of the brass and iron, which they found there.

This bedstead was not, perhaps, at all like ours; but was probably of the nature of a *duan*, or broad settle; so that the dimensions of Og cannot be deduced, with any accuracy, from this piece of furniture. Admitting the bedstead to be three cubits longer than the person who was to sleep on it, this extraordinary person would then be above ten feet and a half high. Le Clerc conjectures that Og might have his bedstead made much longer than was sufficient, to impress posterity with an idea of his gigantic stature. Diodorus informs us, that Alexander, before his return from India, had recourse to a similar expedient. He ordered each of his foot soldiers

to make two beds, five cubits long, that the inhabitants might form an idea of the extraordinary strength and stature of his men. Some fanciful critics have imagined, that this bedstead is alluded to by Homer, Il. ii. verse 783, and by Virgil, *Æneid* ix. v. 716.

Michaëlis thinks that the Hebrew word *שָׁרָף* here signifies 'a coffin,' and not a 'bedstead.' This interpretation is adopted by Dathe and Rosenmüller. It is probable, that this king of Bashan, having been wounded in battle, fled to Rabbath, where he died and was buried. Had a bedstead been meant, it is likely to have been preserved and shewn as a curiosity in his own city, and not in a town belonging to the children of Ammon.

23. *And I besought the Lord at that time.*]—The Samaritan text introduces this petition, at the time and place alluded to, Num. xx. 13, where, probably, it has been omitted in the Hebrew text, for the sake of brevity.

CHAP. IV. VER. 2 *Ye shall not add unto the word which I command you, neither shall you diminish ought from it.*]—That is, you shall neither add to the law, which I have given you, any heathenish superstitions, or modes of worship of your own invention; nor shall you wilfully omit any plain duty, which it requires. But it must not be supposed, that no future prophet, commissioned by God, had power to alter any part, or even to change the whole of the Mosaic dispensation; for the same God, who had commissioned Moses to institute laws for the Jews, which were adapted to the present state of that people, might commission other prophets to abrogate, and set those institutions aside, when the end of them was attained. And though the Almighty thought proper to conceal from Moses, that his laws were to be only temporary, and that the principal intention of them was to introduce a better and more perfect dispensation, yet this did not prevent him from revealing that mystery to others.—*Le Clerc.*

6. *This is your wisdom and your understanding, &c.*]—'Thus will your wisdom and prudence be conspicuous to the nations.'—*Dr. Geddes.*

7. *What nation is there so great? &c.*]—Moses having, in the foregoing chapters, brought to remembrance many signal instances of the divine favor, by which God's people had been safely, and even miraculously, conducted to the borders of the promised land; here proceeds to admonish them what effect it was expected those mercies should produce. In these verses particularly, he represents both their privileges and their duty, in such significant and comprehensive terms, as were exceed-

ingly proper to engage their attention. They describe Israel's advantage, and Israel's duty as a natural consequence: the former is declared at the 7th and 8th, the latter at the 9th verse. Their advantage is two-fold; God's readiness to hear and grant their prayers, expressed by 'being nigh unto them in all things that they called upon him for;' and the excellence of that religion in which they were instructed, meant by having 'statutes and judgments so righteous,' as the whole law was which Moses set before them. Their duty is likewise said to be two-fold; the making of these laws an effectual motive to thankfulness and obedience, and taking care to perpetuate the memory of them, by teaching them their sons and their sons' sons. And great indeed were the advantages in some respects, of which no history affords a parallel. A people whose vast increase and power was not, like that of other nations, owing to numbers of foreign growth engrafted on the original stock; but all natural branches springing from one root. A people who, through various revolutions and different forms of government, preserved their constitutions still entire; who made a distinguished figure in the history of the world for two thousand years; who survived three powerful monarchies, and were not broken by the fourth, till after calamities and devastations, incomparably more dreadful than any other state was able to sustain.

It is true, their affairs were not always prosperous; but when they were otherwise, God still appeared 'nigh unto them.' The dismembering of ten parts of their body at once; their long captivity in strange lands, and the frequent disasters which they experienced in their own, must, from the nature of things, tend to their decay and dissolution. But, in the event, what end did all these serve, so much as to render the special providence of God over them more conspicuous and astonishing? For, to what else can we ascribe those wonderful recoveries of strength, to which, like health to patients given over for dead, no ordinary means were adequate; and for which no rules of human policy could account? The barbarities of their adversaries, retorted back in vengeance, or ruin, upon the oppressors themselves, and converted into the means of their firmer establishment, and more glorious exaltation, must needs have proceeded from the immediate hand of Him, who 'takes the crafty in their own devices, and suffers no weapon formed against his children to prosper.'

To these uncommon consequences, the righteousness of their statutes and judgments greatly contributed. Upon them the promises of divine protection and favor were suspended: so that these, while observed, continued an impregnable defence.

The afflictions sent for neglect of these, by bringing that people back to a better sense, at the same time, brought back God's readiness to hear and help. Their religion, by uniting both their interest and affections, rendered them so formidable abroad, and so safe at home, that if we may judge from probable circumstances, the Romans could not at last have effected their overthrow, had not God, as a fatal introduction to it, permitted a furious and intolerant zeal to kindle and consume them; so that the rage of some within, did the work of their enemies without; while, from a blind and barbarous infatuation, they first divided into hostile factions, and then engaged against, and destroyed each other.—*Dean Stanhope.*

16—19. *Lest ye corrupt yourselves, and make, &c.*]—In these verses, there is an evident allusion to the numerous idols, and other objects of idolatrous worship, in Egypt. Among the reptiles, Moses particularly refers, we may suppose, to the serpent, called 'Cneph;' and, in noticing the animals, 'in the waters beneath the earth,' he certainly had in his mind that amphibious animal, the crocodile.

19. *Which the Lord thy God hath divided, &c.*]—'To the worship of which, the Lord your God hath abandoned all the other nations.'

19. *When thou seest the sun, and the moon, &c.*]—The heathens, considering how much the increase of the fruits of the earth depended on the influence of these instruments of God, were led to worship second causes; and, at last, they forgot the First and Great Cause of all blessings.—*Bp. Wilson.*

20. *The iron-furnace.*]—We are not to understand by this a furnace made of iron; but a furnace for smelting that metal, which requires the strongest heat. A furnace of this sort, according to Rosenmüller's account, is round, and sometimes nearly thirty feet deep. Such was the tremendous image chosen by the inspired writers to illustrate the bondage and affliction of the Israelites in Egypt. A furnace, says Vatablus, is the symbol of adversity; and as that proves the quality of metal, so adversity tries the virtues of good men. Compare Gen. xv. 17; Is. xlviii. 10; 1 Kings viii. 51; Jer. xi. 4.

24. *For the Lord thy God is a consuming fire.*]—The same metonymy is used, chap. ix. 3, to express the vengeance, which the providence of God was about to inflict on the idolatrous Canaanites. The Jews had awful instances of the truth of this figure, in the destruction of Sodom and Gomorrah, and in the recent punishment of Korah, Dathan and Abiram. In this place, it alludes, perhaps, to the awful appearance of the divine glory, when the law was given from mount Sinai.

Bp. Huet conjectures, that the ancient Persians took occasion from these words to worship fire; first as the 'image,' or 'symbol' of the divinity, and afterwards as the divinity himself. It is probable, that some traces in the fabulous history of Bacchus were derived from corrupted traditions respecting the Mosaic history; and two of the words used as exclamations by the Bacchanalians, *Αττης* and *Της*, are derived from Hebrew words, which, as Bochart observes, signify 'fire.'—Phaleg. Chan. lib. 1. cap. xviii.

34. *Or hath God.*]—'Or hath any other god,' &c.—*Dr. Geddes.*

37. *In his sight.*]—Bp. Law reads, more intelligibly, 'by his presence;' i. e. 'by his protection.'

38. *As it is this day.*]—Rather, 'As he does this day.'

39. *The Lord he is God.*]—The variety and multiplicity of strange gods, which the heathens acknowledged and adored, were idolatrous abominations so repugnant even to natural reason, and the light of men's own minds, that it is matter of wonder how they could fall into them; especially that they should prevail so far as to become almost the universal practice of mankind. Nay, the very Jews themselves, after they had been miraculously delivered by divine power; after they had had such visible manifestations of the true God, been witnesses of his glorious majesty, and received laws from him in the most solemn and awful manner; did nevertheless continue prone to idolatry, and were frequently relapsing into it; insomuch that they stood in need of being warned and put in mind of the great truth here inculcated. But it behoves us, in these latter days, to consider whether, at the same time that we are pitying others for such follies and absurdities, we are not, in some measure, guilty of them ourselves. Now, it is certain, that every part of divine worship belongs to God alone, and ought ever to be appropriated to Him: whenever, therefore, in any instance, we transfer it from Him to any other object, we are so far guilty of idolatry. Though our prayers and adorations be always directed aright, yet if our hearts and affections be alienated from the Supreme Being, and fixed on created objects, so that we place our happiness in them, and pursue them as our principal good, this is actually robbing God of his honor and worship; insomuch as we attribute that to the creature, which incommunicably belongs to the creator.—*Dr. Balguy.*

49. *Under the springs of Pisgah.*]—*Dr. Geddes* considers the Hebrew word *פִּשְׁגָּא*, as the name of a place, and renders, 'below Ashdoth-Phisga.' So, also, *Ainsworth.*

CHAP. V. VER. 1. *Hear, O Israel, the statutes, &c.*]—Hence it is that the Jewish law hath no obligation upon Christians, unless so much of it as was given, or commanded by Jesus Christ; for whatever in this law is conformable to the laws of nature, obliges us not as given by Moses, but by virtue of an antecedent law common to all rational beings.—*Bp. Wilson.*

5. *I stood between the Lord and you.*]—That is, ‘I was a mediator between the Lord and you.’

29. *O that there were such an heart in them!*]—The wish, or desire, which God here expresses for the virtue and happiness of the Israelites, does not so much relate to them as individuals; (though it cannot be denied, that it extends to them even under that notion), but it chiefly respects the children of Israel considered collectively; or under the notion of a people. God here expresses his care of the whole nation, and seriously wishes they may be a happy nation, they and their children after them. We may therefore observe, from hence, that God is as seriously concerned for the good and happiness of nations and kingdoms, as of particular persons; but more especially for those nations which possess his true religion: and that the happiness and prosperity of nations is to be attained the same way that any particular man’s happiness is, by fearing God and keeping his commandments.—*Abp. Sharpe.*

34. *That ye may live.*]—That ye may enjoy life, by being prosperous and happy. See note on Prov. xv. 10.

CHAP. VI. VER. 4. *The Lord our God is one Lord.*]—Delgado would correct this translation, and read, ‘the Lord is our God; the Lord is one,’ making two propositions of the text. Vitringa and Dr. Campbell are of opinion, that this is the right meaning. Dr. Geddes would render it ‘the Lord is our God, the Lord only:’ or ‘the Lord, the Lord only, is our God;’ but this is taking an unwarrantable liberty with the sacred text, which is very emphatic, and, literally, ‘Jehovah, our Elohim, is one Jehovah;’ or, ‘Jehovah is our God, Jehovah, who is one.’ This is one of the passages in the Old Testament, which strongly expresses the unity of the Godhead; and yet, by the admission of the plural term, אֱלֹהִים, ‘Elohim,’ fairly admits the notion of the Trinity, which was, in after-times, to be more clearly revealed. See note on Gen. i. 1.

The Jews deemed this text of such sacred import, that they chose it as one of the four, which they inscribed on their phylacteries.

5. *And thou shalt love the Lord thy God with all thine heart, &c.*]—Moses having, in the foregoing verse, called on Israel to hearken to the important truth, that the Lord our God is

one Lord, immediately adds the duty resulting from it; which duty is otherwise expressed verse 13th, and is referred to, and thus quoted by our Saviour, Matt. iv. 10. 'Thou shalt worship the Lord thy God, and him only shalt thou serve.' The constitution of our minds leads us directly to that honor and service which God requires; so that we need not say, 'who shall ascend to heaven for us, or descend to the deep,' to bring us instruction concerning our duty to Him?—the knowledge of it is near us, even in our hearts. If we look attentively into ourselves, we shall find that intelligence necessarily attracts our esteem; and that gratitude to a benefactor is the natural growth of our minds. An inward veneration arises from wisdom displayed in a great variety of works, in which one noble end is regularly pursued; and good, communicated with design, produces warm affections in every heart that deliberately attends to it, if it be not under a strong natural prepossession.

Now, since our wisdom convinces us that all the wisdom of the universe centres in one mind; that all the effects of intelligence which we behold in the universal system of nature are to be attributed to one cause; that all the scattered rays of intellectual light, which we discern in limited, dependent understandings, are but emanations from one eternal fountain of wisdom; and that all the goodness we possess, or see, flows from one never-failing, bountiful spring; then, in all reason, according to the direction of our intellectual nature, our highest esteem and most intense affection should be placed on that Eternal Mind, that glorious, perfectly wise, and benevolent Cause of all things. He is entitled to peculiar honor from us, such as no other being can claim; we ought to have the greatest respect for Him in our hearts, and carry it always with the humblest reverence towards Him in our whole behaviour. So reasonable is that rule of revealed religion, which is one principal design of it;—that men, laying aside all superstition and idolatry, should worship and serve the true God; the Supreme Being alone; and have no other gods before Him: still remembering that he is a spirit, and 'they that worship him acceptably, must worship him in spirit and in truth,' not with outward forms of devotion, which, when separated from good dispositions of mind, and the obedience of our lives, cannot please him; but with the imitation of his holiness and goodness, and obeying his precepts of eternal and immutable righteousness, according to that excellent declaration of the apostle St. John, 1 Epist. v. 3. 'This is the love of God, that we keep his commandments.'—*Abernethy.*

9. *Thou shalt write them upon the posts of thy house, &c.]—*

In compliance with this precept, it appears that the Jews wrote distinct portions of their laws, and fastened them to their gates. Some previously enclosed them in a case; or, writing them on small rolls, put them into a hole in the wall; and, laying their hands on them, as often as they went out, uttered these words: 'The Lord preserve my going out and my coming in.'—*Lamy.*

Niebuhr informs us, that it is still customary with the Arabs, and other oriental nations, to write passages of the Koran, and moral sentences, both on the gates of their cities, and on their walls and door-posts.

13. *Thou shalt swear by his name.*]—That is, the hallowed name of God was, on all proper occasions, to sanction the solemn obligation of an oath. In ratifying important covenants, in undertaking the discharge of public offices, and in bearing testimony to the truth before the magistrate, or in courts of justice, we are not only permitted, but ordered to swear by the sacred name of God; 'not by any idol, nor by heaven, or earth, or any thing else,' says Bp. Patrick, 'for they can bear witness to nothing.' The substance of this sacred duty being admitted, the different forms of administering an oath, adopted by different nations and classes of people, are of little consequence; except that the more solemn they are the better.

Some commentators imagine, that the precept of the text is another guard and warning against idolatry; and that the words, 'thou shalt swear by his name,' are equivalent to, 'thou shalt profess the true religion.' In many parts of the Old Testament, indeed, the worshippers of the true God are characterised as those who 'swear by the name of the Lord;' and Isaiah foretelling the conversion of the Gentiles, says, 'Unto me every knee shall bow, every tongue shall swear,' chap. xlv. 23. See, also, Psa. lxiii. 11.

16. *Ye shall not tempt.*]—Rather, 'ye shall not provoke the Lord,' &c.

—*As ye tempted him in Massah.*]—That is, you shall not tempt him to execute his righteous judgments on you, by mistrusting his providence, or murmuring against him, in any distress. This appears to be the meaning of the expression, 'to tempt God,' and this was the temptation at Massah. See Exod. xvii. 7. 'To tempt,' is often, in the language of Scripture, to provoke, by trying another's patience to the utmost. After having experienced the most signal instances of God's divine presence, of his miraculous power and superintending providence, they had now the presumption to ask, 'Is the Lord among us or not?' Exod. xvii. 7.

19. *To cast out.*]—Rather, ‘by driving out,’ &c.

CHAP. VII. VER. 1. *When the Lord thy God, &c.*]—The Israelites, in their house of bondage, had been brought up in the principles of local and tutelary deities, and inter-community of worship. In these principles, they saw the whole race of mankind agree; and from the practice of them, in the worship of tutelar deities, they saw a world of good ready to arise. But not only the hope of good, but the fear of evil, drew them still more strongly into this road of folly. Their Egyptian education had already impressed on their minds the notion of a set of local deities, who expected their dues of all who came to inhabit the country, which they had honored with their protection, and severely resented the neglect of payment on all new-comers. This will easily account not only for the frequent defections of the Israelites, in the divided service of the gods of Canaan, but will likewise shew, that this precaution was highly necessary and seasonable. The idolatrous worship of the Jews was the offspring of prosperity; and, for the reason above-mentioned, an inseparable attendant on their conquests. What then could have been more prudent than to caution them against this failing, when they were about to conquer the land of the Canaanites, and to settle in their own country?—*Dr. Willoughby.*

Dr. Kennicott remarks on this verse, that the nations driven out by Israel, and thus enumerated, are expressly called ‘seven.’ He observes, that ‘they are named *six* in other parts of the Pentateuch, and that the Hebrew text is imperfect in every one of them. But in all these places, the seven nations are expressed in the Samaritan Pentateuch.’ This serves to give us a high idea of the accuracy of that ancient copy, which, in this respect, is corroborated by the Septuagint version.

2. *Thou shalt smite them, and utterly destroy them.*]—In order to reconcile our minds to this severe judgment of the Almighty, we must suppose that these nations were such gross idolaters, and besides, so abominably wicked and corrupt, as to afford no well-grounded hope of their repentance and amendment. The sovereign Lord of the universe might deem it expedient, therefore, according to his inscrutable wisdom and justice, to destroy them. In the same manner, and for similar reasons, we know that the Antediluvians, except Noah and his family, perished in the general deluge; after that, Sodom and the neighbouring cities were destroyed by the sinking of the ground on which they stood, and by fire from heaven; and it does not much signify, Le Clerc observes, whether these Canaanites were destroyed by such judgments as these, or by the sword of

the Hebrews. Thus, also, the Jews themselves, when by their crimes they had equalled the sins of the Canaanites, were destroyed, for the most part, by the Romans; and that in the very same manner as the Canaanites had been exterminated by their ancestors; for such madness seized the generality of the Jews, that when they might have saved themselves and their property by a surrender, they chose rather to defend themselves to the last extremity. Josephus himself compares the punishment of the Antediluvians, and the inhabitants of Sodom, with the calamities of the Jews, and says, that the crimes of the latter exceeded those of the former. 'If the Romans had delayed to march against these guilty wretches,' says he, 'I think that the city would have been swallowed up by an earthquake, destroyed by a deluge, or that it would have perished by the fires which consumed Sodom; for it had produced a race of people much more impious and wicked than those on whom those judgments were inflicted.'—See *Le Clerc*, and *Archd. Paley*, Serm. xxix.

Such, nearly, are the sentiments, also, of Bp. Watson and others on this subject. It certainly was of little consequence to the sufferers themselves, as Le Clerc remarks, by what means they perished: but surely it is of importance for us to distinguish between the operation of physical causes, and the agency of moral beings. If the Almighty had thought proper to destroy the Canaanites, in the same manner as he destroyed the antediluvians, or the inhabitants of Sodom and Gomorrha, who would have dared to murmur at the awful dispensations of his providence? And though nothing is more common than to consider lawless and ferocious tyrants as scourges in the hands of God, for inflicting punishment on the wicked; (See Is. x. 5, 6, 7.) yet who ever, on that account, regarded the cruelty and injustice, the wild ambition and atrocious crimes of those tyrants, with less abhorrence and disgust?

We may reverence and adore the means by which the Almighty, in his unsearchable wisdom, makes evil subservient to good; but they are not always to be discovered, nor ever to be imitated, by his finite and erring creatures. We may farther observe, that all efforts to show how the settled decrees of his providence, and the prescience of his divine wisdom are rendered compatible, as we know they are, with the free agency, and consequent responsibility of man, will ever prove a vain and fruitless exercise of the human mind.

It may be remarked, that the actions of Joshua, who derived his authority immediately from God, are not to be brought to any ordinary standard, nor should his conduct be subjected to the common rules of justice; but it will be said, in reply, that

this mode of argument, however just in itself, is better calculated to silence objections than to remove them.

The difficulties which invest the present subject have led some writers to imagine, that the destruction of the political existence of the Canaanites only was intended; and that the lives of all were spared, who chose to become proselytes, or tributaries, to the people of Israel; but it is not easy to reconcile this with the words of the text, with the strict order given, Deut. xx. 16, 'Thou shalt save alive nothing that breatheth,' with the subsequent declaration, Josh. x. 40, and with other passages relating to the same subject.

Michaelis, Bryant, and a few more, therefore, have judiciously considered the expulsion, and partial extermination of these people, in a different light; and their observations must have a considerable tendency to reconcile the mind to the events of the sacred narrative, independently of the divine commission, under which Joshua and his followers acted. These writers truly state, that the object of the Israelites, in attacking the Canaanitish nations, was only to expel them as usurpers;—to recover possession of the land, which God had given to their forefathers, and the right to which they had never forfeited, nor abandoned. When Abram, in obedience to the divine command, first left Haran, and went with his numerous household, and herds of cattle, into Canaan, it is said that he passed through the land unto the place of Sichem, unto the plain of Moreh; and the Lord appeared unto Abram and said, 'Unto thy seed will I give this land: and there,' in commemoration of this signal event, 'builded he an altar unto the Lord, who appeared to him.' Gen. xii. 1—9. The divine promise was renewed, and adverted to by Moses on a variety of occasions. Compare Gen. xv. 18; xxvi. 3; xxviii. 13—15; Exod. xiii. 5. It is evident, therefore, that Palestine, from time immemorial, had been occupied by wandering herdsmen descended from Eber, and that Abraham, Isaac and Jacob, in succession, had lived there as proprietors, traversing the country with their herds and flocks, without being in subjection to any one; much less as acknowledging the Canaanites for their masters.

At a very early period, indeed, there seem to have been complaints, that the herds of cattle had not sufficient space to range over, in consequence of 'the Canaanite being in the land;' and that, from time to time, this encroachment had increased; till, at length, taking advantage of the absence of the Israelites, who went down into Egypt, in consequence of the famine, those hostile nations appropriated the whole country

to themselves. But 'this land of their forefathers, and of their nation,' says Michaelis, 'the Israelites had never given up; and therefore they had a right to reclaim it, and to re-conquer it by force.' So far, indeed, were they from wholly abandoning the possession of the country, which God, in a special manner, had given to them, that Jacob, when he was prevailed on to retire into Egypt, received a solemn assurance from the Almighty, that he should return again. (Gen. xlv. 4. Compare, also, Exod. xv. 14—17.) Nor would he allow himself to be buried any where but in the sepulchre of his ancestors, having exacted an oath from his son Joseph for that purpose. (Gen. xlvii. 29, 30.) His desire was accomplished; and such was the pomp and solemnity of the funeral procession from Egypt to Palestine, consisting not only of the elders of his own house, but of the servants of Pharaoh, and all the elders of the land of Egypt, who, in addition to the chariots and horsemen, formed, we read, 'a very great company,' that the usurpers of Palestine could not possibly entertain a doubt of the intention of the Israelites to return, at some future period, and claim, as their hereditary right, the country of their fathers.

When that period arrived, they found, on crossing the Jordan, that the Canaanites had taken up arms against them; and having no legitimate right to the country which they had occupied, they endeavoured to keep possession of it by force. The divine wisdom foresaw what their conduct would be in this respect, and had marked the increase of their atrocious wickedness in general: (see Lev. xviii. 27.) therefore 'the servant of the Lord' received those express orders for their extermination, which we find recorded in the sacred volume.

After all, then, we may conclude, that the indiscriminate slaughter of the Canaanites, which, only in some cases, and that in consequence of obstinate resistance, ensued, was no more than what has frequently happened in the world, and would again take place, perhaps, under similar circumstances. Taking this view of the case, Joshua's wars were not wars of lawless violence, and unprovoked aggression; but they appear to have been waged under the sanction of the strictest justice, for the laudable purpose of recovering hereditary domains, and national independence. See *Michaelis's Comm.* on the Laws of Moses, Art: xxix, xxx, xxxi; *Bryant*, on the Authenticity of the Scriptures, p. 241—251; and compare notes on Gen. ix. 25; xii. 6; xiv. 1.

7. *The Lord did not set his love, &c.*—The motives which induced God to choose the people of Israel, above all others, to preserve the idea of his unity amidst an idolatrous world,

were such as tended not only to vindicate his justice, but likewise to establish the idea of his infinite and irresistible power. He chose them, not because they were more numerous than any other nation, for in that case his providence would have been concealed; but his preservation of them, amidst the attacks of more numerous and powerful nations, rendered his protection conspicuous. He chose them not on account of their own merits, but on account of their forefathers'; and thus he obviated the objection to his peculiar regard, which might be drawn from considering them as favorites. He chose them because he had sworn to their progenitors, in reward of their virtues, that he would bless their posterity, and by those means he vindicated and illustrated his providence.—*Dr. Willoughby.*

10. *To their face, to destroy them.*]—That is, 'instantly, by destroying them.'—*Dr. Geddes.* Or, rather, as Grotius understands it, openly and in a public manner, so as to destroy them. 'To one's face,' is still a phrase opposed to any thing said, or done, in private, or behind one's back.

20. *God will send the hornet among them.*]—See note on Exodus xxiii. 28.

22. *Lest the beasts of the field increase upon thee.*]—Haynes, describing his arrival at Cana of Galilee, says, (p. 118.) 'The approaching to Cana, at the close of day, as we did, is at once terrifying and dangerous. The surrounding country swarms with wild beasts, such as tigers, leopards, jackals, &c. whose cries and howling, I doubt not, would strike the boldest traveller, who had not been frequently in a like situation, with the deepest sense of horror, as it did me.' See, also, Ezek. xxxiv. 25.

CHAP. VIII. VER. 3. *By every word.*]—Or, 'by every thing which God has ordained for his nourishment.'—*Bp. Wilson.*

'Word' is supplied by our translators. See the parallel text.

4. *Thy raiment waxed not old upon thee.*]—*Dr. Geddes* translates this verse, after *Rosenmüller*, thus: 'Ye have not, these forty years, worn tattered clothes, nor have your feet been blistered by wearing torn shoes.' The meaning is, that they had no necessity to wear their clothes till they could wear them no longer. There was no absolute failure of these necessities, which the verb בלה, with the particle of negation לא, may mean; but always a seasonable supply.

Many interpreters take the words in the literal sense of our translation, and consider them as a constant miracle. The Jewish Rabbis, in order to be consistent, assert that the clothes of the Israelites increased with their bodies, and mention other particulars too puerile and ridiculous to be noticed. God,

says Le Clerc very judiciously, never performs miracles but when they are necessary, or when the laws of nature are insufficient to produce the desired effect; and as it appears that the Israelites had flocks of sheep and goats, and were not ignorant of the arts of weaving, carving, engraving, &c. which may be inferred from the curious workmanship of the tabernacle, and as nothing hindered them from trafficking with their Arabian neighbours, they might have been supplied with clothes, either by manufacturing them themselves, or by purchasing them of others. He paraphrases the words of Moses therefore thus: 'The providence of God has been so gracious to you, that in travelling through a barren wilderness, you had always plenty of clothes and shoes.' Le Clerc expresses particular pleasure, that the celebrated Gerard Noodt coincides with him in opinion. Spanheim, Burman, Calmet, Hermann Von Der Hardt, and others, adopt the same interpretation nearly.

7. *The Lord thy God bringeth thee into a good land, &c.*—'I would set down some passages,' says Harmer, 'illustrating this description, just as they occur in writers.'

Hasselquist tells us, that he eat olives at Joppa (on his first arrival in the Holy Land), which were said to grow on the mount of olives, near Jerusalem; and that, independently of their oiliness, they were of the best kind he had tasted in the Levant. As olives are frequently eaten in their repasts, the delicacy of this fruit in Judea is not to be forgotten; and the oil that is procured from these trees much less, because it is still more often made use of. In the progress of his journey, he found several fine vales, abounding with olive-trees. He also saw olive-trees in Galilee, but none farther, he says, than the mountain on which, it is supposed, our Lord preached his sermon.

The fig-trees in the neighbourhood of Joppa, Hasselquist goes on to inform us, were as beautiful as any he had seen in the Levant.

Honey is used in large quantities in these countries; and Egypt was celebrated for the assiduity, with which the people there managed their bees. Maillet's account of it is very amusing. 'There are,' says he, 'abundance of bees in that country, and a singular manner of feeding them, introduced by the Egyptians of ancient times, still continues. Towards the end of October, when the Nile, upon its decrease, gives the peasants an opportunity of sowing the lands, sainfoin is one of the first things sown, and it is one of the most profitable. As the Upper Egypt is hotter than the Lower, and as the inundation goes sooner off the lands, the sainfoin appears there first.

The knowledge they have of this causes them to send their bee-hives from all parts of Egypt, that the bees may enjoy, as soon as may be, the richness of the flowers, which grow in this part of the country sooner than in any other district of the kingdom. The hives, upon their arrival at the farther end of Egypt, are placed one upon another, in the form of pyramids, in boats prepared for their reception, after having been numbered by the people, who place them there. The bees feed in the fields for some days; afterwards, when it is believed they have nearly collected the honey and wax, which were to be found for two or three leagues round, they cause the boats to go down the stream, two or three leagues lower, and leave them there, in like manner, such a proportion of time as they think necessary for gathering up the riches of that canton. At length, about the beginning of February, after having gone the whole length of Egypt, they arrive at the sea, from whence they are conducted, each of them, to their usual place of abode. For they take care to set down exactly in a register each district, from whence the hives were carried in the beginning of the season, their number, and the names of the persons that sent them, as well as the number of the boats, where they are ranged according to the places they are brought from. What is astonishing is, that each bee, with the greatest facility of memory that can be imagined, finds its own hive, and never makes any mistake. What is still more amazing is, that the Egyptians, of old, should be so attentive to all the advantages deducible from the situation of their country; that, after having observed that all things came to maturity sooner in Upper Egypt, and much later in Lower, which made a difference of above six weeks between the two extremities of their country, they thought of collecting the wax and honey, so as to lose none of them; and hit upon this ingenious method of making the bees do it successively, according to the blossoming of the flowers, and the arrangement of nature.

If this solicitude were as ancient as the dwelling of Israel in Egypt, they must have been anxious to know whether honey, about which they took such care in Egypt, was plentiful in the Land of Promise; and they must have been pleased to be assured that it was. It continues to be produced there in large quantities. Hasselquist, in the progress of his journey from Acra to Nazareth, tells us, that he found 'great numbers of bees, bred thereabouts, to the great advantage of the inhabitants.' He adds, 'they make their bee-hives, with little trouble, of clay, four feet long, and half a foot in diameter, as in Egypt. They lay ten or twelve of them, one upon another, on the bare

ground, and build over every ten a little roof.' Maundrell observing, also, many bees in the Holy Land, takes notice, that by their means the most barren places of that country, in other respects, become useful, perceiving in many places of the great salt-plain near Jericho, a smell of honey and wax, as strong as if he had been in an apiary.

It appears, from Hasselquist's account, that the present inhabitants of Palestine are not strangers to the use of hives. They are constructed of very different materials from ours, but just the same with the Egyptian hives. They seem to be an ancient contrivance; and indeed so simple an invention must be supposed to be as old as the days of Moses, when arts, as appears from his writings, of a much more elevated nature, were known in Egypt.—*Harmer*, vol. iii. p. 243—247.

9. *Whose stones are iron.*—Iron is generally found combined with stone.

9. *Thou mayest dig brass.*—It should have been rendered 'copper;' for brass is a factitious metal, composed of copper fused with lapis calaminaris, when reduced to a fine powder: this gives it hardness and its yellow color.

15. *The rock of flint.*—Dr. Shaw observes, that the rock of Meribah, which has continued down to this day, without the least injury from time, or accidents, and which in Scripture is called 'the rock of flint,' may, from its purple, or reddish color, be more properly rendered, 'the rock of amethyst;' or 'the granite rock.' Others think that it is a rock of porphyry. It is about six yards square, lying loose, near the middle of the valley of Rephidim, and seems to have been formerly a cliff of mount Sinai, which hangs, in a variety of precipices, over this valley. 'The stream which flowed withal,' (Ps. lxxviii. 20.) has hollowed across one corner of this rock a channel about two inches deep, and twenty wide. In this channel, there are a great number of holes, four or five inches deep, the evident tokens of their having been formerly so many fountains.

CHAP. IX. VER. 5. *Not for thy righteousness—but for the wickedness of these nations, &c.*—Though the Canaanites were expelled for their wickedness, it does not follow, that the Israelites were established in their room, on account of any distinguished virtue. On many occasions we have seen, in the history of the world, that God punishes the wicked by the instrumentality of other men, who are as wicked as themselves. See Is. x. 5—8.

21. *And burned it with fire.*—When the sacred writers speak of 'burning' metallic substances, we are to understand, 'fusing' them, so as to entirely destroy their form; because it is form, which more especially adapts them to the purposes of idolatrous

worship. Besides, it should be remembered, that the main body of their images was made of wood, which was gilt, or overlaid with silver, or gold. This, therefore, might easily be reduced to ashes. See notes on Exod. xxxii. 20; and Hosea xi. 2.

28. *The land.*]—That is, ‘The inhabitants of the land.’

CHAP. X. VER. 6, 7. *And the children of Israel took their journey from Beroth, &c.—to Mosera: there Aaron died, &c.*]—The Septuagint and Vulgate read as the Hebrew. The Samaritan Pentateuch here transcribes from Num. ch. xxxiii, the history of the travels in the wilderness, from ver. 31 to 33. The account of the Hebrew, chap. xxxiii. 32, is very different from this; and the reader cannot but observe how incoherently with the rest of the discourse both before and after, it is here introduced.

Moses very commonly mixes his chapters of laws with his chapters of history. After two or three chapters of history, he stops the progress of his narrative, to recite some laws made at that time: yet it is always with some methodical transitions from one subject to another. But here, in the midst of an account of what passed during the forty days that he was in the mount with God, mention is made of some encampments, and of Aaron’s death; which death was nearly forty years after what had begun to be spoken of in the verses immediately preceding these, and continues to be spoken of in the next that follows.

The ancient mode of writing books of Scripture, or any thing else, was on sheets, or pieces of parchment; and when one piece was written out, what followed was written on another piece. Now, whether one may think, says Dr. Wall, or whether it be proper to think, that some scribe might mis-join any piece of parchment, or copy it out of its place, I will not take on me to decide: but there is no passage in the Bible that looks so like a disjointed insertion as this. If there were any such mistake made, it must either have been made very early, before the translation of the Septuagint; or else if it came later into the Hebrew, then the Septuagint must have been corrected by it.

Cappel thinks that these two verses have been interpolated; and Houbigant says, every man must be of this learned writer’s opinion, when he observes, that certain stations of their journey in the desert are touched upon, which not only have no reference to this exhortation of Moses to the people; but also introduce Moses declaring falsely, that the Levites were then appointed to bear the ark, when the Israelites journeyed from Gudgodah to Jotbath. Indeed, it is not at all to the purpose to say, that the Levites were appointed to the service of the

tabernacle, and had no inheritance in the land of Canaan with their brethren, ver. 8 and 9; but the series of narration follows in apt order, if the fifth verse be joined to the tenth. It appears, therefore, that not only the sixth and seventh verses, but also the eighth and ninth, have been interpolated; for, in the sixth verse, it is said, that 'the children of Israel journeyed from Beeroth, of the children of Jaakan to Mosera,' when, in the book of Numbers, where their journeys are properly and fully enumerated, it is said, that they 'came from Mosera to the children of Jaakan,' from which confusion there arises another contradiction in these two books; it being here said, that 'Aaron died in Mosera,' and, on the contrary, in the book of Numbers, that 'he died in mount Hor.' The Samaritan text entirely removes these contradictions. The passage is there read as follows, ver. 6. 'But the children of Israel journeying from Mosera, pitched their tents in Bene-Jaakan, (ver. 7.) From thence they journeyed, and pitched in Hagidgad; and from thence in Jotbatha, a land of rivers of waters. From thence they journeyed, and pitched in Ebronah. From thence they journeyed, and pitched in Ezion-gaber. From thence they journeyed, and pitched in the wilderness of Zin, which is Kadesh. From thence they journeyed, and pitched in mount Hor; there Aaron died, &c.' Dr. Kennicott, in his Second Dissertation, p. 314, has followed Houbigant, or rather preceded him.

If these two verses be not an interpolation, they should follow ver. 11. But the passage is so mutilated and corrupted in the Hebrew copies, that there is no reconciling it to the complete journal in Numb. xxxiii. There might have been here, originally, a recapitulation of the principal stages from Horeb; of which only a fragment has been preserved.

The reader may consult *Rosenmüller's* Scholium on this passage, which states the difficulties, but does not remove them.

17. *Nor taketh reward.*]—Rather, 'nor taketh a bribe.'

CHAP. XI. VER. 10. *Wateredst it with thy foot.*]—Dr. Shaw has explained the method of watering 'with the foot,' in the following observations.

Such vegetable productions as require more moisture than what is occasioned by the inundation of the Nile, are refreshed by water drawn out of the river by instruments, and lodged afterwards in capacious cisterns. When therefore their various sorts of pulse, melons, sugar-canes, &c. all which are commonly planted in rills, require to be refreshed, they strike out the plugs that are fixed in the bottom of the cisterns, and then the water gushing out is conducted from one rill to another by the gardener, who is always ready, as occasion requires, to

stop and divert the torrent, by turning the earth against it, with his foot, and opening, at the same time, with his mattock, a new trench to receive it. This method of conveying moisture and nourishment to a land rarely, or never refreshed with rain, is often alluded to in the Holy Scriptures; where also it is made the distinguishing quality between Egypt and the land of Canaan.

Philo informs us, (in *Lib. de Confus. Ling.*) that the Egyptians used to water their gardens by means of engines fixed on the banks of the Nile, and worked by the foot. Niebuhr, in his *Travels*, vol. i. p. 121, describes an hydraulic engine still used in Egypt for the purpose of watering ground, which seems to be exactly like that mentioned by Philo, and called in Greek 'Ελιξ, *Helix*.'

14. *The first rain and the latter rain.*]—This strongly marks the advantage which Canaan had over Egypt. The latter country owed all its fertility to the overflowings of the Nile, which happened but once in the course of a whole year: the former had the benefit of two periodical rainy seasons, which contributed to its fruitfulness. The inundations of the Nile were, as Salmasius observes on Solinus, productive of great sicknesses, by the stench which rose from the mud after the retiring of the waters; whereas the rainy seasons of Canaan not only 'dropped fatness,' but likewise restored and preserved health. The first rain fell about the beginning of our October, and was so called, because that was the commencement of the Hebrew civil year. At this season, they sowed their seed, and the first, or former rain, promoted its growth.—See *Russell's Nat. Hist. of Aleppo*, p. 14. first edit.; and *Harmer*, vol. i. Obs. ii. and xx. The latter rain fell about March, by which the ears were filled, and plenty was diffused over the whole country. Compare Jer. v. 94; and Hosea vi. 3.

16. *That your heart be not deceived.*]—Rather, 'that your heart be not seduced;' or, as Purver has it, 'enticed.'

29. *Thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.*]—'In order to make you the more sensible of the terms, on which you are to enjoy the Promised Land, there shall be a solemn rendezvous of your several tribes, some at mount Gerizim, and others at mount Ebal, where at the one place, the priest shall, in an audible and solemn manner, pronounce the several blessings of God promised on your obedience; and at the other, the curses consequent on the practice of vice, injustice, and idolatry. These mountains were situated in the tribe of Ephraim, and were separated only by a valley about one hundred paces wide.'—*Jameson*.

CHAP. XII. VER. 8. *Ye shall not do after all the things that we do here this day.*]—While the Israelites were in the wilderness they wanted many things, that were requisite for the exact compliance with all the injunctions of the law, and not being yet sufficiently accustomed to the burden of their numerous rites, sacrifices, and ceremonies, they were excused from the observance of many of them. Of this we have several proofs, particularly, in the total neglect of circumcision, during the whole time of their wandering in the wilderness, though that rite had been carefully observed in Egypt.

17. *Of thine hand.*]—That is, ‘Procured by thy own labor, or exertion.’ The instrument is here used for the act.

19. *Forsake not the Levite, as long as thou livest upon the earth.*]—The frequent mention and peculiar care, which God takes of the Levites, was not for their sakes only, but for ours, no doubt, as well as their’s, and should convince Christians of the necessity and blessing of an established ministry; unless they are so profane as to imagine, that such a ministry is not as necessary, and as dear to God, under the gospel, as it was under the law.—*Bp. Wilson.*

27. *And thou shalt eat the flesh.*]—‘But the flesh of these ye may eat.’—*Dr. Geddes.*

31. *Even their sons and their daughters they have burned in the fire to their gods.*]—‘One would scarcely think it possible,’ says Mr. Bryant, (*Ancient Mythol.* vol. vi. 295.) ‘that so unnatural a custom as human sacrifices should have existed in the world; but it is very certain that it did not only exist, but almost universally prevail.’ Having produced ample testimonies in proof of this assertion, he remarks, p. 311: ‘Among the nations of Canaan, the victims were chosen in a peculiar manner. Their own children, and whatever was nearest and dearest to them, were deemed the most worthy offering to their God. The Carthaginians, who were a colony from Tyre, carried with them the religion of their mother-country, and instituted the same worship where they settled. It consisted in the adoration of several deities, but particularly of Kronus, to whom they offered human sacrifices, and especially the blood of children. This was an oriental deity, the god of light and fire, and therefore always worshipped with some reference to that element. This deity was the Moloch of the Tyrians and Canaanites, and the Melech of the east; that is, the great and principal god, the god of light, of whom fire was esteemed a symbol; and at whose shrine, instead of viler victims, they offered the blood of men.’

‘Nothing can appear more shocking, than the sacrifices of

the Tyrians and Carthaginians, which they performed to this idol. Those who were sacrificed to Kronus, were thrown into the arms of a molten idol, which stood in the midst of a large fire, and was red with heat. The arms of it were stretched out, with the hands turned upwards, as it were to receive them; yet sloping downwards, so that they dropt from thence into a glowing furnace below. To other gods they were otherwise slaughtered; and, as it is implied, by the very hands of their parents.

‘What can be more horrid to the imagination, than to suppose a father leading the dearest of all his sons to such an infernal shrine? or a mother, the most engaging and affectionate of her daughters, just rising to maturity, to be slaughtered at the altar of Ashtaroth, or Baal? yet such was their blind zeal, that this was continually practised; and so much of natural affection was still left unextinguished, as to render the scene ten times more shocking, from the tenderness which they seemed to express. They embraced their children with great fondness, and encouraged them in the gentlest terms, that they might not be appalled at the sight of the hellish process; begging them to submit with cheerfulness to this fearful operation. If there was any appearance of a tear rising, or a cry unawares escaping, the mother smothered it with her kisses, that there might not be any show of backwardness, or constraint; but that the whole might be a freewill-offering. These cruel endearments over, they stabbed them to the heart, or otherwise opened the sluices of life; and with the blood warm, as it ran, besmeared the altar, and the grim visage of the idol. These were the customs, which the Israelites learned of the people of Canaan; and for which they were upbraided by the Psalmist, *Psa. cvi. 34, et seq.* See also the very learned commentary of *Grotius* on *Deut. xviii. 10*; and *Selden*, *De Diis Syris*, *Syntagm. 1, cap. 6, cum Additamentis Beyer.*

CHAP. XIII. VER. 1. *A prophet.*—That is, ‘One pretending to the divine inspiration and authority of the prophetic office.’ See note on *Matt. iv. 24*.

9. *But thou shalt surely kill him.*—Instead of this, the Septuagint reads, *Αναγγελλων αναγγελεις*, ‘thou shalt surely denounce him,’ or give information of his crime to the magistrate. It was not the province of the informer, in any case, to kill the criminal; but the sentence of the judge was to be previously obtained for that purpose. The Hebrew text, as it stands, might have been translated, ‘Thou shalt surely let him be slain.’ See *chap. xvii. 6, 7*.

13. *Children of Belial.*—Belial is derived by some from *בלי*, not, and *לע*, over, i. e. one so proud and envious, as not to bear

a superior. By others from *בלי*, *not*, and *יעל*, *to do well*, i. e. worthless. Or, it may be formed, more probably, from *בלי*, *not*, and *עול*, or *על*, *a yoke*; i. e. lawless and ungovernable. 'Children, or sons of Belial,' is a general expression in Scripture, denoting rebels, or the most wicked, profligate, and abandoned men.

CHAP. XIV. VER. 4. *The ox.*]—The Hebrew word שור includes all animals of the beeve kind, the bull, the cow, the ox, the heifer, the steer, and the calf.

5. *The hart, and the roe-buck, &c.*]—The original names of these seven quadrupeds are thus interpreted by Dr. Shaw: 1. The hart, or deer, comprehends all the varieties of the deer kind. 2. The צבי *tzebi*, does not signify the roebuck, but 'the antelope.' 3. What we call the fallow-deer may more properly be rendered 'the wild-beeve.' 4. The אקו *akko*, is a particular species of the wild goat, and should be translated the 'goat-deer,' as the Septuagint and Vulgate have it. 5. The *pygarg* denotes a creature, whose hinder parts are white, and may be called 'the white-buttocks.' It is shaped exactly like the antelope, and is of the same color; but its horns are twice as long, and the animal itself is twice as big. 6. The wild-ox should have been rendered 'the buffalo.' 7. The *chamois*, or, as the Arabic version calls it, the *jiraffe*, still continues to be the eastern name of that quadruped. It is a sort of mountain-goat, or inhabitant of the rocks. Thus then the beasts which Moses here enumerates, are most probably the deer, the antelope, the wild-beeve, the goat-deer, the white-buttocks, the buffalo, and the jiraffe.

The same author, speaking of the *pygarg*, says: Beside the common gazel, or antelope, (which is well known in Europe,) this country produces another species, of the same shape and color, though of the bigness of our roe-buck, and with horns sometimes two feet long. The Africans call this *Lidmee*, and it may be the *Strepsiceros*, and *Addace* of the ancients. Borchart from the supposed whiteness of the buttocks, finds a great affinity between the *addace* and the דיסון *dyson*, which our translation renders 'the *pygarg*,' after the Septuagint and Vulgate versions.

13. *The glade.*]—A species of hawk, or kite, called in Hebrew *הנא*, from the acuteness of its sight; or from constantly looking out for its prey.

26. *Thou shalt rejoice, &c.*]—This is an injunction on the Hebrew nation, to spend part of their income in hospitality; to rejoice in the goodness of God; to acknowledge that they owed all their blessings to his favor; and to gladden the hearts of

the poor, the fatherless, and the widow, with a cheerful entertainment. The Hebrew writers call it 'the tithe of feasts,' and 'the poor man's tithe.'—*Lowman's Dissert.*

28. *Within thy gates.*]—That is, 'in your respective cities.'

CHAP. XV. VER. 4. and 5. *Save when there shall be no poor among you, &c.*]—Houbigant follows the marginal reading of our Bible, and joins the first clause of the fourth verse to the end of the third, which he considers as explanatory of the law; as if it had been said, 'Thou shalt not exact the debt that is due from thy brother, for this reason, that there may not be a poor man amongst you through your severity.' He asserts that the words י-כֶּן, *apem-ki*, can here only mean, 'to the end that,' and are equivalent to the French, *afin que*.

7. *Thou shalt not harden thine heart, &c.*]—Lest this law might make people cautious in lending to the poor, as being assured, that they should lose their debt at the seventh year, if they were not able to pay it before, Moses here gives them a charge, that no Israelite should be led by so mean a principle; but look upon every poor neighbour as a member of the same happy society, equally related to God, as himself, who therefore would be sure to punish all uncharitableness to such as were his own, as he would be ready to bless and reward those, who, with a generous and bountiful heart, depended on his providence, and obeyed his commands.—*Pyle.*

CHAP. XVI. VER. 3. *Bread of affliction.*]—So called because it was tasteless, comparatively speaking, and not easy of digestion. The Israelites, in their precipitate departure out of Egypt, had not time to leaven their bread; and this was ordered to be used, in after-times, as a significant memorial of their former bondage and affliction.

7. *Thou shalt turn in the morning, and go unto thy tents.*]—Unto their own habitations, which were called 'tents,' because, when these precepts were delivered, the Israelites had no other dwellings. The words are only a permission, not an absolute command; 'After you have eaten the paschal lamb, you are permitted to return home, if you please.'

16. *Three times in a year, &c.*]—'To appear before the Lord,' signifies the performance of some religious rite in [a holy assembly. The males only were obliged to be present on these occasions; 1. Because the weakness and the infirmity of the female sex rendered them unable to endure so long a journey without much danger and fatigue. 2. Because their chastity would be exposed to many dangers in so vast a concourse of people; and 3. Because the care of their families and domestic offices must have been neglected in their absence.

The providence of God is remarkable in defending the country during the absence of the men at these seasons, there having been scarcely an instance of its being attacked by their enemies, though nothing could have invited them more strongly to an incursion, than the advantages which these occasions afforded.—*Mede.*

16. *In the place which he shall choose.*]—That is, in the place where the ark and tabernacle of God should be, which at first was at Shiloh, in the country of Samaria, in the tribe of Ephraim: and afterwards at Jerusalem, in the tribe also of Judah, where David erected a tabernacle, and Solomon built a magnificent temple. One reason for which these festivals were appointed, and appointed at one place, was to keep up peace, friendship and unity, both in church and state. Nothing is more likely to conduce to this end, than a religious association and intercourse, and a participation of the same sacred rites.

As the nation was divided into tribes, each of which was in some respects a little commonwealth, there was cause to fear that they would fall out, and separate themselves into independent governments, and have a religion and a ruler of their own. And in fact, this befel them in after-times, when they became two kingdoms, and idolatry and frequent wars ensued. So, likewise, among the Egyptians, different objects of worship, in different parts of the kingdom, caused great hatred and strife, and holy quarrels, and pious massacres. For the prevention of these evils, the Israelites were enjoined to assemble together, to serve the Lord, in one place, which he should appoint. In *one* place; for as God was their king, and Judea was not a very extensive kingdom, one court, one palace, was sufficient; and this one temple, one place of sacrifice, and one high-priest, was, perhaps, also a type and a figure of that one mediator, Jesus Christ, in whom alone our sins are expiated, and our prayers and thanksgivings accepted before God. And, as under the law, to build an altar, and to offer sacrifice in any other place, though it were to the true God, was not allowed to the people; so under the gospel, to have recourse to any other mediator beside Jesus Christ, is a fault partly of the same kind, but in a far greater degree.—*Dr. Jortin.*

18. *In all thy gates.*]—This expression may refer to the custom of holding their courts of justice in the gates; i. e. in chambers over the gates of their cities. So that 'the gate,' among the Hebrews, was nearly equivalent to the forum of the Romans. It is probable, that the Ottoman court was called

‘The Porte,’ that is ‘the gate,’ because all business of importance, whether public or private, was transacted under the gate of the palace.—See *Dr. Shaw’s Travels*, vol. i. 409.

CHAP. XVII. VER. 8. *Between blood and blood.*]—That is, ‘Whether blood were shed accidentally, or wilfully and maliciously.’ The question seems to be between the comparative guilt of manslaughter and murder.

8. *Between stroke and stroke.*]—What number of lashes ought to be inflicted; or whether an offender on the evidence given should be scourged or not.

16. *But he shall not multiply horses to himself.*]—The principal object of this precept seems to have been to cut off all intercourse with Egypt, where a great number of horses were bred, and from which the neighbouring nations were supplied with them. No limited number is mentioned; but the Jews properly understand from this passage, that the king was not to keep a great number of these expensive, unprofitable animals for mere pomp and state; but only as many as were necessary for real use and service.—See *Bp. Patrick*.

So regardless was Solomon of this law, that we read, 1 Kings iv. 26. ‘he had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.’ It is judiciously observed by *Bp. Sherlock*, ‘that the princes prospered and extended their dominion over great countries, when they had neither chariots nor horses; but were ruined and undone, when they were strong in these forces.’ See note on 2 Chron. i. 16; and *Rosenmüller*.

17. *That his heart turn not away.*]—That is, lest he be seduced from the worship of the only true God by intermarrying with the women of idolatrous nations; a consequence which was unfortunately exemplified in the conduct of Solomon.

CHAP. XVIII. VER. 10. *An observer of times.*]—Under this denomination of jugglers, are probably included those, who pretended to foretel future events, from the appearance of the heavenly bodies, the configuration of clouds, the form and course of meteors, &c. They professed also to know what days were lucky and what were unlucky.

10. *An enchanter.*]—One who was supposed to foretel events by means of serpents. The Hebrew is מַנְחֵשׁ, and נָחָשׁ signifies ‘a serpent.’

10. *Or a witch.*]—See note on *Exod.* xxii. 18.

11. *Charmer.*]—Charmers were, anciently, persons who pretended to have the power of collecting together serpents, and other noxious animals, and rendering them tame, or harmless. This they were said to effect by muttering certain words, by

music and singing. In the time of our translators, 'charms' occasionally consisted of various potions, cabalistic sentences, nostrums, &c. For further information on this subject, see *Bochart*, lib. iii. cap. 6.

11. *A consalter with familiar spirits, or a wizard.*—It is very remarkable, that the term 'familiar spirit' has no word in the original that corresponds with it. Neither the translation of Montanus, the Vulgate, nor the Septuagint, will bear any such construction. The term is to be found only in the English. The same observation will very nearly apply to the terms 'witch,' and 'wizard.' How did this happen? The translation which we use was made in the reign of King James the First, who was deeply tinctured with the superstition of the age; and, in the former part of his life, was a great believer in the absurd doctrine of witchcraft. The translators could not be ignorant of this, and it is much to be feared, that it had an undue influence on their minds; for they must either have entertained similar opinions, and have given a sense in harmony with their mistaken ideas upon the subject, rather than with the Hebrew; or they must have introduced the terms 'familiar spirit, witch, and wizard,' to flatter the notions of royalty.

Job (chap. xxxii. 19.) says to his friends, 'behold, my belly is as wine which hath no vent; it is ready to burst like new bottles.' There is nothing here about 'familiar spirits,' and yet the very word, which in this place is translated 'bottles,' is at least twelve times, in other parts of the Bible, translated 'familiar spirits.' Again, in Isaiah it is said, (chap. xxix. 4.) 'Thy voice shall be as one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.' The unnecessary and improper introduction of a 'familiar spirit' into this passage throws a shade of darkness over it, and renders the meaning unintelligible. In the translation of Isaiah by a layman it is thus rendered: 'And thy voice, as the voice of a ventriloquist, shall come out of the ground, and thy words from the dust shall give a small shrill sound.' These observations are extracted from a Sermon against witchcraft, lately published by the Rev. Isaac Nicholson.

'The king,' says Dr. Johnson, (Works, vol. ii. p. 72, 73, *Murphy's* edit.) 'who was much celebrated for his knowledge, had, before his arrival in England, not only examined in person a woman accused of witchcraft, but had given a very formal account of the practices and illusions of evil spirits, the compacts of witches, the ceremonies used by them, the manner of detecting them, and the justice of punishing them, in his 'Dialogues of Dæmonologie,' written in the Scottish dialect, and

published at Edinburgh. This book was, soon after his accession, reprinted at London; and, as the ready way to gain king James's favor was to flatter his speculations, the system of *Dæmonologie* was immediately adopted by all who desired either to gain preferment, or not to lose it. Thus the doctrine of witchcraft was very powerfully inculcated, and as the greatest part of mankind have no other reason for their opinions, than that they are in fashion, it cannot be doubted but this persuasion made a rapid progress, since vanity and credulity cooperated in its favor, and it had a tendency to free cowardice from reproach. The infection soon reached the parliament, who, in the first year of king James, made a law, by which it was enacted, ch. xii. 1. That, 'if any person shall use any invocation or conjuration of any evil, or wicked spirit; 2. Or shall consult, covenant with, entertain, employ, feed, or reward any evil or cursed spirit, to or for any intent or purpose; 3. Or take up any dead man, woman, or child out of the grave, or the skin, bone, or any part of the dead person, to be employed, or used, in any manner of witchcraft, sorcery, charm, or enchantment; 4. Or shall use, practise, or exercise any sort of witchcraft, sorcery, charm, or enchantment; 5. Whereby any person shall be destroyed, killed, wasted, consumed, pined, or lamed in any part of the body; 6. That every such person, being convicted, shall suffer death.'

'Thus, in the time of Shakspeare, was the doctrine of witchcraft at once established by law and by the fashion, and it became not only unpolite, but criminal to doubt it; and as prodigies are always seen in proportion as they are expected, witches were every day discovered, and multiplied so fast in some places, that Bp. Hall mentions a place in Lancashire, where their number was greater than that of the houses. The Jesuits and Sectaries took advantage of this universal error, and endeavoured to promote the interest of their parties by pretended cures of persons afflicted by evil spirits, but they were detected and exposed by the clergy of the established church.' See note on Matt. iv. 24. § 5.

11. *A necromancer.*]—One who pretended to foretel events by making inquiries of the dead, and receiving answers from them; but who deceived the credulous, it is thought, by the talent of ventriloquism.

Perceiving how much the multitude was astonished and deceived by the art he possessed, (says Mr. Nicholson in the sermon just quoted,) the ventriloquist of Israel launched still farther into the regions of deception and imposition, and pretended to foretel future events by calling the dead from the

silent tomb. The observer of times, the enchanter, the soothsayer, were all treated with due respect and proper reverence; but the necromancer, who was supposed to derive his prescience from the communication he held with, and the power he had over, the dead, was entitled, in the estimation of the credulous, to superior deference and regard. They might also acquire some consequence and importance from being few in number; for, ventriloquists only could be skilful necromancers. If a man was weak enough to consult a professor of this description, (and let it be remembered that the weakness of the consulter was the very basis of the impostor's success) he was closely interrogated, though in such a manner as not to create suspicion, concerning his circumstances, his family, and his future views.

This necessary information being obtained, a solemn, preparatory silence ensued; then the eye was amused with a variety of horrible representations, and the understanding confused and bewildered by a rapid repetition of a great many cabalistical words; and lastly, for the purpose of carrying on the imposition with the greater facility, the man was ordered to stoop, or lie down with his face towards the ground. In this posture, and in this state of well and carefully excited agitation, he heard the voice of the ventriloquist, which he mistook for the voice of his departed friend, arising as it were out of the earth, in reply to the questions which he thought fit to propose.

From his previous knowledge of the consulter's wishes, the necromancer could in general give an apt and suitable answer, or one that was capable of a double interpretation; at any rate one that would flatter and please: and if the event did not exactly correspond with the prophetic part of it, he, with a great show of reason, placed the responsibility to the account of the person whom he was desired to bring up.—See, also, *Bp. Lowth's* note on Isaiah xxix. 4; and notes on 1 Sam. xxviii. 8. 14.

15. *God will raise up unto thee a Prophet.*]—God will supply you with a succession of prophets, to whom he will reveal his will and determinations for your government. This seems to be the natural sense of these words; but as they point to some prophet more eminent than the rest, they may fairly be understood of the Messiah. If they are to be so interpreted, as to comprehend all the prophets whom God sent after Moses, surely the Messiah, who was by far the most eminent of them, is not to be excluded. Le Clerc justly observes, that the ancient Jews understood this text as peculiarly applicable to the Messiah; and St. Peter, who, as the apostolic manner was, reasons with the Jews on received principles, accommodates these words to Jesus of Nazareth, Acts iii. 22; and vii. 37.

Rosenmüller and others suppose, that the original word in this text refers only to the Jewish priests and prophets in succession, the singular number *נביא* being taken as a collective plural: but Houbigant has satisfactorily refuted this opinion.

15. *Like unto me.*]—In a limited sense, all the succeeding prophets may be said to have resembled Moses; i. e. they were truly inspired and commissioned by God, as he was; in opposition to those pretenders to the gift of prophecy among the heathens, whom the inspired author had before mentioned. But, in their full meaning, the words are applicable to none but the Messiah, who was a second lawgiver, like unto Moses, which none of the other prophets were; nor had any of the other prophets, except the Messiah, such an intimate and familiar intercourse with God as Moses. Ainsworth, Calmet, Jortin, and others, have drawn long parallels, shewing the various points of resemblance between the characters of Moses and Christ; a task more to be admired, in many particulars, for its labor and ingenuity, than for the justness of the comparison.

15. *Unto him ye shall hearken.*]—To this passage Le Clerc refers the words of our Saviour, ‘Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me.’ John v. 45.

19. *I will require it of him.*]—That is, ‘I will call him to an account for it.’

22. *Thou shalt not be afraid of him.*]—Rather, ‘Thou shalt not be afraid of it, or indulge any apprehensions in consequence of it.’ Maimonides and others give a different interpretation. According to them, the sense is: ‘Do not dread, or hesitate, to put him to death, on account of his former character; because he has been guilty of presumptuous sin, in ascribing to God the inventions of his own mind.’

CHAP. XIX. VER. 14. *Thou shalt not remove thy neighbour's land-mark.*]—Josephus considers this as a general prohibition, intended not only to protect private property against rapacity and fraud, but also to preserve the boundary lines of countries inviolable; for the invasions of these by neighbouring nations often produced violence and rapine, and were frequently the occasion of wars.

15. *Shall not rise up.*]—That is, ‘he shall not be permitted to stand up in evidence against a man.’

CHAP. XX. VER. 1. *Horses, and chariots.*]—The armies of the Israelites, at this time, consisted entirely of foot forces. Thus, while the Canaanites and other nations enjoyed the sup-

posed advantage of chariots and horses, the Israelites were taught 'To remember, and trust in the Lord their God.' See Ps. xx. 7.

5. *What man is there that hath builded a new house, and hath not dedicated it?*—It was customary with the Jews, before they inhabited a new house, to give their friends a feast, which was called in Hebrew *הנכה*, i. e. 'the dedication.' This was attended with some festal rites and ceremonies, which are at present not precisely known. As it appears from chap. xxiv. 5, that a man was permitted to remain with his wife a year before he was obliged to go to the wars, some have inferred, that he was allowed the same time for enjoying a new house, whether he built it, purchased it, or received it by hereditary possession. The same privilege appears from ver. 6, to have been allowed to one who had planted a vineyard. It is very probable that this rite of dedication was considered as a religious duty, and necessary to secure the possession of the house in future to the family of the possessor.—See *Selden de Synedr.* lib. iii. cap. 13; and *Lowman's Dissert.* chap. iv.

It appears from Pliny, Cicero, and Dion Cassius, that the custom of dedicating houses was common among the Romans and other nations.

10. *Proclaim peace unto it.*—Or, 'offer it terms of peace.'

19. *For the tree of the field is man's life.*—There are different interpretations of this clause, because some words in the original appear to be lost. If it may be considered as elliptical, it cannot be better supplied, perhaps, than in our translation, where the two words *is* and *life* are, as usual, printed in Italics. The sense seems to be sufficiently determined by what goes before, and what follows, and may be thus paraphrased: 'In case of a long siege, when wood might be wanted for erecting batteries, spare the fruit-trees; but make use of others:' for 'the fruit-trees of the field were designed for the food of man.' See *Rosenmüller* and *Le Clerc*.

CHAP. XXI. VER. 4. *Unto a rough valley.*—Maimonides, Michaëlis, and others, instead of 'a rough valley' translate the original, 'some overflowing torrent.' Many torrents in Judea are dry during a great part of the year; their beds, therefore, may be ploughed, and may afford a crop. The Hebrew word *נחל*, signifies both a torrent, and the valley, or glen, through which it flows. This interpretation derives probability from the circumstance, that the elders were required (ver. 6) to wash their hands over the heifer.

6. *Shall wash their hands.*—This, it is probable, was a sym-

bolical action, denoting that they were innocent of the crime. See the next verse; and note on Matt. xxvii. 24.

7. *And they shall answer.*]—Rather, ‘and they shall declare,’ &c. The word ‘answer’ is often used in this sense in Scripture.

12. *And she shall shave her head, and pare her nails.*]—The precept of the law was, that she should *make* her nails; for so the Hebrew words literally signify. ‘Making her nails,’ signifies making her nails neat, beautifying them, making them pleasing to the sight, or something of that sort, agreeably to the French idiom, on a variety of occasions. *Dressing* them is the word which our translators have chosen, according to the margin. The text in 2 Sam. xix. 24, which the critics have cited on this occasion, plainly proves this: ‘Mephibosheth, the son of Saul, came down to meet the king, and had neither *made* his feet, nor *made* his beard, nor washed his clothes, from the day the king departed, until the day he came again in peace.’ It is the same word with that in the text; and our translators have rendered it, in one of these clauses, *dressed*. He had neither ‘dressed his feet;’ and in another *trimmed*, ‘nor trimmed his beard.’ ‘Making the feet’ seems here to mean washing the feet, paring the nails, and, perhaps, as he was a prince, anointing, or otherwise perfuming them. See Luke vii. 46; and the marginal readings.

Sir J. Chardin, in his MS. note on this place, tells us, that it is customary with the Orientalists to take as much care of the feet as of the hands; and that their barbers cut and adjust their nails with a proper instrument, because they often go barefoot.

As ‘making his beard’ may mean combing, curling, perfuming it; in a word, every thing, that those who were people of distinction, and in a state of joy, were wont to do; ‘making her nails,’ undoubtedly means paring them; but it must mean too every thing else relating to them, that was customary to be done for the purpose of rendering them beautiful. We have scarcely a notion of any thing else but paring them; but the modern eastern women have—they stain them with the leaves of an odoriferous plant, which they call al-henna, of a red, or as others express it, of a tawny, saffron color. But it may be thought, that this is only a modern mode of adorning their nails. Hasselquist, however, assures us, it was an ancient oriental practice. ‘The al-henna,’ he tells us, ‘grows in India, and in Upper and Lower Egypt, flowering from May to August. The leaves are pulverised, and made into a paste with water: they bind this paste on the nails of their hands and feet,

and keep it on all night. This gives them a deep yellow, which is greatly admired by the eastern nations. The color lasts for three or four weeks before there is occasion to renew it. The custom is so ancient in Egypt, that I have seen the nails of mummies dyed in this manner. The powder is exported in large quantities yearly, and may be reckoned a valuable commodity.' It appears by this to be a very ancient practice; and since mummies were before the time of Moses, this custom of dying the nails might be as ancient too; though we do not suppose that the mummies which Hasselquist saw, with their nails thus colored, were any thing like so old.

If it were practised in Egypt before the Law was given, we may believe the Israelites adopted it, since it appears to be a most universal custom now in the eastern countries. Dr. Shaw observes, that all the African ladies, who can purchase it, make use of it, reckoning it a great beauty: so it appears also to the Asiatic females, as we learn from Rauwolff. I cannot but think it most probable then, that 'making the nails,' signifies *tinging* them as well as paring them. *Paring* alone one would imagine too trifling a circumstance to be intended here. No commentator, however, that I know of, has taken any notice of ornamenting their nails by coloring them.

As for shaving the head, which is joined with making the nails, it was a rite of cleansing, as appears from Lev. xiv. 8, 9; Num. vi. 9; and used by those who, after having been in an afflicted and squalid state, appeared before persons to whom they desired to render themselves acceptable, and who also used to change their raiment on the same occasion. See Gen. xli. 14; *Harmer*, vol. iv. p. 103—106.

13. *She shall put the raiment of her captivity from off her.*]—It was customary, among the ancients, for the women who accompanied their fathers or husbands to battle, to put on their finest dresses and ornaments previously to an engagement, in order to attract the notice of the conqueror if taken prisoners.—See *Ovid*. Remed. Amor. 343; and *Burder's Orient. Cust.* vol. ii. No. 753.

18. *If a man have a stubborn and rebellious son, &c.*]—Moses now adds a law for the regulation of families, by giving parents a well-tempered power over extravagant and incorrigible children; which was, not to put the lives of children absolutely into their hands, as the laws of some other countries did; but to direct them, when all means of admonition and correction were lost on a son, and they saw nothing but ruin to the estate and family by his lewdness and debauchery, to make complaint to the magistracy in court; who, on sufficient

evidence given against him, were to condemn him to death, as a terrible example of disobedience to the laws of God.—*Pyle*.

23. *For he that is hanged.*]—In the Hebrew text, there is only the single word תלי, *hanging*; which must relate to the dead body. Now, as all dead bodies were deemed unclean, and those who touched them were considered as defiled, we may suppose, that the corpse of a criminal, who had forfeited his life in consequence of his crimes, must have been considered, in the language of the Jewish ritual, as an abomination and a curse. Such, indeed, is the denunciation against every transgressor of the divine laws; ‘Cursed is he,’ &c. See chap. xxvii. 15—26.

The Septuagint translation has πᾶς κρεμαμενος ἐπὶ ξύλῳ, i. e. ‘every one that hangeth on a tree;’ which are the precise words of St. Paul (Gal. iii. 13.) in reference to this text.

CHAP. XXII. VER. 1. *Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them.*]—That is, they were not to turn away their face, as if they did not see them, and so neglect them. By ‘brother’ is to be understood, not only an Israelite, but any man that lived among them.—*Bp. Patrick*.

3. *Thou mayest not hide thyself.*]—That is, ‘thou must not pretend not to see, or not to know it.’

8. *When thou buildest a new house, &c.*]—We have repeated intimations in Scripture of sleeping on the top of the house, exposed to the open air and sky: so we read, ‘Samuel came to call Saul about the spring of the day, not TO—but ON—the top of the house: and communed with him on the house-top.’ So Solomon observes, ‘It is better to dwell in a corner ON the house-top, than with a brawling woman in a wide street.’ The same idea may be noticed elsewhere.

‘It has ever been a custom with the Arabs in the east, equally connected with health and pleasure, to pass the nights in summer upon the house-tops; which, for this very purpose, are made flat, and divided from each other by walls. We found this way of sleeping extremely agreeable; as we enjoyed the cool air, above the reach of gnats and vapors, without any other covering than the canopy of the heavens, which unavoidably presents itself in differently pleasing forms, on every interruption of rest, when silence and solitude strongly dispose the mind to contemplation.’—*Wood's Balbec*, Introduction.

The propriety of this precept, which orders a kind of balustrade, or parapet, to surround the roof, lest any man should fall from thence, is strongly enforced by this relation; for, if we suppose a person to rise in the night, without being fully awake, he might easily lose his life by falling from the roof. Some-

thing of this kind appears to have happened in the history of Ahaziah, 2 Kings i. 2.—*Calmet*, vol. iii. No. xcix.

9. *Sow thy vineyard.*]—We *sow* a field, but *plant* a vineyard. Either the Hebrew word כרם is, in this text, as well as in some other places, taken in a general meaning, and denotes any fertile, tilled field, and is equivalent to שדה; or the precept goes to forbid the sowing of seeds of any kind in a vineyard among the vines; and this, indeed, may be inferred from what follows.—*Dr. Geddes*.

10. *Thou shalt not plow with an ox and an ass together.*]—*Le Clerc* and some others think that this text is to be taken in a symbolical sense, and that intermarriages with pagans and unbelievers are forbidden by it. *Maimonides* and the Jewish Rabbis are of opinion, that the prohibition was given in consequence of the ox being a clean, and the ass an unclean animal: but no other interpretation need be sought than that which arises from the humanity shewn to animals in various parts of the Mosaic laws. The ass is lower than the ox, and when in a yoke together, he must bear the principal weight, and that in a very painful position of the neck. His steps are unequal, and his strength is inferior, which must occasion an irregular draught, and great oppression to both. Besides, the ass is a stubborn, refractory, and, in those countries, a spirited creature; the ox, on the contrary, is gentle, tractable, and patient. Writers on agriculture, therefore, have given the same precept as Moses, and *Calpurnius* says, generally, ‘*Ne pecora quidem iugo nisi paria succedant.*’ ‘Let no cattle be yoked together unless they match.’ Cruel and unnatural as this practice is, we may suppose it was not uncommon; for we find it alluded to in the *Aulularia* of *Plautus*, Act 1. sc. iv.: Old *Eucio*, addressing himself to *Megadorus*, says,

Nunc si filiam locassem meam tibi, in mentem venit,
Te bovem esse, et me esse asellum, ubi tecum conjunctus sim.

‘Now, if I were to give my daughter to you, it occurs to me, that when we had formed this alliance, I should be the ass and you the ox.’

11. *Thou shalt not wear, &c.*]—The reason of this prohibition *Maimonides* derives from a superstitious custom of the ancient idolaters, whose priests wore motley garments of wool and linen mixed together, which were supposed to have a magical virtue in them. It is highly probable, that this prohibition is also to be understood symbolically, and the rather because the wearing of garments of linen and woollen mixed together was

so far from being unlawful in itself, that some of the high-priest's garments were of that fashion. See on Exod. xxviii. 6.

—*Dr. Willoughby.*

12. *Thou shalt make thee fringes, &c.*]—Dr. Geddes translates this very differently; ‘ye shall affix tie-strings (or, as others render it, ‘ribbons,’) to the four corners of the bed-covering with which ye cover yourselves.’

13 to 21. The particularities mentioned in these verses are fully explained and vindicated by Niebuhr; who found the same customs still in force among the Arabs in Yemen, where he travelled. He observes, that as the husband by presents, &c. pays the father of his wife, and may be said to purchase his daughter, under a certain description and character, so far as she differs from that character, the husband is deceived and injured; and this deception justifies his returning his wife to her father, and re-demanding his presents, &c. This, as may be supposed, must vex and dishonor the whole family of the woman so repudiated, and were it a frequent occurrence, would spread animosities and jealousies throughout not only a family, but a whole country.

CHAP. XXIII. VER. 1. *He that is wounded, &c.*]—This law, it is probable, related to the priests only, and no doubt alluded to the customs of some heathen nations, whose priests, we read, were eunuchs. Such were those of the Syrian goddess.

2. *A bastard shall not enter into the congregation of the Lord.*]—The meaning of this prohibition, according to Bp. Law, and other commentators, is, that such persons are not to be admitted to any offices connected with the priesthood, or the magistracy. The Jewish Rabbis, Selden, and others, are of opinion, that matrimonial connections only are forbidden by it. Delgado's comment on the passage is as follows: ‘Not to enter into the congregation of the Lord’ must mean, not to marry a Hebrew woman; for it would be uncharitable to debar any one from becoming a member of the congregation, if he were persuaded that the Jewish is the true religion: and, that this phrase signifies an intermarriage, we may learn from Genesis, chap. xxxiv. 16. ‘Then will we give our daughters unto you, and we will take your daughters to us, and we will become one people,’ which shews that intermarrying incorporates an alien with the nation.

‘To be admitted into the congregation’ means, perhaps, a civil capacity, or mode of qualification, for enjoying all the privileges of an Israelite.

7. *Thou shalt not abhor an Edomite.*]—The Edomites were the descendants of Esau; consequently a kindred nation, with

whom they might intermarry, provided they were not idolaters, but worshippers of the true God.

7. *Thou shalt not abhor an Egyptian.*]—God would not suffer the memory of the hospitality, which they had received from the Egyptians, to be forgotten, though they had been afterwards oppressed by them in the basest manner. Hence we learn how lasting the obligations of gratitude ought to be, and that later injuries should not obliterate the memory of former kindnesses.—*Fawkes*.

13. *A paddle upon thy weapon.*]—The Septuagint Version has *ἐπὶ τῆς ζώνης*, ‘attached to thy belt.’ Le Clerc’s translation is, ‘always carry with thee, beside thy other arms, a small spade, or spattle.’ Dr. Geddes follows the Samaritan, and renders it, ‘among your weapons, ye shall have a spattle, with which,’ &c. Our present translation is scarcely intelligible. The Orientalists, to this day, use their girdles, for carrying daggers, handkerchiefs, &c.—See *Dr. Shaw’s Travels*, p. 227.

15. *Thou shalt not deliver unto his master the servant which is escaped from his master unto thee.*]—This is thought to have a particular relation to times of war, when heathen soldiers, or servants, might desert, and come over to the Israelites, with intent to turn proselytes to the true religion. The Hebrew doctors understand this precept, in general, of the slaves of the neighbouring nations, who fled from their masters into Judea, and embraced the religion of the Israelites.—*Patrick*.

17. *There shall be no whore.*]—Something more than common prostitution seems to be forbidden by this law; for whoredom, though a crime, appears to have been tolerated, in some cases, by the Jewish laws. Jephtha, we read, was the son of a harlot; and Solomon was called on to decide between two women of this character. See, also, Gen. xxxviii. 15. It is probable, therefore, that the offence, which the Divine Legislator had in his mind, on this occasion, was the abominable practice of religious prostitution, which we know was practised by pagan idolaters within the precincts of their temples, both as a supposed religious duty, and as a source of gain. The Hebrew word here used, *קדשה*, is different also from that which sometimes denotes a common prostitute, which is *זונה*. It is the same as that which is rendered in this verse ‘a sodomite,’ but with the feminine termination.

17. *A sodomite.*]—Dr. Geddes is of opinion, that such a person is here meant as the *Bherooah* among the Gentcos; that is, a sort of pimp, or attendant musician, upon prostitutes. [*Hindoo Code*, p. 171.] But the very satisfactory information,

which Parkhurst gives on the words קדש and קדשה, will convince the reader, perhaps, that our common translation is right.

The prohibition of the text, like many others, has no direct application to practices, that were common among the Jews; but was intended to guard them against the enormities with which they were surrounded. Eusebius informs us, that in the temple at Aphac, which was near mount Libanus, Venus was honored not only by *female*, but *male* prostitutes.

Spencer also has shewn, (De Leg. Heb. lib. ii. c. 22, 23.) that among the ancient Pagan idolaters, there were *males* as well as *females*, consecrated to their deities, who prostituted themselves in their temples, on the sacred festivals, and were thought, by these means, to render them an acceptable service. The gains of this prostitution were dedicated to their gods and goddesses; or rather to their idols; but pocketed, we may suppose, by the priests.

18. *The price of a dog.*]—The word *dog* is here metonymically taken for one of those wretches mentioned in the preceding verse. Nothing is more common, in all languages, than to call persons of beastly appetites and passions by the names of those animals which they resemble. Men of this description are characterised by the epithet of ‘dogs,’ Mat. xv. 26: and it is remarkable, that the Greek word κυναιδος, cynædus, or sodomite, is derived from this ishameless and impure animal: at least, such is the derivation of the word by Rosenmüller; which appears to be much more probable, than to suppose it compounded of κινεω, moveo, and αιδωσ, pudor.

CHAP. XXIV. VER. 6. *For he taketh a man's life to pledge.*]—That is, the means necessary to support life. The poor people among the Jews made use of hand-mills formed of two stones, which in grinding their corn they worked one upon another.

10. *Thou shalt not go into his house to fetch his pledge.*]—This was a merciful provision for the poor; whose houses no man might enter, without their consent, and there choose what he pleased for the security of his debt; but the lender was to take what the borrower could best spare.—Bp. Patrick.

12. *If the man be poor, thou shalt not sleep with his pledge.*]—If the pledge was to be returned every night, where was the use of taking a pledge at all? To this the Rabbis answer, that this was a means of preventing the debt from being released in the sabbatical year, as it would otherwise have been.—Fawkes.

14. *Poor and needy.*]—The word עני, translated ‘poor,’ may mean ‘afflicted,’ and it is thus rendered by Montanus.

CHAP. XXV. VER. 3. *Thy brother should seem vile unto*

thee.—That is, lest the judges, by exceeding the bounds of humanity prescribed by law, might be accustomed to think despicably of their fellow-creatures. The Vulgate renders it, *ne foedè laceratus abeat*, ‘lest he go away shamefully torn and mangled.’ Dr. Geddes is not satisfied with this interpretation, and says, I find in *קלל*, the true meaning of *נקלה*, which is here not to be vilified, or to seem vile, but to be *faint, languid, and exhausted*.

4. *Thou shalt not muzzle the ox when he treadeth out the corn.*—It is customary in Arabia, and among the Moors in Barbary, to tread out the corn with cattle. The sheaves lie open and expanded on the threshing-floors, and the cattle continually move round them. The natives of Aleppo still religiously observe the ancient practice of permitting the oxen to remain unmuzzled, when they separate the corn from the chaff.—See *Shaw's Travels*, p. 221, and *Russell's Nat. Hist. of Aleppo*, vol. i. p. 76.

5. *If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife.*—From this ancient custom the Athenians appear to have had this remarkable law, that no heiress must marry out of her kindred, but resign herself and her fortune to her nearest relation; and, by the same law, the nearest relation was obliged to marry her.—*Potter's Gr. Ant.* vol. i. p. 159.

Among the modern eastern nations, we still meet with the law, or custom, of marrying the brother's widow. Thus Olearius (*Ambassador's Travels into Persia*, p. 417, Eng. edit.) informs us concerning the Circassians: ‘When a man dies without issue, his brother is obliged to marry the widow, to raise up seed to him.’

Volney observes, (*Voyage en Syrie*, tom. ii. p. 74) that ‘the Druzes retain, to a certain degree, the custom of the Hebrews, which directed a man to marry his brother's widow: but it is not peculiar to them; for they have this as well as many other customs of that ancient people, in common with the inhabitants of Syria, and with the Arabians in general.’

Among the Arabians, if a father left one, or more widows, the sons often married them, provided they were not their own mothers. This usage was suppressed by Mohammed; and, before his time, it was marked with a degree of detestation. Lord Hales (*Annals of Scotland*, p. 39.) informs us, that this custom prevailed in Scotland so late as the eleventh century. He supposes that it might have originated from avarice, in order to relieve the heir from the payment of a jointure.

9. *Loose his shoe.*]—This was one of those significant actions, which we often find recorded in the Holy Scriptures. In the present case, it denoted infamy and reproach to the person; for want of natural affection; and indicated that he deserved to be reduced to the state of a slave, who was accustomed to go bare-footed.

9. *Spit in his face.*]—Here are two things to be remarked: one, that though spitting is in common a thing totally indifferent among us, with respect to expressing dislike, it is otherwise in those countries, where they seldom or never spit as a natural discharge; but when they do spit, it marks detestation, and extreme abhorrence; the other, that, in expressing their detestation of a person, they do not spit upon him, but on the ground before him.

This gives a much stronger idea to the act of spitting, than many have apprehended. Every one that has read the Old Testament with care, must be sensible, that it was a reproachful thing: but perhaps we have wondered that it should be prescribed by law as a disgrace, which yet we know it was among the Jews from this text; and we have been astonished, that a father's dishonoring a daughter by spitting, should be thought to be so disgraceful, as to engage her to retire from public view for no less a time than seven days, Numb. xii. 14. This accounts for both; it expresses extreme detestation.

A second thing is, that spitting upon the ground, before a person's face, is sufficient to disgrace very bitterly now; and therefore most probably was all that the Mosaic law required. The prefix **ב** *beth* is very seldom applied to the Hebrew word **פני**, *peni*, which signifies *face*; but when it is, it appears to signify before a person's face, as well as upon the face. Since it may be understood in this sense, and since it is thought in the east to be enough to express bitter detestation, it appears to be right to understand the law after this manner.

Whether the vehemence of the Jews might not carry them farther with respect to our Lord, is another consideration. (Matt. xxvii. 30.) Niebuhr, I have lately found, gives just the same account.—See *Harmer*, vol. iv. p. 439, 440; and note on Isa. l. 6.

CHAP. XXVI. VER. 5. *A Syrian ready to perish was my father.*]—Instead of 'ready to perish,' Professor Dathe, Dr. Geddes, and some others, would substitute the epithet 'wandering,' as the true meaning of this passage. This interpretation is somewhat confirmed by the account, which Jacob gives of himself to Pharaoh. 'The days of the years of my pilgrimage are an hundred and thirty years.' Gen. xlvii. 9. Rosenmüller's

scholium is, 'My father was a wandering man, traversing the deserts with his flocks; he was by nation a Syrian, banished from his own country, and wandering among the pastures of the Canaanites, without any settled habitation.' The Hebrew word **דָּרַג** ought not to be translated 'lost,' or 'ready to perish,' because Abraham, Isaac, and Jacob, were rich and powerful: but 'wandering,' as it should be, also, Psa. cxix. 176.

Jacob might have been called 'a Syrian' from his long residence in Syria, under Laban, his father-in-law. The ancient versions render this text very differently.

12. *The third year, which is the year of tithing.*—From this translation we may suppose, that the tithing was to be only every third year; but the Septuagint will enable us to form a correct idea of the text. This has, 'every third year thou shalt give thy second tithe to the Levite, the proselyte, the orphan, and the widow; and they shall eat it within thy cities.' The directions therefore in this verse do not relate to the first tithe, which was paid in full every year to the Levites, but to the second. After the full tithe was paid to the Levites, they were to take the tenth part of what remained, which was called the second tithing: this was for two years together to be carried to Jerusalem, and there consumed in entertaining the Levite, the stranger, the fatherless, and the widow. But every third year this second tithing was to be consumed at home, or in their neighbouring towns, in the like manner; and, on the two other years, if Jerusalem was too far off to carry these tithes, they carried the value of them in money, and spent it there.—See *Wall's Crit. Notes*.

14. *I have not eaten thereof in my mourning.*—Nothing is more unsuitable to the worship of God, unless when we bewail our sins and transgressions, than melancholy and dejection of mind. The Israelites, therefore, were not allowed to eat of holy things, which were devoted to cheerful enjoyment, when they were under any affliction, or in a state of mourning.

CHAP. XXVII. VER. 2. *Plaister them with plaister.*—Houbigant and others think our translation here faulty, and are of opinion that these stones, instead of being plastered over with plaster, were directed by Moses to be strongly cemented together, with mortar made of lime. The end proposed, in cutting the inscription on them, was undoubtedly to render it durable, and at all times legible to every Israelite. Whether 'by all the words of this law,' which were to be engraved on these stones, (ver. 8.) Moses meant the whole law, or only the ten commandments, or the blessings and curses recorded in this chapter, is a subject of controversy among critics and com-

mentators not easily settled. The most probable opinion seems to be, that the whole of the chapter, beginning with ver. 9, was intended to be engraven; but Dr. Kennicott is of opinion, that the law here meant was the ten commandments only. See vol. ii. p. 91—93.

4. *In mount Ebal.*]—There is in this verse a various, or rather a contradictory reading in the Samaritan text and version; ‘Gerizim’ being substituted instead of ‘Ebal:’ and this has given rise to a vehement controversy. Dr. Kennicott has labored to prove, that the Samaritan lection is genuine, and that the Jews have corrupted their copies from an odium to that nation, and to their temple, which was constructed on mount Gerizim. Several answers have been made to his arguments, which may be considered as more specious than solid; not excepting even those of Verschuir, although his countrymen deem them proofs.

The controversy between the Jews and Samaritans, about their respective temples, is nothing to the purpose. The question then was not, whether Gerizim, or Ebal, was the place of blessing; but whether the temple at Jerusalem, or the temple at Samaria, was the most holy place. If the Jewish temple had been built on mount Ebal, the Samaritans might have had some temptation to alter their copies: but as both mountains were unoccupied when they built their temple, they had the choice of erecting it on either of them. And is it in the smallest degree probable, that, if they had found in their copy of the Deuteronomy the blessings addressed to mount Ebal, they would not have chosen that mountain for the site of their temple? whereas, when their temple had been built on mount Gerizim, because there Moses had ordered the covenant-stones, and an altar to be erected, it was quite natural for their enemies, the Jews, in order to discredit their temple, to alter the names in the book of Deuteronomy, and, instead of ‘Gerizim,’ to insert ‘Ebal.’—*Dr. Geddes.*

Hottinger and Lightfoot, Patrick and Calmet, Usher and Du Pin, Prideaux, Walton, Houbigant, and a host of inferior critics, following their authority, had asserted that *all* the ancient versions read ‘Ebal,’ in the text under our present consideration; and it is but justice to the learned and laborious Dr. Kennicott to say, he was the first to prove, that all these learned men had given their decision without sufficient care and examination, and to shew, that there are several ancient versions, which have *Gerizim*, and not *Ebal*, in the text.

See the subject discussed with much learning and industry, Dissert. ii. ch. 1. An abridgment of Verschuir’s Arguments may be found in Rosenmüller.

12. *These shall stand upon mount Gerizim to bless.*—Gerizim and Ebal, says Maundrell, are separated by a narrow valley, not above a furlong broad; and Neapolis, or Naplosa, the ancient Sichem, is built at the foot of mount Gerizim, from which the blessings were pronounced. From Ebal those particular curses were uttered, to which the people were to say, 'Amen,' and then they were repeated by the Levites in the valley: for the 14th verse should be rendered, agreeably to the Hebrew and all the ancient versions, 'The Levites shall answer, and say unto all the men,' &c.

18. *Cursed be he that maketh the blind to wander out of the way.*—In this chapter, curses are denounced against several heinous crimes, such as idolatry, contempt of parents, murder, rapine, and the like. Among others is mentioned this, of causing the blind to go out of their way; a wickedness of a singular nature, and which one would not expect to find in this list of vicious actions. It is a crime which is seldom committed; there are few opportunities for it; there is little temptation to it; it is doing mischief for mischief's sake, an enormity to which few can easily bring themselves. Add to this, that in Leviticus this base action is mentioned along with that of cursing the deaf, chap. xix. 14, which is a kind of proverb, and bears a figurative sense, the general meaning of which is, 'Thou shalt not take the sordid advantage of a man's incapacity to defend himself, and hurt him either in his body, his fortunes, or his reputation.' We may therefore reasonably suppose, that in this passage more is intended than barely to condemn those who should lead a blind man out of his way.

Blindness in all languages is sometimes taken for error and ignorance; and in the style of the Scriptures, ways and paths, and walking, running, going, wandering astray, stumbling, and falling, mean the actions and the behaviour of men. The enlarged sense of this law then is, 'Cursed is he who imposeth upon the simple, the credulous, the unwary, the ignorant, and the helpless; and either hurts, or defrauds, deceives, or seduces, or misinforms, or misleads, or perverts, or corrupts, or plunders them.'—*Dr. Jortin.*

CHAP. XXVIII. VER. 3. *In the city and in the field.*—The meaning of this verse is, 'Happy and prosperous shalt thou be, whether thou livest in the city, or in the country; whether thy occupations be that of agriculture, or the commerce and more varied pursuits of populous towns.'

5. *Blessed shall be thy basket.*—The word which we translate *basket* must mean that in which the people collected, or laid up, their fruits, and the produce of their harvests. The

Vulgate translates it, 'thy barns,' and the Septuagint has *αποθηκαι* σς, which may be considered as equivalent. Fawkes's interpretation is, 'thy baskets shall be full of fruit, and thy barns and storehouses full of corn.'

Hasselquist says, that baskets made of the leaves of the palm-tree are used by the people of the east on journeys, and in their houses. (p. 261.) Harmer (vol. i. p. 418, note) conjectures, that such baskets are referred to in these words; and that the 'store' signifies their leathern bags; in both which, they used to carry things in travelling.

6. *When thou comest in, &c.*]—This verse may mean, 1. That they should have prosperous journeys, whenever they had occasion to travel, and find all safe on their return home. 2. That the blessing of God should attend them, both at home and abroad, in time of peace and in time of war, when they are said, according to the Hebrew expression, 'to go out' against their enemies. And, 3. It may mean that a blessing should attend all their undertakings, and that, in general, they should be prosperous and happy.

13. *The head, and not the tail.*]—See ver. 43 and 44.

23. *And the heaven that is over thy head shall be brass.*]—Not dropping with rain, and occasionally shadowed with clouds; but fierce and fiery like brass, and therefore calculated to scorch and destroy the fruits of the earth.

23. *And the earth that is under thee shall be iron.*]—That is, as hard as iron for want of rain to moisten it; and, consequently, unproductive.

24. *The Lord shall make the rain of thy land powder and dust.*]—The meaning is, that, instead of rain, showers of dust blown up into the air by the wind shall fall down from heaven on the land. This frequently happens in the deserts of Arabia, and sometimes proves fatal. The destruction of the army of Cambyses, which was overwhelmed with sand, is well known. The account of it in Dr. Darwin's Botanic Garden forms one of the most poetical passages of that poem. See Canto ii. 8.

27. *The botch of Egypt.*]—The disease called 'Elephantiasis.' See note on ver. 35.

35. *The Lord shall smite thee with a sore botch, &c.*]—This seems to be a correct description of the 'Elephantiasis;' of which the sacred writer says, 'it cannot be healed.'

The 'Elephantiasis' is a kind of vehement leprosy, in which the body becomes covered with a foul, ulcerous, hardened skin, &c. resembling the skin of an elephant, from which it takes its name. In process of time, tumors are formed in different parts of the body, and these tumors at length degenerate into in-

curable sores, which successively corrode deeply into the flesh.—*Aretæus*, lib. ii. c. 13; and *Michaëlis*, Quest. lxxi. See, also, *Schilling*, de Lepra, p. 184.

As no cure has hitherto been discovered for this disease, it perfectly agrees with the description of Moses. According to *Lucretius* and *Pliny*, it was peculiar to Egypt, and found nowhere else. Vid. *De rerum Nat.* lib. vi. *sub fin.*; et lib. vi. *Nat. Hist.* xxvi. 5.

36. *The Lord shall bring thee, and thy king, &c.*—This was fully accomplished in the last dispersion of the Jews by the Romans; a people, which neither they, nor their fathers knew.

49. *The Lord shall bring a nation against thee from far.*—The predictions contained in this and the following verses were accomplished, in a very remarkable manner, during the wars between the Romans and the Jews. *Julius Severus* was called by the emperor *Hadrian* to their destruction, from Britain.

The metaphor of the eagle is frequently used in Scripture, and here it has a singular propriety; for it denotes not only the rapidity of the Roman conquests, but alludes to the very figure, or image, that distinguished their ensigns. The Jews were totally unacquainted with the Roman language, and with the various dialects spoken by the different nations of which the Roman army was composed.

52. *Until thy high and fenced walls come down.*—This was literally fulfilled by the army of *Titus*, when all the fortified places were taken, and the very walls of Jerusalem, together with the temple, were rased to the ground. The sufferings of the inhabitants, during this siege, appear to have exceeded any thing on record in the history of the world. The dreadful prediction in the next verse, ‘thou shalt eat the fruit of thine own body,’ was actually accomplished; for many women devoured their own children. See the parallel text; and *Hist. of the Jews*, p. 138—141.

62. *And ye shall be left few in number.*—*Josephus* says, that in the siege of Jerusalem there died, in consequence of famine, pestilence, and other causes, eleven hundred thousand persons, and that more than ninety thousand were carried away captive. Afterwards, in the war of *Hadrian*, five hundred and eighty thousand were slain, we are told, beside great numbers, who perished from other causes. After this wide-wasting destruction, the prediction must have been amply accomplished, and the Jews must have been left ‘few in number.’

63. *And ye shall be plucked from off the land whither thou goest to possess it.*—After the conquest of their country by the Romans, *Hadrian* forbade any Jews to reside in it, or even to

come within sight of it; and it is remarkable, that very few of them have lived there from that time to the present day.

68. *No man shall buy you.*—Rather, ‘until there be no one to buy.’ They were exposed to sale like beasts in the public market; and that at so low a price, that thirty of them were bought for one small piece of money. What still heightened their calamity, and literally fulfilled this prophecy, was, that vast numbers remained in the sellers’ hands, no one cheapening them, or at least not consenting to give even the low price that was asked by the seller. Multitudes were therefore reserved for the sword, and still greater numbers were exposed to the rage of wild beasts in the public theatres. ‘Here then’ (to use the words of Bp. Newton) ‘are instances of prophecies delivered above three thousand years ago, and yet, as we see, fulfilling in the world at this very time; and what stronger proofs can we desire of the divine legation of Moses? How these instances may affect others, I know not; but for myself I must acknowledge, they not only convince, but amaze and astonish me beyond expression; they are truly, as Moses foretold they would be, a sign and a wonder for ever.’ See ver. 45, 46.

Titus, we read, sent seventeen thousand adult Jews into Egypt, to be employed there, as slaves, in hard labor; and ordered those under seventeen years of age to be sold to the best bidder. In the reign of Hadrian, a prodigious number of Jews were sold, in the same manner, at Rachel’s sepulchre.—*Jos. de Bell. Jud. iv. 9.* See, also, *St. Jerome* on Jer. xxxi; and *Basnage*, *Hist. des Juifs*.

CHAP. XXIX. VER. 1. *Beside the covenant which he made with them in Horeb.*—Bp. Kidder says, that this is the same covenant with that in Horeb; but, because they had broken that, and were just now entering into the land of promise, Moses had given them a fuller explanation of the law; and being about to die, he renews the covenant, which they before had entered into, to make them sensible of the awful conditions, on which it was proposed, and to be accepted.

Hence appears the reason why this book is called Deuteronomy, or ‘the book of the second law.’—*Dr. Willoughby.* See, also, *Bp. Patrick*.

18. *A root that beareth gall and wormwood.*—A highly metaphorical expression, signifying a disposition naturally prone to all manner of evil, and capable of propagating it, as the roots of vegetables perpetuate their respective seed and flowers. Gall in Scripture does not literally mean the animal juice so called;

but it is figuratively taken for bitterness ; or for that which is most nauseous to the taste.

19. *To add drunkenness to thirst.*]—A very forcible metaphor, denoting the natural progress and increasing avidity of sinful passions.

21. *Separate him unto evil.*]—Rather, ‘select him for destruction.’

29. *The secret things belong unto the Lord our God.*]—This verse has no manifest connection with the foregoing, or the following discourse. It seems to be an answer to an inquiry, which the people of Israel might naturally have made. ‘They might have said to Moses, Shall we ever be so wicked, after all the corrections that we have undergone, all the mercies that we have received, and all the miracles that we have seen, as to provoke God to destroy us? Shall our posterity become so profligate, as to bring down on itself such terrible punishments, such unexampled calamities, as thou hast described? To a question of this kind, these words would have been a proper reply: ‘Such events are hidden in the dark recesses of futurity, and it concerns not you to know them.’ It is enough for you to know this, that both you and your posterity, if you do well, shall be rewarded; and if you do ill, shall be punished. The promises and threatenings of God are conditional, and it is in your power to deserve the one or the other; the execution of them depends on your own behaviour, and your behaviour on your own choice.—*Dr. Jortin.*

CHAP. XXX. VER. 6. *The Lord thy God will circumcise thine heart.*]—The circumcision which will take place on the restoration of the Jews, and which will then be required of them, is ‘the circumcision of the heart;’ i. e. the Christian circumcision; and the covenant that will then be established with them shall be the Christian covenant.—*Worthington.*

Others, by this metaphor, understand nothing more than the cutting off, or rooting out, of every perverse and sinful disposition. Compare Rom. ii. 28, 29; Phil. iii. 3.

20. *He is thy life, and the length of thy days.*]—‘On this your life and length of days depend.’—*Dr. Geddes.*

CHAP. XXXI. VER. 2. *I can no more go out and come in.*]—These words do not express any natural inability to discharge the important office of governor and leader; because we read, that when Moses died, ‘his eye was not dim, nor his natural force abated,’ chap. xxxiv. 7: but it was because the Lord had said to him, ‘thou shalt not go over this Jordan;’ and ‘behold, thy days approach that thou must die,’ ver. 14. The Septuagint

version has, 'I shall not be able still to march with you and make excursions.' And our translation should have been, 'I shall no more go out and come in; for the Lord hath said unto me,' &c.

11. *This law.*—Meaning, it is probable, this book of Deuteronomy, or recapitulation of the law.

17. *I will hide my face from them.*—This alludes to the divine appearance, or Shechinah, which was withdrawn, and never appeared in the second temple.—See *Bp. Lowth*, Prælect. vol. i. p. 178.

26. *In the side of the ark.*—Rather, 'By the side of the ark,' as the same word is rendered, 1 Sam. vi. 8. It is expressly said, that there was nothing in the ark, except the two tables of stone, 1 Kings viii. 9. The Septuagant has, *ἑστησεν αὐτὸ ἐκ πλαγίων τῆς κιβωτῆς*, i. e. 'put it outside the ark.'

CHAP. XXXII. VER. 1. *Give ear, O ye heavens.*—'This prophetic ode of Moses,' says *Bp. Lowth*, Prælect. 28, 'contains a justification on the part of God against the Israelites, and an explanation of the nature and design of the divine judgments. The exordium is singular and magnificent; the plan and conduct of the poem is just, natural, and well accommodated to the subject; for it is almost in the order of an historical narration. It embraces a variety of the sublimest subjects and sentiments; it displays the truth and justice of God, his paternal love, and his unfailing tenderness to his chosen people; and, on the other hand, their ungrateful and contumacious spirit. The ardor of the divine indignation, and the heavy denunciations of vengeance, are afterwards expressed in a remarkable personification, which is scarcely to be paralleled from all the choicest treasures of the muses. The fervor of wrath is however tempered with the milder beams of lenity and mercy, and it ends at last in promises and consolation. Not to repeat former observations, or accumulate unnecessary matter,' he observes, 'I will only add one remark, namely, that the subject and style of this poem bear so exact a resemblance to the prophetic, as well as the lyric compositions of the Hebrews, that it unites all the force, energy, and boldness of the latter, with the exquisite variety and grandeur of imagery so peculiar to the former.'

2. *My doctrine shall drop, &c.*—The translation of this and the next verse may be in the optative, or precatory form; 'May my doctrine drop as the rain! May my speech distil as the dew! like showers on the tender herb, like a copious dew on the grass; for in the name of the LORD I address you.'

4. *He is the Rock; his work is perfect.*—Houbigant and

Dr. Geddes render this, 'the Creator, whose works are perfect.' The Hebrew word, צור, is derived in this place, not from צור, 'a rock,' but from the verb צור, 'to create, to form, and effect.' The Septuagint has Θεός, 'God,' instead of 'the Rock.' See Parkhurst on צור.

5. *Their spot is not the spot of his children.*]—Spot is here used for corruption. The meaning is, that their corruption was not that which proceeds from the unavoidable frailty of human nature, and is common to those intelligent beings, whom God has condescended to call his children, and by whom he is graciously pleased to be addressed as their Father; but something much worse.

5. *Crooked generation.*]—As rectitude, righteousness, &c. are derived from words that mean *straight, direct*, &c. so the opposite vices are denoted, according to the Hebrew idiom, by the epithet *crooked, perverse*, &c.

9. *The lot.*]—Rather, 'The line,' meaning the pedigree, or race, which he is pleased to deem his own. The Hebrew word is חבל. See Arias Montanus, and Rosenmüller.

10. *He found him, &c.*]—Dr. Waterland, Houbigant, and others read, 'he sustained him.'

11. *As an eagle, &c.*]—This is a very beautiful metaphor. The female eagle is the most attentive of all birds to her young, until they are able to provide for themselves. She is considerably larger and stronger than the male, and takes upon herself the defence of the nest. See note on Exod. xix. 4.

13. *The high places of the earth.*]—Meaning the mountainous regions of Palestine. Riding gives an idea of superior liberty, enjoyment, and power.

13. *To suck honey out of the rock.*]—That is, the country abounds in wild bees, which, hiving in the rocks, furnish honey. See the instance of Jonathan, 1 Sam. xiv. 25, 27. Hasselquist says, that, between Acre and Nazareth 'great numbers of wild bees breed, to the advantage of the inhabitants.' Maundrell observes, (p. 66, 86.) of the great salt plain near Jericho, that in many places he perceived a smell of honey and wax, as strong as if he had been in an apiary. Such was the wild honey of John the Baptist, Matt. iii. 4; Mark i. 6.

13. *Oil out of the flinty rock.*]—The olive-trees, which produce oil, grow in the crevices of rocks. Hasselquist tells us, p. 117, that 'he eat olives at Joppa, which were said to grow on the mount of olives, near Jerusalem; and that independently of their supposed holiness, they were of the best kind he tasted in the Levant.' That Syria abounded in oil is evident, from its being exported to Egypt, Hosea xii. 1; and we

find William of Tyre, in the time of the crusades, describing Syria-Sobal so thickly set with olive trees, that they formed prodigious woods, which covered the country, and afforded subsistence to the inhabitants.

It may be queried, whether, as this production, oil, is yielded by a vegetable, a tree; the former production, honey, may not be meant for what is yielded by a tree also? To support this idea, we may remark, that the honey of the palm-tree is in no little esteem in the east; and we find a distinction in Solomon's Song between the firm honey, and the flowing honey. Beside palm-honey, the Jews mention honey of the fig-tree. Vegetable honey might now, perhaps, be referred to the class of sugars, which we know are yielded by several vegetables beside the sugar-cane.—*Expos. Index to Bible.*

It is probable that the honey which bees deposit in the crevices of rocks is here meant.

14. *The fat of kidneys of wheat.*—Le Clerc and Dr. Waterland render this, 'with the fat of kidneys, and with wheat.' Our translation, however, is probably right. The Hebrews called the best of every thing by the name of 'fat;' and by 'kidneys of wheat' may be meant very full, large, plump grains. Or, as the fat of kidneys was devoted to sacred purposes, being the purest and most esteemed, this expression may mean the very best of wheat. We must remember, that we are not interpreting plain prose, but the sublimest effusions of oriental poetry.

15. *Jeshurun waxed fat, and kicked.*—Jeshurun is another name for Israel. The metaphor is derived from a pampered animal, which, instead of being tame and gentle, becomes mischievous and vicious, in consequence of good living and kind treatment. The frequent transitions from person to person, and number to number, should be considered as licences allowable in Hebrew, which, by being literally rendered, sometimes give the text an air of confusion.

18. *Of the Rock.*—It should be, 'of the God who begat thee,' &c. See note on ver. 4; and compare ver. 30.

21. *Not a people.*—That is, not a people of God, in the sense that the Israelites were.

23. *I will spend mine arrows upon them.*—The classical scholar will recollect, that in Homer, the pestilence which spread through the Grecian camp was said to have been inflicted by means of an arrow shot by Apollo.—*Iliad*, lib. 1. 48.

'Arrows,' in Scripture, often signify afflictions, judgments, calamities, and distresses; or the means that produce them. See note on Ps. lxxvii. 17.

27. *Were it not that I feared, &c.*—Dr. Geddes translates this verse, ‘Were I not apprehensive of the haughtiness of the enemy, lest their adversaries should become arrogant and say, ‘Our own high hand (or strength) and not the Lord, hath done all this.’ So, also, Houbigant. Compare Deut. ix. 28.

29. *O that they were wise, &c.*—God in great mercy hath framed us so, that the consideration of mortality, however awful, is not too strong for us; we can look upon it without overpowering our faculties, and turn our thoughts from it with ease to the daily business, and even amusements of life: but it would be a most unworthy and pernicious return, because God doth not force it upon our minds constantly, which would unfit us for this world, therefore to lay it out of them entirely, or so near it, as to neglect providing for the next. And the more averse any one is from meditating on these things, the more needful it is for him. Not thinking on death will ward it off never the longer, but only make it infinitely terrible when it comes; and thinking upon it effectually, will bring it never the sooner, but only dispose us to wait for it in peace, and receive it with calm resignation, if not with joy.—*Abp. Secker.*

The Christian reader may be pleased with the practical observations of the Archbishop, and instructed by them; but the words, ‘latter end,’ do not refer to death. They relate to the wretched condition, which was to happen to the Israelites in this life, or to those awful judgments, which the inspired writer had just denounced against them. The same word is used ver. 20. **אַחֲרֵיתָם**, and is there rendered by Houbigant ‘novissima sua.’ See Num. xxiii. 10; and Deut. viii. 16.

32. *Their grapes are grapes of gall.*—*Gall* is not a vegetable juice. A plant bearing berries, formed into clusters, and resembling somewhat, at least, those of the vine, is what we want. Can it be *hemlock*? of which there are the *cicuta major*, and the *cicuta aquatica*, which is a very noxious plant.

Hasselquist, speaking of the ‘wild grape’ of Scripture, *labrusca*, observes, ‘Isaiah says, chap. v. 4, what could I do more for my vineyard than I have done, yet it produced wild grapes?’ I believe the prophet here means to speak of the *solanum incanum*, (deadly nightshade) as this plant is common in Egypt, in Palestine, and throughout the east. Moreover, the Arabs give it a name which agrees perfectly with his expression: they call it Aneb-il-dib, ‘wolf’s grape.’ The prophet could not have chosen a plant more opposite to the vine, for it grows in vineyards, and does infinite damage to them; therefore, it is carefully rooted out. It resembles the vine by the creepers which it produces. This is the nearest approach to the vegetable

intended by Moses, which is hitherto discovered: but why attribute particularly to Sodom and Gomorrah a species of plant, which grows in many places throughout the east? I conceive, therefore, that, if the wild grape may be the deadly nightshade, which grows in our own hedges, and is occasionally eaten by children to their great danger; that the grape of Sodom is a plant growing in the neighbourhood of the Dead sea, and named from its native soil. I shall therefore add, from Hasselquist, that he found at Jericho the *solanum fruticosum quadripedali caule et foliis spinosis*, 'the nightshade.' Also, that, the *poma Sodomitica*, the apples of Sodom, is the fruit of the *Solanum Melongena* of Linnæus, called by others the 'mad-apple.' It is found in great quantities near Jericho, in the valleys near the Jordan, and in the neighbourhood of the Dead sea. If this fruit causes madness, if it grows near the city of Sodom, and retains the name of *Sodomitica*; may it not be the vegetable intended by Moses? Or, does it not sufficiently resemble the vine, to be compared to it? We are not bound to take, *strictly*, the word *grape*, or the word *vine*, to signify only a grape-vine. It is a word common to many kinds of plants. To distinguish the true vine, Moses adds its description, 'the wine-vine,' Num. vi. 4.—See Expos. Index to Bible; and *Rosenmüller*.

34. *Is not this laid up in store with me, and sealed up among my treasures?*—The meaning is, that God's vengeance, though fixed and determined, is yet preserved in his own mind as a profound secret with respect to the precise time when it is to take place, and that it would never be let loose, unless provoked by the sins of men.

36. *And repent himself for his servants.*]—'And in his servants he will comfort himself.'—*Houbigant*.

Perhaps, we may read, 'and *relent* for the sake of his servants,' referring to those servants of God, who were to be by faith the sons of Abraham, and who were to become the people of God, through the mediation of a Saviour, instead of the rebellious Jews. Others are of opinion, that these words relate to the Jews in the last extremity of their sufferings. See Psa. xc. 13, and cxxxv. 14.

36. *None shut up.*]—That is, none in a state of security enjoying the privileges of his own house. See a similar expression 2 Kings xiv. 26. Grotius understands by 'shut up,' captives.

39. *There is no god with me.*]—That is, no god who stands in competition with me; or, as Dr. Geddes translates, 'no rival god.'

41. *And will reward them that hate me.*]—The word 're-

ward' is used by our translators to signify recompence, or desert, either in a good or bad sense.

42. *I will make mine arrows, &c.*]—Here Houbigant transposes; and renders, 'my sword shall devour flesh: I will make mine arrows drunk with blood; with the blood of the slain and of the captives, with the flesh of the impious and the enemy.'

This last clause is a conjectural emendation of the text. Dr. Geddes reads, 'with flesh from the dishevelled heads of the enemy;' and Le Clerc, 'they shall be captives, from him who is invested with the supreme command, to those of the lowest rank.' Perhaps, the same image is intended here that is mentioned by the Psalmist, Psa. lxviii. 21. 'God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses.'

CHAP. XXXIII. It has been conjectured, says Dr. Kennicott, that this chapter, as well as the thirty-fourth, may have been the addition of some writer later than Moses; partly, because Moses is magnificently called (ver. 1.) 'the man of God,' an appellation which he was not likely to assume himself, and partly, because express mention is made of his song, (contained in chap. xxxii.) as if that was the last of his writings.

That Moses should, in his final blessing, speak of himself by name in the third person, says Dr. Kennicott, is very improbable; and as the pronoun *us*, occurs (ver. 4.) in the same line, it seems impossible; for could Moses say, 'Moses commanded us?' Farther, if Moses was the person here spoken of, as well as the person speaking, he must be also the person intended in the fifth verse as king of Jeshurun, or Israel; but this is a title which he never assumed; on the contrary, he rather disclaimed it. See Deut. xvii. 14.

The probability is, that the introduction to chap. xxxiii. was written by some other person; and that the blessings of the twelve tribes, &c. to the end, if not written by Moses, were pronounced by him, and recorded afterwards by some one who heard them. Another presumptive proof that these two chapters were not written by Moses is, that though he often speaks of himself in the third person, yet there are very few chapters in the book of Deuteronomy, in which the inspired writer does not express himself in the first person. We frequently meet with 'I command thee,' 'The Lord said unto me,' or 'the Lord spake unto me,' &c. but in these concluding chapters no such form of expression once occurs, though we might naturally have expected it, as the usual sanction and introduction to the blessings beginning at ver. 6. Such, however, was the reverence which the Israelites had for the writings of their great legislator

and prophet, that we need not entertain the smallest doubt respecting the authenticity of the conclusion of this book; and may be assured, that the chapters under our consideration were recorded, with scrupulous fidelity, by the inspiration of divine wisdom, however they might have been corrupted since by the carelessness and fallibility of modern scribes.

2. *And he came with ten thousands of saints.*]—The remarkable circumstance of the Lord coming with ten thousand of saints, is nowhere previously mentioned in Scripture. Dr. Kennicott has happily illustrated this obscure passage, by shewing that it might be translated, ‘he came from Meribah Kadesh;’ since Moses is referring the Israelites to the event recorded Exod. xvii. 7. The words **מֵרִבְבַּת קֹדֶשׁ** cannot regularly signify ‘with ten thousands of saints,’ because the general sense of **מֵ** is *from, without*; and because **קֹדֶשׁ** is not *saints*, but *holiness*. Moses seems in this, as in each of the preceding lines, to have given the name of a place. **קֹדֶשׁ** is the constant name of Kadesh, otherwise called Meribah-Kadesh: and, indeed, the word is in this very place rendered by the Septuagint *Καδης, Kades*. In the 51st verse of the last chapter, we have Meribah-Kadesh, and so in Ezek. xlviii. 28, exactly the same as in the instance just quoted, excepting the change of one letter in the Hebrew. The three preceding lines, therefore, containing each the name of a place; and these two words being, with the change of a single letter, the name of a fourth place, from whence also the divine glory was manifested in the wilderness; it seems preferable to consider these words as expressing the name of a place also, rather than to translate **קֹדֶשׁ** *saints*, which it does not properly signify. The regular word for saints is **קְדוֹשִׁים**, and it occurs in the very next verse. See Dissert. vol. i. p. 426.

Dr. Geddes translates, ‘and from whose right hand came streams of water for them, from the copious springs of Kadesh.’

2. *From his right hand went a fiery law for them.*]—Dr. Kennicott reads, ‘from his right hand a fire shone forth upon them;’ supposing, with great probability, that the **ו** (*vau*) in **דָּוָה**, which is in one Samaritan manuscript, and which is written over the word in another, is the middle letter of **אֹר**, ‘the sun,’ or ‘light.’ **דָּה** is a Chaldee word, and does not occur in the Holy Scriptures till after the Babylonish captivity. This conjecture is rendered extremely probable by a parallel passage in Hab. chap. iii. 3, 4.

3. *All his saints are in thy hand.*]—Following the Syriac version, which is confirmed by the Samaritan, Dr. Kennicott reads, ‘and he blessed all his saints.’ Instead of, ‘and

they sat down at thy feet; every one shall receive of thy words,' he reads, 'for they fell down at his feet, and they received of his words.' The allusion seems to be to the awful scene on Mount Sinai.

6. *Let Reuben live, &c.*]—Rather, 'let Reuben live, and not die, though his men be few.' Houbigant interpolates thus; 'And let Simeon be few in number;' which has the authority of one copy of the Septuagint, and is probably the right reading.

7. *Hear, Lord, the voice of Judah, and bring him unto his people.*]—Bp. Sherlock, in his learned dissertation on the blessing of Judah, observes, that this benediction cannot relate to the time when it was given; but to the time of the return of the Israelites from Babylon, when Judah, with Benjamin, the Levites, and the remnant of Israel, made only 42,360, Ezra ii. 64. Now Moses, in the spirit of prophecy, seeing the desolation of all the tribes; seeing the tribes of the children of Israel carried away by the Assyrians, and the people of Judah by the Babylonians; seeing that Judah should again return, weak, harassed, and hardly able to maintain himself in his own country; puts up for them this prophetic prayer: 'Hear, Lord, the voice of Judah, and bring him unto his people; let his hands be sufficient for him, and be thou an help to him from his enemies.'

Dr. Waterland renders the latter clause of this verse thus: 'Be thou his hands; an advocate for him, and a help to him from his enemies.'

7. *His hands.*]—'His subjects, his forces, and adherents.' Hands are still used, by a common synecdoche, for 'men;' as 'How many hands do you employ?'

8. *Let thy Thummim and thy Urim be with thy holy one.*]—Let the tribe of Levi perpetually enjoy the priesthood. Let them be endued with that uprightness in the discharge of their duty, and that light and knowledge of divine things, which are signified by the Urim and Thummim.

9. *Who said unto his father and to his mother, I have not seen him, &c.*]—This respects the tribe of Levi, who, fired with a holy zeal for God and the public interest, put the idolatrous worshippers of the golden calf to the sword, without respect of persons, not even sparing those of their nearest relations, who had been implicated in that idolatrous wickedness.

Instead of, 'I have not seen him,' some read, with much probability of being right, 'I have not seen you.'

9. *For they have observed.*]—Rather, 'but they have observed,' &c.

12. *The beloved of the Lord shall dwell in safety.*]—‘Benjamin shall be established about the dwelling of Jehovah;’ which was accordingly accomplished, the temple of Jerusalem, the place where the divine majesty especially resided, being in the tribe of Benjamin.

12. *By him.*]—That is, ‘Near him;’ meaning near Jerusalem, the place of his presence.

12. *He shall dwell between his shoulders.*]—Rather, as the same word is translated, Numb. xxxiv. 11, ‘He shall dwell on his sides, or borders;’ for the temple of Jehovah stood on the borders of Benjamin.

Le Clerc renders it ‘on his hills;’ so also Rosenmüller, referring to mount Zion, and mount Moriah, on which, says Dr. Lightfoot, the temple stood, as a man’s head stands upon his shoulders.—See *Rosenmüller*.

13. *And of Joseph, &c.*]—This and the four following verses are thus rendered by Dr. Geddes: ‘Of Joseph he said: Blessed by the Lord be his land, with the precious dew of the heavens, and the springs of the low-lying deep; with the precious productions of the sun, and the precious productions of the moon; with the precious things of the primeval mountains, and the precious things of the everlasting hills; and with the precious things of the all-fertile earth: and may the favor of him, who abode among the briars, rest on the head of Joseph; on the crown of the distinguished among his brethren! The beauty of a young bull shall be his *beauty*; and his horns shall be the horns of a rhinoceros! With these he shall push together the *hostile* peoples to the extremities of the land! Such the ten thousands of Ephraim, such the thousands of Manasseh!’

By ‘the productions of the sun and of the moon,’ we are to understand annual, and monthly productions. The former require a revolution of the sun, or nearly so, to bring them to maturity; the latter are brought forth almost every month. In the 15th verse, the inspired writer seems to allude to the metallic, fossil, and mineral substances of the earth.

13. *For the precious things, &c.*]—Dr. Geddes and others would read, ‘*with* the precious things,’ &c.; but the preposition *for*, here signifies ‘because of,’ or ‘on account of;’ and therefore the change is not necessary.

19. *They shall suck of the abundance of the seas, and of treasures hid in the sand.*]—That is, they shall grow rich by trading with foreign nations, and perhaps by procuring great plenty and variety of sea-fish. The treasures hidden in the sand may mean, says Matt. Poole, 1. Such things as are contained in the

sand of the sea, and of rivers; and, among the rest, considerable quantities of gold and silver. 2. Such things as are produced at the bottom of the sea, as pearls, coral, ambergris, &c. 3. Such things as may be cast away in consequence of shipwrecks, and become the property of those who live on the sea-coast.

Jonathan understands that, among other things, are meant looking-glasses, and such utensils as they might in future be enabled to manufacture from sand.

The mouths of the river Belus were in the limits of Zebulun, from the sands of which it is said glass was first manufactured. Vid. *Plin. Hist. Nat. lib. xxxvi. c. 27*; and *Rosenmüller*.

20. *He dwelleth as a lion.*]—That is, he lives secure and fearless, though surrounded with enemies. This was a very warlike tribe, and distinguished for their valor.

20. *And teareth the arm with the crown of the head.*]—By ‘the arm,’ is meant strength and power; and by ‘the crown of the head’ we are to understand the chief magistrate, or prince. The Septuagint, therefore, very properly, translates ‘the crown of the head’ by *Ἀρχοντα*, ‘the governor,’ or ‘king.’ Such is the exposition of Onkelos and other Rabbis.

21. *And he provided the first part for himself.*]—That is, he desired and obtained of Moses the first portion of the land which his tribe conquered. This was Sihon. See *Numb. xxxii. 1, 2, 33*.

21. *In a portion of the lawgiver was he seated.*]—The tribe of Gad was settled, or established, in this portion of the land of Canaan by Moses himself; whereas the other nine tribes and a half had theirs allotted to them by Joshua.

21. *And he came with the heads of the people.*]—Moses here, agreeably to the prophetic style, speaks of an event as having happened, which was yet to take place. We read, *Numb. xxxii. 17*, that they were to go ready-armed before the children of Israel; and of this solemn engagement entered into with Moses, Joshua reminded them, when they were about to invade Canaan. See *Joshua i. 14*. This they readily consented to perform, as we learn from verses 16, 17, of the same chapter.

22. *He shall leap from Bashan.*]—That is, ‘he shall spring like a lion on his prey, and spread consternation around him.’ The tribe of Dan had no possessions near Bashan; but they are compared to the lions, which are said to have infested that part of the country. Some, therefore, would translate the latter part of the verse, ‘a lion’s whelp which leapeth from Bashan.’ This tribe was first settled between those of Simeon and Ephraim: but the place being found too small for them, they

made an irruption into the country about Laish, toward the source of the Jordan. This irruption might well be compared to the leap of a lion's whelp.

24. *Let him dip his foot in oil.*]—That is, let him be settled in a country abounding with so many olive-trees, that he cannot help treading in oil by crushing the ripe olives with his feet. Some think that oil would be so plentiful, that he might not only wash his face, but anoint his feet with it.

25. *Thy shoes shall be iron and brass.*]—Dr. Geddes, following Le-Cene, Calmet, Waterland, and others, renders thus: 'Of iron and brass shall be his bars, and his wealth shall be equal to his days.' The very name of Asher, he observes, imports happiness; and, indeed, no human felicity can be greater than what is here assigned to him. He is to be happy in his family and friends. His olive-trees are to be so productive, that he may anoint even his feet with oil. (Comp. Job xxix. 6.) Instead of wooden bars, which are still common in the east, his were to be of iron and brass: and, lastly, length of days and abundance of riches were to crown his prosperity. I know not, says the Doctor, if there be in all antiquity a more finished picture.

Some consider the expression in the text as figuratively denoting the stability of Asher's settlement and prosperity; others take the words in a literal sense, and think that the shoes, or sandals, of his descendants were to be clouted with iron and brass. After all, the meaning may be, that when armed for battle, they should wear greaves of iron and brass, like Goliath and the Greeks, in after-times, to defend their legs.

25. *As thy days, so shall thy strength be.*]—'As thy days increase, so shall thy riches and power.'

26, 27. These verses are more intelligibly rendered by Bate: 'There is none like the God of Israel, who, in your aid, rideth on the heavens; (see Psa. lxviii. 4.) and in his majesty on the subtil air, (or on 'the wings of the wind'); humbling the gods of antiquity, and subduing the strong of former times. From before you he will expel your enemies, and will say, 'Destroy them utterly.' See, also, *Rosenmüller*.

28. *The fountain of Jacob.*]—That is, the posterity of Jacob. See Isaiah xlviii. By a metaphor somewhat similar, we still say, a man's children are his 'issue.'

29. *High places.*]—Such as were raised, or fortified, for purposes both of annoyance and defence.

CHAP. XXXIV. VER. 1. *The top of Pisgah.*]—It does not appear that Pisgah was a mountain of itself; but it seems to

have been the highest eminence of mount Nebo.—See *Dr. Wells*, vol. i. p. 272; and *Reland*, p. 496.

1. *The Lord shewed him all the land of Gilead, unto Dan.*—This chapter, says *Dr. Wall*, seems not to have been written till after the tribe of Dan had taken possession of Laish, which was situated in the most northern part of Canaan, and received the name here given it from its new inhabitants, who conquered it in the time of the Judges; (see *Judg. xviii. 29.*) which was forty-five years after the death of Moses. The Jews, in general, are of opinion, that the additions contained in the two concluding chapters of this book were written by Joshua. *St. Jerome* thinks that they were made by Ezra; while others ascribe them to the prophet Samuel.

2. *The utmost sea.*—That is, the Mediterranean.

3. *Jericho, the city of palm-trees.*—*Strabo*, *Pliny*, and *Josephus*, inform us, that a great number of palm-trees grew about this city, which accounts for its being so called in the Holy Scriptures.

6. *And he buried him.*—The original is ויקבר אתו, which *Dr. Waterland* properly renders, ‘and he was buried.’ The Hebrew verb, as *Rosenmüller* observes, is here to be taken impersonally; and, in French, the proper translation would be, ‘on l’ensevelit;’ but as we have no impersonals of this sort, we ought to render such expressions passively, ‘and he was buried.’

11. *In all the signs, &c.*—Rather, ‘with respect to all the signs,’ &c.

JOSHUA.

INTRODUCTION.

It is by no means certain, who was the author of this book; though it may with propriety be called 'The Book of Joshua,' because it contains a considerable portion of the history of his life, and records his great achievements in conquering the land of Canaan. Vid. *Carpzovii* Introd. ad Lib. Biblicos, cap. ix. § 4, 5. It is not improbable, however, that this distinguished commander left some journals or memorials behind him, from which this narrative was compiled; or that he wrote the greater part of it himself, at a late period of life.

Commentators have ascribed this book to different persons, on the grounds of mere conjecture; or from trusting to the many doubtful traditions, which the Jewish Rabbis have recorded. Hence it is, that we hear the names of Phinehas, Eleazar, Samuel, Isaiah, Ezra, and others, mentioned on this occasion, as the authors of it. But Henry supposes, that not only this, but the other historical books of Scripture, to the end of Kings, were compiled by Jeremiah, the prophet, not long before the captivity. He founds his opinion on 1 Sam. xxvii. 6., where it is said of Ziklag, that it 'pertaineth unto the kings of Judah unto this day;' which form of expression, he justly observes, was not used till after Solomon, and ended, of course, during the captivity.

Some of the reasons, which render it improbable that

Joshua himself was the author of this book, or at least the whole of it, will be found in the notes on the respective texts as they occur. — The principal events that are here recorded, comprising a period of about twenty-seven years, are, 1. The entrance of the Israelites into Canaan, under the command of Joshua. 2. The conquest of that country, or at least the greater part of it, and that in a very short time. 3. The distribution of the land among the different tribes by lot. 4. The establishment of religion, by erecting the tabernacle at Shiloh, and other ordinances.

Among the subordinate incidents, which particularly claim the reader's attention, we may notice the interesting history of Rahab, and the two spies; the siege and fall of Jericho; and the singular stratagem of the Gibeonites; in consequence of which, Joshua was induced to enter into a league with them, and to spare their lives.

This book must have been considered a most valuable historical record by the Israelites, as it contains the most authentic account of their conquest of the Promised Land, and furnishes them with documents of the highest antiquity, to ascertain the property, which anciently belonged to every tribe.

The attentive reader will perceive, that, as the chapters are now classed and numbered, there must have been some derangement of the chronological order of events. This was occasioned, perhaps, by the manner in which manuscripts were anciently rolled up. If the skins of parchment, or sheets of paper, on which the scribes wrote, were not immediately fastened together, it is easy to conceive, that they would be very likely, in a short time, to be displaced. If we would read the history in regular succession, we should, according to Mr. Bedford, begin the second chapter after the ninth verse of the first; then read the remainder of the first chapter. After this, should follow the third to the eleventh chapter inclusive; then the twenty-second; and lastly, the twelfth and thirteenth

chapters to the twenty-fourth verse of the latter. There are still some parts not disposed of, which may be read, with little disadvantage, either before or after the twenty-second chapter.

The rapid conquest of the Promised Land, and the actual settlement of the Israelites in it, with so little loss, afford a striking accomplishment of the divine predictions to Abraham and the succeeding patriarchs; and, at the same time, bear ample testimony to the authenticity of this sacred book.

CHAPTER I.

VER. 4. *From the wilderness and this Lebanon, &c.*]—The meaning is, that the boundaries of the land of Canaan were to be the wilderness on the south, mount Lebanon on the north, the Euphrates on the east, and the great sea, or the Mediterranean, on the west.

CHAP. II. VER. 1. *Go view the land, even Jericho.*]—Jericho was a city of Canaan, which afterwards fell to the lot of the tribe of Benjamin. It lay about seven leagues from Jerusalem, and two from the river Jordan. Joshua did not employ these spies from any mistrust, as the people did, Numb. xiii; and it is probable, that, in the present enterprise, he had God's special command and direction for the encouragement of himself and his army.

1. *They went, and came into an harlot's house.*]—The original word which we render 'harlot,' is *זונה*, and properly signifies 'an hostess,' or 'inn-keeper;' being derived from *זן*, to furnish or provide food. Nor does it appear from the context, that Rahab was a woman of a licentious character.

4. *And the woman took the two men, and hid them, &c.*]—The behaviour of Rahab to the spies was indeed extraordinary, and, at first sight, cannot but appear liable to objections; for upon what principle could she receive into her house the known enemies of her country, conceal them from the searchers, and dismiss them in safety, contrary to her duty to the public, and allegiance to her king? Her conduct, however, will appear free from blame, and perfectly commendable,

if we suppose that she had received some express command from God, in obedience to which she acted. The writer of the epistle to the Hebrews could not have mentioned her among those instances of faith, which he records in the 11th chapter of that epistle, unless she had acted on some such principle. We may suppose, therefore, that the design of God towards the inhabitants of Canaan had been made known to the king and people of Jericho by an express revelation, and that he and they had been sufficiently warned to save themselves from the destruction that was coming upon them, if they would obey; but upon their refusal, if Rahab believed, and obediently acted according to what was required of her, her whole behaviour will stand clear of every imputation. And this appears to have been her case. Rahab ‘perished not with them that believed not;’ the Greek words, *τοῖς ἀπειθήσασιν*, Heb. xi. 31, rendered, ‘with the unbelievers,’ may mean, ‘with them who were disobedient.’ But how could the inhabitants of Jericho be said to be disobedient, if God had required nothing of them? Some sufficient information both they and Rahab in particular must have had, or they could not have been condemned as disobedient, or for refusing to obey what they were not directed to; nor could she have been an instance of one, who was saved by her faith, i. e. by believing and acting according to the will of God made known to her. The writer of the Epistle to the Hebrews suggests nothing that contradicts any fact recorded in Joshua; but by the mention he makes of Rahab’s case, it is evident that there were some circumstances attending it, which in Joshua are not recounted. Admit these circumstances, and [her behaviour is clear of every appearance of crime; nay, it is just and commendable: and the author of the Epistle to the Hebrews needed not to have made Rahab an instance of the faith he was treating of, if he had not sufficient grounds for what he intimates respecting her; especially when he had so many illustrious patterns in his mind, as not to have room particularly to treat of many of them. Thus, after all, what our modern reasoners think they have to insinuate against Rahab, as guilty of treachery to her country, is but an unjust accusation, founded on a partial view of the circumstances attending what she did, and the motives which she had for doing it.—*Dr. Willoughby.*

6. *Which she had laid in order upon the roof.*—The flat roofs of the houses in those countries must have been extremely commodious for drying flax on, after it had been soaked in the pits, and before it could be in a proper state to be dressed.

7. *They shut the gate.*]—Rather, ‘the gate was shut.’ See note on Deut. xxxiv. 6.

8. *And before they were laid down.*]—That is, the two men.

13. *That ye will save alive my father, &c.*]—It is observable, that in this enumeration of her kindred and friends, there is no mention made of a husband. We may conclude, therefore, that she was an unmarried woman; perhaps, a widow; and the circumstance of her keeping an inn, or lodging-house, for the reception of promiscuous guests, might justify the Greek interpreters in calling her *πορνῆς*, which generally means a harlot, whatever ambiguity there may be in the Hebrew word *הַנִּזְנָה*.

18. *This line.*]—Rather, ‘this cord, or rope.’ See verse 15.

CHAP. III. VER. 11. *To Jordan.*]—Rather ‘unto the Jordan;’ Jordan being the name of the river, or stream, which connects the sea of Galilee, or the lake of Gennesareth, with the Asphaltic lake, or Dead sea.

15. *Jordan overfloweth all his banks, at the time of harvest.*]—The time of harvest, in those hot countries, happens early in the spring; when, in consequence of the sudden rains, and the melting of the snows on mount Lebanon, and other neighbouring mountains, the river Jordan is always full of water, and generally overflows its banks.—*Stackhouse*.

The river Jordan rises near the foot of mount Lebanon. See the Map.

16. *The city Adam.*]—This place, which is sometimes written Adom, is no where else mentioned in the Holy Scriptures. All we know of it, therefore, is from this passage, which states, that it was beside, or near Zaretan. We read of the fords of Jordan toward Moab, Judg. iii. 28, over which the people were then in the habit of passing; but these were probably formed after the entrance of the Israelites into Canaan.

16. *Failed, and were cut off.*]—The Septuagint and Vulgate read, ‘The water which came down descended into the Salt sea, until it entirely failed.’

‘There are two obvious natural causes,’ says Mr. King, (*Morsels of Crit.* vol. iii. p. 285.) ‘by which the effect here described might be produced; though most certainly the bringing either one or both of them to act, on the precise occasion, and so very powerfully, could only be the immediate command of God, the great Creator of all those powers in nature. The one might be an earthquake. The other cause might be a mighty and strong south, or south-west wind, which might drive back, and retard the flowing of the waters above Jericho; whilst those below more easily found their way to the Dead

sea, and left a fordable passage at the appointed place. Either, or both these causes might operate.'

'We are by no means without experience of instances of such natural causes sometimes producing effects, in what is called the natural course of things. We find an account on record, that in the year 1645, there arose, in the morning, so furious a wind at Geneva, that it laid dry the bed of the impetuous Rhone above the bridge; insomuch that many crossed quite over it dry, on foot; and the son of M. D'Aubigny even picked up some ancient medals therein; the passage continuing free during an hour's time: at the end of which, the river retook its course; but during the time of the stoppage, the waters were accumulated in the lake.'

'A little before, or about the year 1560, a south-west wind had made the Rhone recoil into the lake; and many people, at that time also, passed over dry-shod for an hour's time.'

16. *And the people passed over right against Jericho.*—The Septuagint reads, 'and the people stood immediately opposite Jericho.'

CHAP. IV. VER. 3. *In the lodging-place.*—That is, in the place where they encamped, which was a few days after named 'Gilgal.' See ver. 19, and ch. v. 9. The stones were probably erected on a basis of mason-work.

6. *That this may be a sign among you.*—Or, 'that this may remain a monument among you.'

9. *And they are there unto this day.*—This verse is not in the Arabic version; and the Syriac has, 'they set up twelve stones, which they had taken from the midst of Jordan, in the place where,' &c. which is adopted by Dr. Shuckford. These stones were different from those mentioned ver. 3, and were placed in the bed of the Jordan. They were probably elevated on a basis sufficiently high for them to be seen, when the waters returned.

The words, 'unto this day,' must naturally mean to the time when this book was written; and, unless Joshua wrote, or at least revised the narrative of his conquests, some years after they were made, we may be led to suppose, with Grotius and others, that he was not the author of this book. Some suppose, that it might have been written by Samuel, who lived about three hundred years after this time. See the Introduction.

13. *About forty thousand.*—The reader might be led to conclude, that this number of forty thousand comprehended the whole of the Reubenites and Gadites, with one half of the tribe of Manasseh; but, on referring to Numbers xxvi, where the last numbering of the tribes is recorded, it will be found,

that the Reubenites alone consisted of forty-three thousand seven hundred and thirty, the Gadites of forty thousand five hundred, and half the tribe of Manasseh must be twenty-six thousand three hundred and fifty, making together a total sum of 110,580. We must either suppose, therefore, that only a detachment of about forty thousand men, chosen from these tribes, first, passed over the Jordan, as the vanguard of the army, or that there is some error, or misapprehension, with regard to the numeration in the book of Numbers. The latter supposition is the more probable, because confirmed by 1 Chron. v. 18. See, also, note on Numb. i. 46. It should be recollected, that the solemn engagement entered into by these tribes with Moses was, that 'they were ALL of them to go armed over Jordan, and that EVERY MAN was to be prepared for war.' Numb. xxxii. 21, 27, 29.

20. *In Gilgal.*]—The original בגלגל may be rendered, 'in a circle,' or 'on a circular base.' See the primitive verb, גל, in any of the Lexicons.

CHAP. V. VER. 1. *Until we were passed over.*]—If this be the right reading, the narrative must have been written by Joshua, or by some one present at the passing over. But as the writer never speaks in the first person, except at this place in the Hebrew, and never at all in the Septuagint, or Vulgate, the reading in them, confirmed also by the Syriac and Arabic versions, seems more probable. Both the latter have, 'from before the children of Israel, till THEY were passed over.' So ver. 6, where the English is, 'that he would give us.' The Vulgate has 'them,' and the Septuagint, 'their fathers.'

1. *Their heart melted.*]—In modern language, we read of the heart melting with pity, and being dissolved with grief: the sacred writers on this, and similar occasions, apply the same metaphor, with equal truth and beauty, perhaps, to the operation of fear and terror.

3. *The hill of the foreskins.*]—It is extremely probable, that this hill derived its name from the rite of circumcision, which was now renewed and performed there.

13. *A man.*]—That is, this divine appearance assumed the human form; and Joshua might take it for a man, till he received the declaration in the following verse. Some commentators think that this figure of a man, with a drawn sword, was the Saviour in his pre-existent state; but there seems no sufficient ground for such a mystical interpretation of the text. The ancient Jews consider the whole as having been presented to Joshua in a vision. See note on Exod. iii. 2.

15. *Loose thy shoe from off thy foot.*]—The custom which is here referred to, not only constantly prevailed over all the east,

from the earliest ages, but continues to this day. To pull off the sandals, or slippers, is used as a mark of respect, on entering a mosque, a temple, or the room of any person of distinction; in which case they are either laid aside, or given to a servant to take care of. Ives says, that 'at the doors of an Indian pagoda are seen as many slippers and sandals, as there are hats hanging up in our churches.' The same custom prevails among the Turks. Maundrell describes exactly the ceremonials of a Turkish visit, on which occasion (though an European and a stranger) he was obliged to comply with this custom. See note on Exod. iii. 5.

CHAP. VI. VER. 4. *Trumpets of rams' horns.*—The Hebrew is, seven trumpets of *יובל*, 'Jubel,' such as they used to blow in the year of Jubilee. (See Levit. xxv. 9.) The probability is, therefore, that these trumpets were not made of rams' horns, but somewhat resembled them in shape. They were so called, in the same manner as we now call a well-known musical instrument of brass, by the name of 'a horn,' and another by the name of 'a serpent.' See note on Levit. xxiii. 24.

17. *The city shall be accursed.*—Rather, 'devoted.'

18. *Keep yourselves from the accursed thing.*—This is a solemn prohibition, warning them not to touch, or convert to private plunder and emolument, that which was considered as devoted to the Lord. See the next verse.

The Septuagint has but one word, *αναθεμα*, for 'devoted,' and for 'accursed.' When any thing is devoted to God's service, (as the gold, silver, &c. of this city was) with a curse denounced on him that steals, or takes it away, the thing itself, while it yet continues unstolen, or unalienated, is properly called 'anathema;' i. e. a thing set apart, or devoted. When it is stolen, or alienated, the thing itself is called 'anathema,' a curse; and the person that has taken it, is also called 'anathema,' accursed. See on Levit. xxvii. 27, 28, &c. And so it is of things devoted to the fire, or to utter destruction; as all the persons and things in this city were, except the metals before mentioned. See note on Rom. ix. 3; and *Dr. Wall*.

18. *And trouble it.*—That is, create endless jealousies, disturbances, and quarrels, about the division of plunder.

25. *And she dwelleth in Israel even unto this day.*—Unless this declaration be understood, not of Rahab herself, but of her descendants, it is a convincing proof, that the book of Joshua was written not many years after the events which it records. It is mentioned, Matt. i. 5, 'That Salmon begat Booz of Rachab.' Salmon was a son of Naasson, a prince of the tribe of Judah, who is said to have married Rahab: but it does not

follow that this was Rahab the harlot. The name might have been common to a great number.

26. *Cursed be the man before the Lord, &c.*]—Notwithstanding this anathema, Hiel, in the reign of Ahab, on account of the beauty of its situation, rebuilt Jericho, and afterwards no scruple was made of inhabiting it; for it became famous on many accounts. Here the prophet Elisha sweetened the waters of the spring, that supplied it and the neighbouring country. Here Herod built a sumptuous palace; and here the great Redeemer of mankind wrought several miracles.—Univ. Hist.

The malediction pronounced against this devoted city was accomplished in the person of Abiram, Hiel's first-born, and in that of Segub, his youngest son. See 1 Kings xvi. 34.

26. *He shall lay the foundation thereof in the first-born, &c.*]—This might have been better rendered in the optative mood, 'With the loss of his first-born son may he lay its foundations, and with the loss of his youngest son may he set up the gates!'

CHAP. VII. VER. 6. *And put dust upon their heads.*]—This was an expression of great grief, and of a deep sense of their unworthiness to be relieved. With this view it was a very usual practice with the Jews, 1 Sam. iv. 12; 2 Sam. i. 2. It was also imitated by the Gentiles, as in the case of the Ninevites, Jonah iii. 6. Homer also describes Achilles lamenting the death of Patroclus, by throwing dust on his head, and lying down in it. Iliad, lib. xviii. 23, 24. Thus, also, Virgil:

It scissâ veste Latinus,
Conjugis attonitus fatis, urbisque ruinâ,
Canitiem immundo perfusam pulvere turpans.
ÆN. XII. 609.

Latinus tears his garments as he goes,
Both for his public and his private woes;
With filth his venerable beard besmears,
And sordid dust deforms his silver hairs.

DRYDEN.

9. *Unto thy great name.*]—Rather, 'for,' or 'on account of thy great name;' which, on this occasion, was likely to be blasphemed and charged with inconsistency, unfaithfulness, or want of power.

13. *There is an accursed thing, &c.*]—That is, 'the crime of sacrilege has been committed in the midst of thee, O Israel.'

21. *A goodly Babylonish garment.*]—Babylonish mantles, or robes, are celebrated by the writers of antiquity. They

were considered as marks of dignity, and worn by kings. Bochart has shewn that Babylon was famous for its manufactures of fine cloths, for weaving, embroidery, &c. See, also, *Pliny*, lib. i. cap. 6; and *Martial*, lib. viii. 28.

25. *And all Israel stoned him with stones.*—Some commentators suppose, with Grotius, that Achan's sons and daughters were not put to death with their father; but brought to the valley, with the rest of the Israelites, to be spectators of the execution of the law, and to receive an awful warning against the commission of a similar crime. The text expresses that they stoned *him* only; and if this interpretation be admitted, the pronoun *them* which immediately follows, must relate to the things, which had been sacrilegiously stolen; and, perhaps, to his cattle and his tent.

CHAP. VIII. VER. 2. *Behind it.*—That is, to the west of it. The orientalists, in designating the relative position of places, were always supposed to face the east. Modern geographers, in delineating maps, look towards the north.

12, 13. The Septuagint has nothing of these two verses; except having said, that the main army was east of the city, it informs us here, that the ambush was on the west. It seems strange, indeed, that Joshua, having sent an ambush of 30,000 that evening, should now send 5000 to the same place on the same errand. It may possibly be a repetition in the Hebrew of what was said ver. 3, and 5000 written for 30,000. In ver. 3, the Hebrew and the Septuagint have the same number, 30,000.—*Dr. Wall.*

VER. 12, as it now lies in the text, is totally unintelligible. It runs thus, 'And Joshua took about 5000 men, and placed them in ambush between Bethel and Hai, on the north-west side of Hai.' But we learn from ver. 3, that this ambush consisted of 30,000 (read 3000) men, who had been sent thither the preceding night. The most genuine copies of the Septuagint version have, instead of this and the following verse, only these words at the end of ver. 11:—'But the ambush was on the west side of the city.' This would make all clear; but as I am ever unwilling to reject any part of the present text, without the most cogent reasons, I think with Houbigant, that the whole passage may be reconciled with the context, by a slight transposition of a few words from the beginning of ver. 12 to the end of ver. 13.—*Dr. Geddes.*

17. *There was not a man left in Ai or Beth-el.*—Beth-el is not mentioned in the Greek version, nor can we reasonably think it was in the original Hebrew; for had the men of Beth-el pursued, as well as the men of Ai, it would have been said,

that they left the *cities*, and not the *city* open.—*Pilkington's Remarks.* Houbigant omits these words.

26. *Joshua drew not his hand back wherewith he stretched out the spear.*—This was probably a pike, or lance, with a streamer fixed on the point of it, which served as a standard; and the stretching of it out by the commander appears to have been a signal to the Israelitish army, for commencing the attack, and for shewing no quarter. See verse 18.

31. *Any iron.*—Rather, 'Any tool of iron,' agreeably to the old English translation of the Bible. See *Dr. Kennicott, Diss.* ii. p. 79.

34. *And afterward he read all the words of the law.*—Or, 'caused them to be read.' The law here referred to is that mentioned in the xxviiith chapter of Deuteronomy, and Joshua may be considered, on this occasion, as performing the commandment which Moses gave.

35. *The strangers that were conversant among them.*—The word, 'conversant,' is here used in the classical sense, and means, those who accompanied the Israelites, or lived among them.

CHAP. IX. VER. 4. *Wine-bottles.*—Sir John Chardin informs us, that the Arabs, and all those who lead a wandering life, keep their water, milk, and other liquors, in leathern bottles. They keep more fresh in them than otherwise they would do. These leathern bottles are made of goat-skins. When the animal is killed, they cut off its feet and its head, and then draw it out of the skin, without opening its belly. They afterwards sew up the places where the legs were cut off, and the tail, and when it is filled, they tie it about the neck.

These nations, and the country people of Persia, never go a journey without a small leathern bottle of water hanging by their side like a scrip. The great leathern bottles are made of the skin of a he-goat, and the small ones, which serve instead of a bottle of water on the road, are made of a kid's skin. These bottles are frequently rent, when old and much used; but they are capable of being repaired. This they do, Chardin says, 'sometimes by putting in a piece, sometimes by gathering up the wounded place in the manner of a purse: sometimes they put in a round flat piece of wood, and by those means stop the hole.' Maundrell gives an account exactly similar to the above. Speaking of the Greek convent at Bellmont, near Tripoli, in Syria, he says, 'the same person whom we saw officiating at the altar in his embroidered sacerdotal robe, brought us the next day, on his own back, a kid and a goat-skin of wine, as a present from the convent.' (Journey,

March 12.) These bottles are still used in Spain, and are called *borrachas*. Mr. Bruce gives a description of the *girba*, which seems to be a vessel of the same kind as those now mentioned, only of dimensions considerably larger. 'A *girba* is an ox's skin, squared, and the edges sewed together very artificially, by a double seam, which does not let out water, much resembling that on the best English cricket balls. An opening is left at the top of the *girba*, in the same manner as the bung-hole of a cask: around this the skin is gathered to the size of a large handful, which, when the *girba* is full of water, is tied round with whip-cord. These *giras* generally contain about sixty gallons each, and two of them are the load of a camel. They are then all besmeared on the outside with grease, as well to hinder the water from oozing through, as to prevent its being evaporated by the heat of the sun on the *girba*; which, in fact, happened to us twice, so as to put us in imminent danger of perishing with thirst.' See *Orient. Cust.* vol. i. p. 54.

5. *Clouted*.]—This epithet, in the time of Shakspeare, when applied to shoes, meant such as had nails driven into the soles to strengthen them. (*Cymb.* Act iv. Scene 2.) It is derived from the French word *clou*, a nail: but this does not seem to be the sense of the original, according to the ancient versions, which rather convey the idea of being patched, and of different colors. Houbigant renders the original, 'often mended.'

7. *Peradventure ye dwell among us; and how shall we make a league, &c.*]—The observations of the learned Grotius on this passage deserve attention. 'Joshua and the elders were deceived by the Gibeonites, who pretended that they came from a remote country. Yet it does not follow that, if Joshua and the elders had really known that they were neighbours, they would not have spared them; for the expression, 'peradventure ye dwell,' &c. may be understood as a question put to the Gibeonites, to know what kind of league they intended, whether social, or tributary. At least, it shewed that the Israelites were not allowed to make a social league with certain nations. Not that they would refuse to spare the lives of those who voluntarily surrendered; for the divine law, by which those states were devoted to destruction, appears, on comparing it with another law, to be conditional, and not to take place, unless those states remained refractory, after being summoned to surrender.'—*Grot. de Jur. Bel. et Pac.* lib. ii. or xiii. § 4. See note on Deut. vii. 2.

CHAP. X. VER. 1. *Adonizedec, king of Jerusalem*.]—This is the first mention of Jerusalem by that name. It is called Judges xix. 10, 'Jebus,' and in this book, ch. xv. 8. and 'Jebusi' xviii. 28. From this name, one of the seven nations

were called Jebusites. The king of it, and the neighbouring kings, are called here, ver. 5, in the Hebrew, 'kings of the Amorites;' but the Septuagint reads, 'the five kings of the Jebusites.' How it came by the name of Jerusalem, who gave it that name, or at what time it first received it, does not appear. There is not more notice taken of it than of other cities, till David conquered its garrison, mount Zion, and made it his own dwelling. But that was several hundred years after this time. In most of the texts in this book, and in Judges, it is mentioned by the name of *Jebus*; and then in a parenthesis it is added, 'the same is Jerusalem.' Such parentheses, explaining the old names of places by the new ones, appear to have been added in some books of Scripture in after-ages.—*Dr. Wall.*

11. *The Lord cast down great stones from heaven.*—Some writers are of opinion that this was hail, larger and more violent than usual; others maintain that Joshua is to be understood literally, of a shower of stones. Such a circumstance, so far from being impossible, has several times occurred. The Romans, who looked on showers of stones as very disastrous, have noticed many instances of them. Under the reign of Tullus Hostilius, when it was known to the people of Rome that a shower of stones had fallen on the mountain of Alba, it at first seemed incredible. They sent out proper persons to enquire into this prodigy, and it was found that stones had fallen after the same manner as a storm of hail driven by the wind. (*Tit. Liv. lib. i. p. 12; Idem. lib. 26, 30, 34, 35, et alibi passim.*) Some time after the battle of Cannæ, there was seen on the same mountain of Alba a shower of stones, which continued for two days together. In 1538, near a village in Italy, called Tripergola, after some shocks of an earthquake, a shower of stones and dust fell, which darkened the air for two days; after which they observed that a mountain had risen up in the midst of the Lucrine Lake.—(*Montfaucon, Diar. Italic. cap. 21.*)

The subject of stones falling to the earth from the regions of the air, has much engaged the attention of chemists and philosophers of the present day. Not to multiply instances of phenomena, which are now no longer doubted, we are assured, that so late as April 26th, 1803, several stones, weighing from ten to seventeen pounds each, fell near L'Aigle in Normandy. See *Dr. Hutton's Abridgment of Philos. Transact. Part xxi.*

12. *Sun, stand thou still.*—It is said by a writer certainly posterior, in point of time, to this transaction, that 'no prophet since was like unto Moses, with respect to the signs and

wonders which he wrought.' (Deut. xxxiv. 10, 11.) The miracle, however, which is here recorded, if taken literally, far exceeds them all. The miracles of the great Jewish legislator and prophet were confined to the spot where he was, or to the land of Egypt; and, for the most part, they were applicable to the particular occasions, which rendered them necessary: but the effects of this stupendous miracle extended to the whole world; and must have been felt, as the greatest prodigy that could happen, by the people who inhabited the antipodes. If we admit that the earth and moon both remained stationary for a whole day, and that the expression, with respect to the sun, was only adapted to the popular notions of astronomy, which then prevailed, we must go farther; we must allow, that the whole solar system was arrested in its motions, and that the most distant planets, with all their satellites, stopped in their orbits at the same instant. For, when we consider the mutual gravitation of the heavenly bodies, and their action on each other, it is probable, that such an event would derange the system of the universe; and, without the interposition of Omnipotence, would have crushed the whole in one general ruin.

Still, however, we are not, in the presumption which often accompanies ignorance, to prescribe limits to the power of God. That Almighty Being, who first formed the world, and established those laws by which it is governed, may, if he think fit, suspend them, counteract them, or totally abolish them. But, before we admit the literal interpretation of the passage in question, we may be allowed to ask, on the present occasion, were not the means, from their stupendous magnitude, disproportioned to the end proposed? Do they give us any idea of that fitness, or congruity, which we expect to find, and which we every where contemplate with pleasure in the works of God? It has been observed, that in them, generally speaking, there is no needless, or lavish waste of power: and it seems scarcely compatible with the Creator's wisdom, or goodness, in the estimation of human reason, that the whole habitable world should be thrown into confusion and dismay, in order that a military commander, in a small, obscure district of country, might achieve a complete victory over a few undisciplined barbarians, in a little less time than he probably would have done, without such miraculous interposition in his favor.

These and other considerations have induced some of the best friends and ablest advocates of divine revelation to inquire, whether the words of the sacred writer have not been somewhat perverted, or misunderstood. It has been objected, that this astonishing miracle, which must have been felt at least over

the whole globe, is no where recorded in the writings of profane authors. In answer to this, it may be quite sufficient to say, that there was no contemporaneous history of events, deserving of credit, till many ages after the time of Joshua. But it is very remarkable, that no trace of it is to be found in the Psalms, where almost every other miracle, in the early books of the Old Testament, is mentioned; and that the apostle, in his epistle to the Hebrews, when enumerating the fruits of faith, notices the destruction of Jericho, the story of Rahab, which are both recorded in this book, and other incidents, but passes over this in total silence, though it far surpasses them all.

The author of the Targum on the Hagiographa, indeed, alludes to it; but this was in the sixth century of the Christian æra: and, in order to magnify the miracle, as is usual with the Rabbinical writers, he says, (cant. i. 1.) that ‘both the sun and the moon stood still for six and thirty hours!’

But the expression in Habak. iii. 11. is supposed to allude to this remarkable passage in Joshua, and to confirm it as a miracle. This, therefore, deserves particular examination. In the first place, the Hebrew verb there used is totally different. In Joshua it is וַיַּעַמ, and here it is וַיִּמָּע, which signifies ‘to continue, to be sustained in the same condition,’ as Parkhurst observes, ‘whether of *motion*, or of *rest*.’ It is in the singular number, though there are two nouns in connection, agreeing with it, and forming the plural. Now, though this is allowable by a figure, yet it affords some ground to conjecture, that the verb belonging to the nominative, ‘Sun,’ has been dropped out of the text, together with the copulative *vau*. The meaning of the prophet in that passage, the whole of which is highly poetical, seems to be, that the sun and moon first took their station in the heavens, or were fixed ‘in their habitation,’ by the power of God. The Septuagint version confirms this interpretation, which has *Ἐπῆρθη ὁ ἥλιος, καὶ σελήνη ἐστῆ ἐν τῇ τάξει αὐτῆς*, i. e. ‘The sun was elevated in the heavens, and the moon stood fixed in her orbit, or station.’ Where the reader will observe, that the verb *ἐπῆρθη*, agreeing with the sun, has been supplied in the Greek, and was doubtless found in the copy from which the Septuagint translated.

It does not appear, therefore, that the text in Habakkuk has any reference to the history in Joshua; and there is, certainly, no confirmation of it, as a miracle, in any other parts of Scripture. On a careful examination of the original, the following slight alterations may be safely admitted in the English translation; ‘Then spake Joshua to the Lord—O sun, remain, or keep thy station in the heavens over Gibeon, and thou, O

moon, over the valley of Ajalon; and the sun remained, and the moon continued, after the sun was set, till the people had avenged themselves upon their enemies. So the sun remained in the heavens; [that is, not on the meridian, or on any particular point, but above the horizon] ‘and hasted not to go down, *when the day was ended*;’ for such is the meaning of **כיום תמים**. The particle **כ**, which our translators have rendered, ‘about,’ signifies, also, ‘when, as,’ or ‘after that.’ Compare Gen. xxxviii. 29; xxxix. 18; Josh. vi. 20. See, also, *Noldius*, and *Le Clerc*.

And, that the radical meaning of **תמים** is ‘perfect, finished, ended,’ or ‘complete,’ the biblical student may perceive, by consulting any common Lexicon on the word **תם**, or by turning to Joshua iii. 17, and Leviticus xxv. 30. Now, the day was ended, or complete, according to the division of time among eastern nations, at six o’clock; and, as this battle was fought about midsummer, the sun, in the latitude of Canaan, would continue to shine till about seven. The Hebrew word for ‘stand still,’ is **דום**, whose root **דמה** Parkhurst calls ‘difficult and extensive.’ Its general idea, however, is that of being equable, uniform, and composed. If it ever means ‘stands still,’ it must be as a metaphor; and therefore the Hebrew scholar will scarcely object to its being rendered as above. Montanus, with the generality of translators, has *sile*, i. e. ‘be still,’ or ‘silent,’ in the text, but puts *expecta*, i. e. ‘tarry, wait,’ &c. in the margin.

It has been judiciously remarked, that the expression, ‘hasted not,’ evidently denotes not the cessation of apparent motion, but the negation of velocity, or speed. In other words, the light of the sun seemed to linger in the heavens, till the great work, which the servant of the Lord had undertaken, was fully accomplished. The fourteenth verse may be paraphrased thus: ‘There was no day like that, when so great a victory was gained in so short a time, and when the Lord, on such an occasion, hearkened to the voice, or prayer, of a man.’ This interpretation is favored by the last clause, which, in assigning a reason for considering this as a wonderful day, seems to refer to the battle and the victory, and not to the supposed miracle of the sun’s standing still: ‘*For the Lord fought for Israel.*’

Considering the whole of the circumstances, many learned men, both Jews and Christians, have thought that the words of Joshua, and the whole context, are to be regarded as an example of those bold metaphors, and poetical forms of expression, with which the Holy Scriptures abound. Among others, who have adopted this opinion, we may mention Maimonides,

the most learned and judicious of the Jewish Rabbis, Masius, Ralbag, Vatablus, Grotius, and Le Clerc. It is some confirmation of their opinion, that the sacred writer refers his readers to 'The Book of Jasher,' in which this transaction, we find, had been previously recorded. Now, we know that this book, (see note on 2 Sam. i. 18.) which contains some of the most remarkable events of the Jewish history, as well as the choicest productions of genius, was written in verse; and here we might expect to find some of the boldest flights of the oriental muse. Besides, in reading Hebrew poetry, we must not fetter the judgment with those rules, which may be suffered to regulate the productions of our colder regions. The poet of Palestine could say, 'The deep uttered his voice, and lifted up his hands on high.' Hab. iii. 10. 'Let the floods clap their hands; let the hills be joyful together.' Psa. xcviii. 8. 'The valleys shout for joy, they also sing.' Psa. lxxv. 13. 'I will make mine arrows drunk with blood.' Deut. xxxii. 42. 'The mountains melted.' Judg. v. 5. 'The stars in their courses fought against Sisera,' verse 20. 'The mountains shall be melted with their blood, and all the host of heaven shall be dissolved.' Isa. xxxiv. 3, 4. After being accustomed to such terrible sublimity, we may the more readily admit, that some bard made Joshua speak in the same lofty strain, and that the few words here quoted from the book of Jasher, consisting of two hemistichs, formed only a part of an ode on this singular defeat of the five kings. Indeed, expressions somewhat similar are to be found in the pages of heathen poets. In Callimachus, for instance, the sun is represented as stopping his chariot, and prolonging the day, in order to view the beautiful choir of nymphs that attend the goddess Diana.

Θεὸς ἔπολε ἐκεῖνον.
 Ἦλθε παρ' ἡελίου καλὸν χορὸν ἀλλὰ δεῖται
 Διφρὸν ἐπίσῃσας, τὰ δὲ φαεῖα μὴ κυνοῖται.

HYM. AD DIAN. l. 180.

'The sun never passed by that beautiful choir, but having stopt his chariot, he gazes at them; and, on those occasions, the days are prolonged.'

Statius, in his Thebais, describes the sun as suspended in his course with horror, at the crimes that were to be perpetrated during the approaching night.

Tardiùs humenti noctem dejecit Olympo
 Jupiter, et versum, miti, reor æthera curâ
 Sustinuit, dum fata vetant, nec longius unquam
 Cessavere novæ, PERFECTO SOLE, tenebræ.—Lib. v.

‘Late and unwilling, to his wat’ry bed,
The sun retir’d, and veil’d his radiant head,
Detain’d by Jove; nor ever did the day
So long survive his setting ray.’—LEWIS.

And, in Lucan, we find Erictho prolonging the night, and preventing the rising of the sun.

———Ad castra parentis

It comes, et cœlo lucis ducente colorem,
Dum ferrent tutos intra tentoria gressus,
Jussa tenere diem, densas nox præstitit umbras.

Lib. vi. in fin.

‘Then, while the secret dark their footsteps hides,
Homeward the youth, all pale for fear, she guides;
And, for the light began to streak the east,
With potent spells the dawning she repress’d;
Commanded night’s obedient queen to stay,
And, till they reach’d the camp, withheld the rising day.’
ROWE.

Poetical apostrophes to the sun, moon, and stars, in order to hasten, or retard their motions, are not unusual even in modern poets. Among others, see *Romeo and Juliet*, act iii. sc. 2. To some such expressions as these, uttered by poets in the rude ages of remote antiquity, and distorted by ignorance, or fiction, we may trace the strange tradition of the Egyptian priests in *Herodotus*, that the sun had four times deviated from its course; having risen twice in the west, and set twice in the east: (see *Euterpe*, cap. 142.) the ridiculous story in the Chinese history, that the sun did not set for ten days, while the Emperor Yao reigned; and the classical fable of Jupiter and Alcmena, in which the sun is said to have been prevented from rising one whole day, that the night, which the god passed on that occasion, might be prolonged to three.

In offering these critical remarks, on a subject that admits of different interpretations, the editor wishes not to bias the reader’s faith, or judgment; but, agreeably to the plan proposed, to present him with some of the information, which, on every difficult question, is profusely scattered over the wide field of biblical criticism. To those who find comfort and conviction in understanding the text in a literal sense, the preceding observations will be useless; but let them not think another deficient in any essential article of faith, who admits a different mode of exposition: which, though it may be contrary to

the persuasion of 'such as are strong in the faith,' may, notwithstanding, be of some importance, if it tend to satisfy the scruples of a few well-disposed persons, who are 'almost persuaded to be Christians,' and to silence, though it may not remove, the doubts and cavils of unbelievers.

As to the magnitude of the miracle, provided the brief narrative respecting it *must* be taken in a literal sense, that, it is readily allowed, ought not to form any solid objection. The only difficulty is, as to the right mode of interpreting the sacred text. 'I think it idle, at least, if not impious,' says Bp. Watson, 'to undertake to explain how a miracle was performed; but one who is not able to explain the mode of doing a thing, argues ill, if he thence infers, that the thing was not done. We are perfectly ignorant how the sun was formed, how the planets were projected at the creation, how they are still retained in their orbits by the power of gravity; but we admit, notwithstanding, that the sun was formed, that the planets were then projected, and that they are still retained in their orbits. The machine of the universe is in the hand of God: he can stop the motion of any part, or of the whole of it.'

15. *And Joshua, &c.*]—This verse appears to have been erroneously introduced here. It occurs again at the close of the chapter, which seems to be its proper place. The Septuagint omits it altogether.

41. *Country of Goshen.*]—See note on Gen. xlvii. 4. Goshen was near the southern boundary of the land of Canaan, and not far from the chain of mountains, which separate it from the wilderness of Paran. See the Map.

CHAP. XI. VER. 6. *Slain before Israel.*]—'To be slain by the children of Israel.'—Dr. Geddes.

8. *Misrephoth-maim.*]—By rejecting the Masoretic points, Houbigant renders it, 'Misrephoth to the west,' or 'by the Sea;' and thinks it probable, with Calmet, that this is the same as 'Sarepta,' called, also, 1 Kings xvii. 9, 'Zarephath.'

13. *The cities that stood still in their strength.*]—The Vulgate, Onkelos, Montanus, and Waterland, instead of 'in their strength,' read, 'on their hills.' So also the Syriac version. Agreeably to this interpretation, the Septuagint has *πασας τας πολεις κεχωματισμενας*. It was certainly easier for Joshua to defend cities on an eminence, than those which were in a valley, or on a plain.

21. *From all the mountains of Judah, and from all the mountains of Israel.*]—From this distinct mention of Judah and Israel, we may conclude, that the writer of this verse, at least, lived after the revolt of the ten tribes. Vid. Carpzov. p. 152.

23. *So Joshua took the whole land.*—A vast number of Canaanites must have perished in these wars. Many, we may suppose, abandoned their country; and, according to some authors, settled in Africa; while others took possession of Lower Egypt, and established a sort of monarchy there, which subsisted for many centuries, under the name of the Nomades, or shepherd-kings. Procopius mentions two columns that were erected by these fugitives, or emigrants, in the city of Tingis, the modern Tangiers, on which was an inscription in the Phœnician characters to this purpose: ‘We are fugitives, who fled to save ourselves from the great robber, Joshua, the son of Nun.’

St. Austin asserts, that the Africans boasted of being descended from the ancient Canaanites. They are supposed to have preserved the old Phœnician language; and the Punic is generally allowed to approach very nearly to the Hebrew. Different tribes of these people are said, in their dispersion, to have emigrated in every direction, and settled in Greece, Asia Minor, and in the islands of the Ægean sea. It is said, that among the numerous ambassadors, who waited on Alexander the Great, while at Babylon, some of those from Africa who presented themselves before him were of the Canaanitish race; and, if we may credit the Babylonish Gemara, the object of their mission was, to request that monarch to reinstate them in their ancient settlement, from which they had been expelled by the Israelites.—See *Sir Isaac Newton’s Chronology of Ancient Kingdoms*, p. 9, 10, and *Univ. Hist.*

CHAP. XII. VER. 3. *The sea of Chinneroth.*—This is sometimes written Cinnereth, the name of an ancient city on its western shore. It is called in the New Testament the Sea of Galilee, the Sea of Tiberias, and the Lake of Gennesareth.

23. *The king of the nations of Gilgal.*—The Septuagint reads, ‘the king of Gei of Galilee.’ The Hebrew is גלגל. This Gilgal cannot be the place where Joshua encamped after crossing the Jordan; but it is probably the Gilgal mentioned by St. Jerome, which, he says, was near Joppa, and about six miles from Antipatris. From its situation on the sea-coast, it might be considered as a sort of metropolis to the towns and villages in the neighbourhood; and, from this circumstance, its governor might be called the king of the nations of Gilgal.—See *Bp. Patrick*.

For general information respecting the names and situation of the different places mentioned in this chapter, and elsewhere, see the map.

24. *All the kings, thirty and one.*—From the number of

these kings, we may learn the corresponding number of petty principalities into which the land of Canaan was divided. The extent of this country from north to south was about four degrees, and not more than two degrees from east to west. In the same manner, nearly, were the different nations of the world divided: in consequence of which, civil wars and intestine feuds continually prevailed, and rendered their native land an easy conquest to foreign invaders. When Cæsar invaded Britain, there were no less than four kings, we learn, in the county of Kent.

CHAP. XIII. VER. 4. *Mearah.*]—This is supposed to be the name of that peculiar district of Canaan, which is called the Cave-Country of the Sidonians. Among the mountains, between which runs the river Kadisha, the Maronite monks of Canobin assured M. de la Roque, that there were not less than 800 caves, or grottos. It is not probable that the Hebrew word *מְעָרָה* is here a name of a place, and it seems to be rightly rendered *spelunca*, ‘a cavern,’ by Montanus. So, also, the Targum of Jonathan, and the Syriac version.

6. *Them will I drive out from before the children of Israel.*]—This promise was conditional, and depended on the Israelites observing the laws given them by Moses; but as they did not persist in the true worship of God, great part of these places were not conquered. The Sidonians were never conquered by the Israelites; and the people of Lebanon were only tributaries in the days of David. See note on Deut. vii. 2.

6. *Divide thou it by lot unto the Israelites for an inheritance.*]—Thus paraphrased by Bp. Patrick: ‘The inhabitants are not yet driven out; yet since I have promised to expel them, assign all the forementioned countries to the children of Israel by lot, as the inheritance I have bestowed upon them.’

9. *In the midst of the river.*]—The Septuagint reads *ἐν μέσῳ τῆς παραλῆος*, ‘In the middle of the valley.’ So also, the Vulgate. It was a valley, or glen, when dry, and a torrent in the rainy seasons, or when the melted snows descended in floods from the mountains.

19. *In the mount of the valley.*]—The vulgate reads, ‘in the midst of the valley.’ The Septuagint, *ἐν τῷ ὄρει Εναβ*, ‘in mount Enab.’

CHAP. XIV. VER. 7. *I brought him word again as it was in mine heart.*]—That is, ‘I reported to him my real sentiments, without fear, or disguise.’

15. *The name of Hebron before was, &c.*]—Dr. Waterland translates, ‘and Hebron before was named the city of Arba.’

He was the greatest man of the Anakims.' The word 'kirjath,' in Hebrew, means a city. See the marginal reading of ch. xv. 13.

CHAP. XV. VER. 6. *Went up to the stone of Bohan.*—This stone is mentioned again chap. xviii. 17, where the writer speaks of the bounds of the tribe of Benjamin. It was probably erected by this Bohan, the Reubenite, to commemorate some successful battle, or some personal achievement. The commentators imagine, that Bohan, being one of those who first crossed the Jordan to attack the Canaanites, might have been slain near this place, and that this stone was a funeral monument erected to his memory.

8. *By the valley of the son of Hinnom.*—A famous valley on the east side of Jerusalem, and so delightfully shaded, that it invited the Canaanites to perform their idolatrous worship there, for which it became infamous. 2 Kings xxiii. 10; Jer. vii. 32. Hinnom, the owner of this valley, was, in all probability, an eminent person in ancient times; for it is sometimes called, 'the valley of the children of Hinnom,' and consequently must have been enjoyed by his posterity. See note on Matt. v. 22.—*Bp. Patrick.*

8. *The same is Jerusalem.*—This city is sometimes called Jebusi, (see ch. xviii. 18.) and sometimes Jebus; especially that part of it which was fortified by the Jebusites, and called mount Sion, lying on the south of Jerusalem.—*Id.*

The remark in the text has the appearance of a gloss transferred from the margin. See note on ch. x. 1.

18. *And she lighted off her ass.*—The alighting of those who ride is, in the east, considered as an expression of deep respect. Pococke tells us, (Trav. vol. i. p. 35.) that they descended from their asses in Egypt, when they came near some tombs there, and that Christians and Jews are obliged to submit to this exterior mark of reverence.—*Harmer.*

The Septuagint represents her as still sitting on her beast, and calling out with a loud voice; for the word is here εβοντε, and in the parallel text, Judg. i. 14, it is επαζε.

19. *A south land.*—That is, a dry mountainous country, and exposed to the scorching winds that blow from the deserts. Instead of 'south land,' in our translation, the Septuagint considers the Hebrew word נגב, Nageb, as the proper name of a particular district.

32. *All the cities are twenty and nine, with their villages.*—We were before told, that the cities, which fell to the lot of Judah, amounted to thirty-eight; but it must be remembered, that nine of these cities, namely, Beer-sheba, Moladah, Hazar-

shual, Baalah, Azem, Hormah, Ziklag, Ain, and Rimmon, were taken from Judah, and given to the tribe of Simeon, (see ch. xix. 1—9.); which nine, with the twenty-nine mentioned in the preceding verses, make the sum of thirty-eight.—*Bp. Patrick.*

36. *Fourteen cities, &c.*—There are fifteen in all, but the last two seem to be only two divisions of the same city; or Gederothaim may be the name of the region, in which Gederah was situated. See *Houbigant.*

55. *Maon, Carmel, &c.*—Here we have an account of ten cities and their villages, two of which lay near each other, namely, Maon and Carmel; for Nabal dwelt in the former, and had large possessions in the latter. 1 Sam. xxv. 2. There was another Maon in the deserts of Jeshimon, and another Carmel; for this is not the place where Elijah slew the prophets of Baal, 1 Kings xviii.—See *Reland.*

60. *Kirjath-baal (which is Kirjath-jearim), &c.*—Here the scribe of the present Hebrew has dropped one paragraph, or set of cities, which the Septuagint recites, and which were doubtless in the copy from which the authors of that version translated. Among the eleven, one is Bethlehem, which the Jews will not deny to have been a noted city in this tribe of Judah, the city of David. St. Jerome, perceiving that this and the other ten cities were omitted in the Hebrew, questions whether the Jews did not leave out all the eleven, because one of them is Bethlehem, where Jesus was born, and where it was prophesied that he should be born. But there is no likelihood of that; for they make mention of it in forty places of their Bible. It seems, therefore, to have been an oversight of the scribe of the present Hebrew copy.—See *Dr. Wall,* and *Dr. Kennicott's* Dissert.

62. *The city of salt.*—Some take this to be Zoar, the little city into which Lot escaped on the destruction of Sodom. It was called 'the city of salt,' either because it stood near the salt sea, or because it was near the spot, perhaps, where Lot's wife was turned into a pillar of salt.

CHAP. XVII. VER. 1. *For he was the first-born of Joseph.*—The particle which we here render *for*, should have been translated *though*. The sense will then be, that the lot of Manasseh did not come up till after that of Ephraim, *though* he was the first-born. According to this interpretation, the prediction of Jacob was literally fulfilled; namely, that Ephraim should be *before* Manasseh. See Gen. xlviii. 19, 20.

15. *Giants.*—The word here rendered 'giants' probably signified a people called Rephaim. So it is generally understood in this text, and in many others.

16. *Chariots of iron.*]—This does not intimate that the chariots were made of iron, but that they were armed with it. Such chariots were by the ancients called *currus falcati*; and in Greek *δρεπανοφόροι*. They had a kind of scythes of about two cubits long fastened to long axle-trees on both wheels; these being driven swiftly through a body of men made a great slaughter, mowing them down like grass or corn. See *Xenophon*, *Cyropædia*, lib. vi.; *Quintus Curtius*, lib. iv. cap. 9.

CHAP. XVIII. VER. 1. *Assembled together at Shiloh, and set up the tabernacle, &c.*]—This is the first mention of the tabernacle since their coming into the land of Canaan, about seven years before; which seven years having been spent in wars and expeditions, they had not had rest enough till now to set it up in any fit place. It is supposed to have been kept all the time of the wars at the camp in Gilgal; but was not erected there. Shiloh was on a hill in the tribe of Ephraim, though near the borders of the tribe of Benjamin; about fifteen miles from Jerusalem, where it was afterwards finally fixed; and about ten miles from Shechem, or Sichem, (since called Neapolis) which was then, and from the utmost antiquity had been, the chief city in those parts. It was but a little way north from Beth-el and Ai; and near the road from Sichem to Jerusalem, Judg. xxi. 19. The tabernacle is supposed to have continued there 328 years. The text is to be taken notice of, as one in which the Hebrew, the Septuagint, the Vulgate, and all copies agree, which may help to determine the difference between them in chap. xxiv.—*Dr. Wall.*

10. *Joshua cast lots for them, &c.*]—Masius, in his comment on Joshua, observes, that as Jacob and Moses had foretold the very soil and situation of every particular country that should fall to each tribe; so on this division by lot it accordingly happened. To Judah fell a country remarkable for its vines and pastures, Gen. xlix. 11. To Asher, one abounding with oil, iron, and brass, Deut. xxxiii. 24, 25. To Naphtali, one extending from the west to the south of Judea, Deut. xxxiii. 23. To Benjamin, one, in which the temple was afterwards to be built. Ephraim and Manasseh had a land stored with precious fruits. Zebulun and Issachar had numerous sea-ports. Simeon and Levi had no particular countries; the former having a portion with Judah, and the latter being interspersed among the several tribes. Hence, we cannot but acknowledge the divine inspiration of these predictions, and the direction of divine power in the distribution of the lots.

Those who wish to see a variety of learned and ingenious conjectures respecting the mode of this decision by lot, may consult *Poole's Synopsis*, and the *Critici Sacri*.

CHAP. XIX. VER. 2. *Sheba.*]—The name of this place is omitted in the parallel text, 1 Chron. iv. 28; and there are thirteen cities, as mentioned ver. 6, without it. The copyist probably wrote 'Sheba' twice, and then did not expunge the latter.

10. *And the third lot came up for the children of Zebulun.*]—Zebulun, though born of Leah, after Issachar, was yet blessed by Jacob and Moses before him; and therefore it was ordered, that his lot should be drawn before that of Issachar, north of which it lay, and south of Asher's. The land of this tribe was washed by the great sea on the west, and by the sea of Tiberias on the east, answering Jacob's prophecy, Gen. xlix. 13. 'Zebulun shall be an haven of ships;' i. e. trading ships on the great sea, and fishing vessels on the sea of Galilee. There were some places in this tribe that were rendered famous in the Old Testament; especially mount Carmel, on which the trial between God and Baal happened in Elijah's time; but it was made much more illustrious in the New Testament; for within the district of this tribe was Nazareth, where our blessed Saviour spent a great part of his life on earth, and from which he was called 'Jesus of Nazareth;' and mount Tabor, on which he was transfigured. On the coast of the sea of Galilee, also, he often preached, and wrought many miracles.—*Dr. Willoughby.*

18. *And their border.*]—The word 'border,' or 'boundary,' both here and in the description of the following tribes, is not to be understood simply of the boundary line, but also of all the towns and lands which it circumscribes. It might be rendered, 'district,' or 'territory.'

29. *The strong city Tyre.*]—The Hebrew word is *צור*, Tzor, and, instead of Tyre, it is written by Coverdale, Cranmer, and others, Zor. There is no mention of the city Tyre in Scripture before the time of David; but we often hear of Sidon in the books of Moses, and that as early as the prophecy of Jacob. Bochart has observed, (Phaleg. lib. iv. cap. 85.) that Homer often speaks of Sidon and the Sidonians, but never mentions Tyre. It is highly probable, therefore, that some other place is here meant. Vitringa is of opinion, (Obs. Sacr.) that Sidon and Tzor are the names of two places, to which the Canaanites fled for security and defence, when invaded by Joshua. Tzor in Hebrew signifies not only 'a rock,' but any strong, fortified place; which, from its walls and battlements, might be said to resemble a rock, or cliff.

29. *From the coast, &c.*]—Dr. Geddes understands the Hebrew *מחבל*, as the name of a place, with the preposition *מן* prefixed, and reads 'from Hebel to Achzib.'

34. *Judah upon Jordan toward the sun-rising.*]—It was not near Judah, says Bp. Patrick, as there were several tribes situated between them. The meaning therefore is, that this tribe had a communication with Judah by means of the river Jordan.

The Septuagint makes no mention of Judah, and reads, καὶ ὁ Ἰορδάνης ἀπὸ ἀνατολῶν ἦλθ, meaning, that the Jordan was its boundary on the east. This appears to be the true reading; and the introduction of 'Judah' here might have been an error of the copyist.

46. *Japho.*]—Afterwards called 'Joppa;' and at present 'Jaffa.'

CHAP. XX. VER. 2. *Appoint out for you cities of refuge.*]—The Latin, or rather Greek word, 'asylum,' used for a sanctuary, or place of refuge, has so near an affinity with the Hebrew word עֵצ, a tree, or grove, as to make it probable, that the sacred groves among the heathens were the ancient places of refuge, and that the Romans derived the use of them from the eastern nations. Among the Jews, God's altar seems to have been the asylum before the cities of refuge were appointed, Exod. xxi. 14. These asyla were not intended for the Jews but for Gentiles, or for strangers who dwelt among them, Numb. xxxv. 15. They were not designed as sanctuaries for wilful murderers and all kinds of atrocious villains among the Jews, as they were among the Greeks and Romans, and now are in Roman Catholic countries; but merely for securing those who had been guilty of involuntary homicide from the effects of private revenge, until they were cleared by a legal process.

It is observable that the Israelites are commanded to 'prepare a way,' Deut. xix. 3. that is, to make the road good, 'that every slayer may flee thither,' without impediment, and with all expedition: and, as Godwin observes, the Rabbis inform us, among other circumstances, that at every cross-road was set up an inscription, 'Asylum,' upon which Hottinger remarks, that it was probably in allusion to this custom, that John the Baptist is described as, 'The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight.' Luke iii. 4—6. He was the Messiah's forerunner, and in that character was to remove the obstacles to men's flying to him as their asylum, and obtaining the salvation of God.—*Jennings's Jewish Antiq.*

3. *And they shall be your refuge from the avenger of blood.*]—That is, from him who had a right to call a murderer to account for the blood he had shed, and is therefore called the 'revenger of blood,' (Numb. xxxv. 19.) who being stimulated

with anger and grief for the death of a near relation, might in a moment of ungovernable rage, hastily kill him who was not guilty of murder. Therefore this provision is made for the preservation of an innocent person against the violent persecution of the avenger. The Hebrew word for *avenger* signifies a redeemer, and denotes that the next of kin to him that was slain is here meant; for to that person belonged the right of redemption of estates, Levit. xxv. 25, and of marrying the wife of a kinsman, deceased without issue, Ruth iii. 12, 13; consequently the nearest of kin is here intended by the 'avenger of blood;' and therefore no man was permitted to undertake this office but the next heir to him who was slain. Grotius observes, that a similar custom prevailed among the ancient Greeks, of private men taking revenge for the death of their relations, or friends.—*Selden, Grotius, Patrick.*

7. *In mount Naphtali.*—Mountains, in Scripture, frequently give names to the surrounding country. So here, by 'mount Naphtali,' 'mount Ephraim,' &c. we are to understand the respective districts in which those tribes were situated.

CHAP. XXI. VER. 4. *The lot came out for the families of the Kohathites.*—After the cities were appointed for the priests and Levites, they were distributed by lot among their respective families. The first lot came out, we read, for the Kohathites, which was considered as the noblest family belonging to the tribe of Levi; for both Moses and Aaron were descended from their ancestor, Kohath. See 1 Chron. vi. 2, 3.

25. *Gath-rimmon.*—The Hebrew copyist appears to have written the name of Gath-rimmon here erroneously. Instead of this, it is in some copies of the Septuagint, Jebatha; in others, Bethshean, or Bethsa, which, in all probability, is the right name.

36, 37. These two verses were originally omitted in the Masora; though, without them, neither the twelve cities of the Merarites in particular, nor the forty-eight Levitical cities in general, nor the six cities of refuge, can be made up. The Jews, in their late editions, have inserted these two verses; and it is probable they would in more places fill up the sense of other texts out of the Septuagint, if that could be done without acknowledging the imperfection of the Masora.—*Dr. Wall.* See also *Houbigant's* note, and *Dr. Kennicott's* Dissert.

CHAP. XXII. VER. 10. *A great altar to see to.*—That is, large and lofty, and of course conspicuous, or capable of being seen at a great distance. The particle וְ which we translate *there*, in this clause of the verse, may mean *then*, and the preposition בְּ, rendered *by*, sometimes means *over, beyond, &c.*

12. *When the children of Israel heard of it, &c.*]—They considered it as intended for sacrifice, perhaps; and, consequently, thought that the two tribes and a half were going to abandon the true religion, which required them to worship the Lord alone, and in no other place than that which he himself had chosen.

14. *Princes.*]—Rather, the ‘chiliarchs,’ or rulers over the thousands of Israel.

19. *If the land of your possession be unclean.*]—They imagined the Reubenites, &c. might think their land less holy for want of an altar, and such a token of the divine presence as there was in the tabernacle. An opinion was generally prevalent among the ancients, that those countries, in which there was no place set apart for the worship of God, were unhallowed and unclean.—*Bp. Patrick.*

19. *Beside.*]—That is, in ‘addition to.’

21. *Then the children of Reuben, and the children of Gad, &c.*]—We may suppose, that there was a general convention of the princes and great men of the separate tribes called, to give audience to those ambassadors; or, perhaps, that the army as it came home was still encamped together, in a body, and not yet dispersed. However this may be, there were enough to represent the two tribes and a half, and to give their sense. Their reply to the warm remonstrance of the ten tribes is very fair and ingenuous. They do not retort the charge, upbraid them with the injustice and unkindness of their threatenings, nor reproach them for their rash and hasty censures; but they give them that ‘soft answer which turneth away wrath,’ avoiding all those grievous words, which stir up anger; they demur not to their jurisdiction, nor plead that they were not accountable to them for what they had done: but by a free and open declaration of the sincerity of their intentions, they freed themselves from the imputation they were under; to do which they needed only to state the case, and put the matter in a true light.—*Henry.*

22. *Save us not this day.*]—These words are a sudden apostrophe to God himself, imprecating his vengeance, and their immediate destruction, if they intended either to throw off his worship, or to serve Him in any other way than He had appointed.

23. *Require it.*]—Rather, ‘Avenge it.’—*Houbigant.*

24. *For fear of this thing.*]—‘From a motive of precaution;’ or ‘from an anxiety not to offend in this respect.’

33. *To destroy the land.*]—That is, ‘to ravage, or make desolate the land.’

34. *The children of Reuben, and the children of Gad, called the altar Ed.*]—Instead of *Ed*, it should be thus rendered: ‘Called the altar, the altar of witness,’ &c. Several MSS. supply a word at the end of the verse answering to *he*, which makes the sense more emphatical; and it should be thus translated: ‘The Lord he is God.’—*Dr. Kennicott*.

CHAP. XXIII. VER. 2. *And for their elders, &c.*]—Instead of *and*, it would have been better to have supplied ‘namely,’ or ‘that is.’

13. *Scourges.*]—Or, considering the meaning of the radical, *שׁוּשׁ*, we may render the original, ‘Spurs.’

CHAP. XXIV. VER. 1. *And Joshua gathered all the tribes of Israel, &c.*]—It is probable that Joshua, living longer than he expected, when he made the preceding speech to the people, called them together once more, to give them some further advice before he died. The meaning of these words seems clearly to be, that when the men of all the tribes were assembled at Shechem, to receive the last commands of their victorious leader, he called the chiefs of all the tribes to him on Gerizim; where ‘they presented themselves before God,’ and offered sacrifices on that mountain, which had been before consecrated by the law; and by the altar, which Joshua himself had erected between twenty and thirty years before.—*Dr. Kennicott*.

1. *To Shechem.*]—Or Sychem, called in the New Testament Sychar. It stood in the narrow valley between mount Gerizim on the south, and Ebal on the north; and was built at the foot of the former. It is now called Naplosa.—*Maundrell*, p. 59; and *Reland*, vol. ii. p. 1004, et seq.

The Vatican and Alexandrine copies of the Septuagint both read ‘Shiloh,’ instead of ‘Shechem:’ and as it is said that the assembled tribes, with their judges, &c. ‘presented themselves before God,’ this is probably the right reading.

2. *On the other side of the flood.*]—It should be translated, ‘the river,’ as in the Septuagint; i. e. the river Euphrates.

15. *And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve.*]—Joshua, in order to give the greater weight to his endeavours to confirm the people of Israel in the religion and worship of the true God, who had by so remarkable and miraculous a providence planted them in that good land of Canaan, in this, his last exhortation to them, by an eloquent kind of insinuation, as it were, sets them once more at liberty, and leaves them to their own election; it being the nature of man to adhere more stedfastly to that which is not

violently imposed on him, but is his own free and deliberate choice.—*Abp. Tillotson.*

Joshua in this passage takes it for granted, that if the Israelites revolted from the true God, they would fix on some form of religion or other, and not turn absolute Atheists, and cast off all religion.—*Bp. Sherlock.*

These words intimate the danger there is, that a great part of the world may grow weary of true religion, even whilst it is taught in simplicity and truth. They likewise contain an admonition, that such as are disposed to throw off the bonds of duty to their Maker, should think seriously what sort of change they are about to venture upon, and how they hope to be gainers by it. The verse concludes with the resolution, which prudent men will make, whatever others do, to continue in the practice of true religion themselves, and preserve a conscientious regard for it among all that are placed under their inspection; for serving the Lord as good Christians ourselves is not sufficient, when we are entrusted with others also. Now, in some degree, we are entrusted with all who are placed under our influence, especially if they be under our authority too; and God, with justice, expects every one to do the good which he hath given him abilities for doing: for the conferring of such power is the highest honor he can bestow on his creatures, and the exercising of it properly, is the noblest way at once of obeying and resembling our Creator.—*Abp. Secker.*

26. *Under an oak that was by the sanctuary.*—A learned critic, observing that the Israelites were prohibited from planting any trees near the sanctuary, fancies that the word here signifies a *proseucha*, or ‘praying-place,’ many of which, as well as synagogues, were dispersed throughout the Holy Land. Others, to avoid this difficulty, observe, that the word *sanctuary* should not be construed with the word *oak*, but with the preceding words, ‘the book of the law of God,’ which was really in the sanctuary; and they produce Gen. xiii. 10, as a parallel place, to countenance this construction. But if this freedom might be admitted, would it not be more natural, and would it not clear the passage from every difficulty, if we read the word, thus? ‘Joshua—took a stone, that was by the sanctuary of the Lord, and set it up there under an oak.’

We must not omit another solution of this passage, by an elaborate Hebrew critic. The expression, *במקדש*, rendered ‘by the sanctuary,’ may be translated ‘in the holy-place.’ The ark was not present; the oak could not grow in it; but it might grow in, or upon Gerizim; i. e. in, or upon that holy place, or

mountain; and therefore Joshua might, with great propriety, take some large stone, and set it up as a witness, making at the same time this striking remark—that the stone, thus set up, had heard all the words of the Lord; i. e. that very stone had been there, upon that very mountain, when the law of God was inscribed on it, and read to the people at their former solemn convention.—*Dr. Kennicott's Diss.* vol. ii. p. 119.

30. *And they buried him in the border of his inheritance in Timnath-serah.*]—This place is in Judges ii. 9, called, by a slight transposition of the letters, which in the Hebrew are the same, Timnath-heres, because of the image of the sun engraven on his sepulchre, as Masius and others conjecture, in memory of that famous day, when the sun stood still, or remained above the horizon, till he had completed his victory. This is asserted by several of the Jewish authors, agreeably to their traditions on the subject. Memorials alluding to particular transactions in the lives of great men were frequently made use of to adorn their tombs. Cicero has recorded, that a sphere and a cylinder were put on the tomb of Archimedes. See *Bp. Patrick*, in loc.

The five concluding verses of this chapter, it is evident, could not have been written by Joshua. They were probably added by Ezra, or Samuel. The Talmudists assert (in Bava Bathra) that from verse 29, to ver. 32, both inclusive, was written by Eleazar, and that the last verse was added by Phinehas.

The following observations were accidentally omitted in their proper place, p. 288, l. 13.

It has been said in favor of the usual interpretation of this, and other divine appearances in the Old Testament, that the ancient Jewish Rabbis explained them by a reference to their expected Messiah. But it should be recollected that the oldest of their comments on the Hebrew Scriptures are comparatively of very modern date; and, with respect to doctrines, are of no authority. They imported from Babylon, and the regions of their captivity, many notions respecting appearances, angels, dæmons and other matters, which belonged not to their ancient Scriptures. (See notes on Matt. iv. 24; Acts xii. 15; and Tobit vi. 7.) On many points of doctrine, therefore, they were prone to error and superstition; but more particularly on all occasions that related to their promised Messiah. So great, indeed, was

their blindness and perverseness on this occasion, that, if, in turning over 'the oracles of God,' they had sought him by contraries, and been required to depict him, in almost every particular, differently from what he really was, they could not have succeeded much better.

It is not the object of these remarks to controvert in the least the acknowledged doctrine of the pre-existence of the heavenly Messiah. That seems proved in the very first chapter of the Bible, and is essential to his proper divinity, as the second person of the Holy Trinity. It is asserted in various parts of the apostolic epistles; and, if there were no other texts to the purpose, the opening of St. John's Gospel, the express declarations of our blessed Lord himself, John viii. 58, 'Verily, verily, I say unto you, before Abraham was I am;' and John xvii. 5, where he says, 'And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was,' would be quite sufficient.

The reality of this doctrine, therefore, forms no part of the present question; which is, whether our blessed Lord, as the second person of the Holy Trinity, appeared in his individual and appropriate character to Moses on the present occasion, or to any of the patriarchs before him? Those who think there is no sufficient ground for believing this, will feel their opinion strengthened, perhaps, by the consideration, that it is not recognised in the Liturgy, or Articles of our Church, and that there is no trace of any such doctrine to be found throughout the writings of the evangelists and apostles.

The author of the epistle to the Hebrews, indeed, says, ch. i. 1, 2, 'God, who at sundry times, and in divers manners, spake in times past unto the fathers by the prophets, hath, in these last days, spoken unto us by his Son.' Now, as the 'last days' meant that period which commenced with the advent of the Messiah, it is an intimation by the apostle, that he had not spoken to men before; otherwise, the nature of the subject required that he should have mentioned it.

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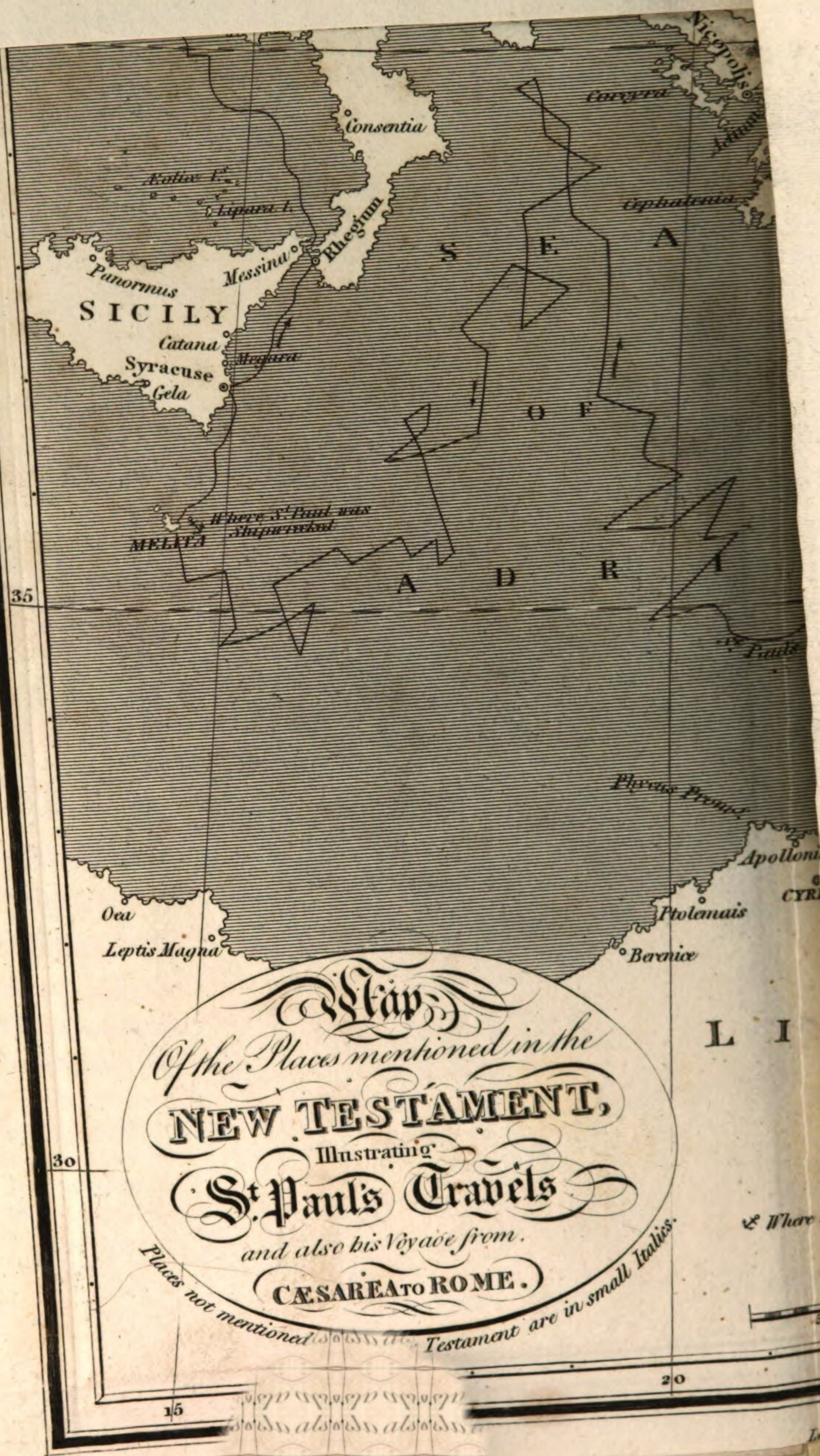


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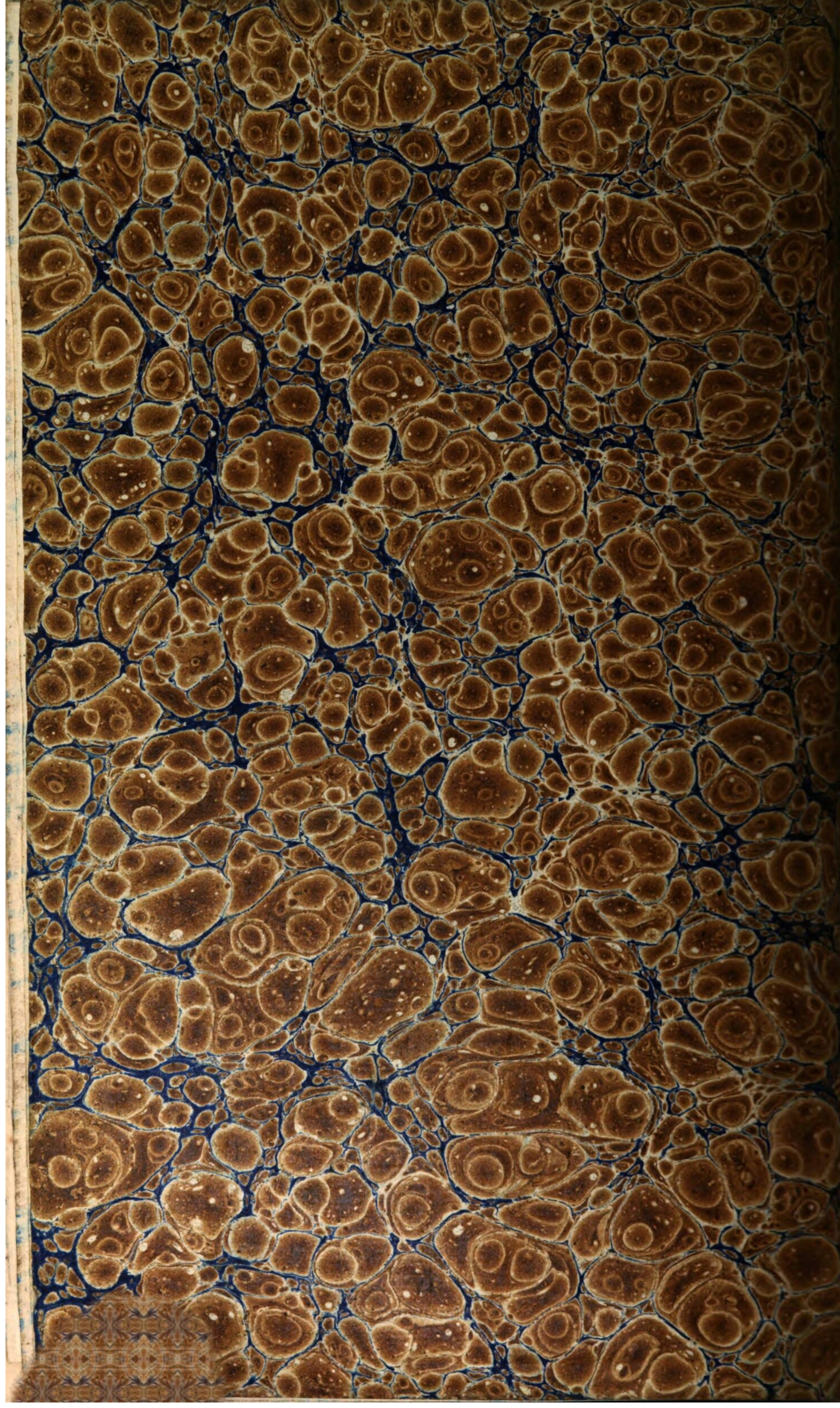
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